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## OLD FOES AND NEW FACES.

The late revision of the Discipline of Philadelphia Yearly Meeting strengthened rather than relaxed its condemnation of certain immoral practices, as the "use of intoxicants, attendance at theatres, dances and operas." The revisers did not, perhaps, class these matters under the head of "immoral practices," but a late minute of Haverford Monthly Meeting gives them that name, and the phrasing of the Discipline doubtless justifies it. At all events, the fact is clear that a sweeping condemnation of them all represents a very recent sentiment in our Society and cannot be put aside as antiquated and obsolete.

So far as a safe judgment can be framed on reports to the Yearly Meeting since the new Discipline became effective, it does not appear that there has been any particular progress in the Society in eliminating these evils. There doubtless has been a quickened effort in many of our meetings to make reports as well as answers to Queries more accurate and more informing, and this may account in part for a seeming increase in theatre-going and in attendance at dances and operas. The situation in regard to the use of intoxicants has improved in some meetings, but "a compliance with social custom" is a shield behind which a very considerable number of delinquents is now somewhat obscurely reported.

The situation in regard to all these matters in the Society of Friends, is related in some measure at least to the general situation toward them in Society at large. It may help us with our specific problem to consider the more general view.

First, then, it may be said—and the observation is not without hope—that all these matters specifically condemned in the Discipline are in an increasing measure on the defensive. Behind any use of intoxicants there are great interests—great investments of money, great armies of employees. These interests have recognized the peril to their financial success of modern assaults upon them in the name of science and in the interests of citizenship. They must present a new front if they are to hold their own or to make progress. This new front we are calling a "new face," and it seems well to plead for a better understanding of what it embraces. In England of recent years there has been a great outlay of temperance effort, and statistically a very hopeful report can be made of

the number of licenses extinguished. Within the past year a searching study in Great Britain of the growth of "social clubs" and of their relation to the drink habit has, however, disclosed a disheartening situation. A number of these clubs in excess of the number of extinguished licenses has been located, and reliable information is at hand to show that the amount of intoxicants consumed in the clubs exceeds the amount formerly consumed at the licensed bars. So the liquor interests gain both ways. They increase the sale of their poisons and they give an increased air of respectability to their business. This "air of respectability," this new "social face," has been for years recognized in Great Britain as the most winning capital of distillers and brewers. Through political power not a few of these have been exalted to the peerage. Sir Wilfred Lawson humorous y referred to their advancement as "exaltation to the beerage." The circle of English aristocracy, however, is armor-proof against such sarcasm. Social recognition over there comes to those who have position, and those who have position have great influence. Unfortunately, echoes of this situation are not wanting in our own country. Evidence in a libel suit is published all over the land, and a certain nonchalant manner in testifying that one of our most prominent citizens has a "gentleman's cellar" is surely calculated to make a telling appeal throughout the wide circle of would-be aristocrats. An aristocracy of worth cannot be too closely on its guard against such influences. And this leads to the observation that "social compliance" mostly has at root a very false sense of aristocracy. In the final analysis it reduces to what the world calls snobbery. Social clubs doubtless have a strong side of merit. The liquor interest knows this full well. So it is an open question whether Friends have an opportunity to attack the liquor interest in a more vulnerable spot than in the Clubs. If all Friends now concerned in Clubs would combine to withdraw from them unless the "cellars" were ruled out, it would be an impressive testimony. No single Friend can do this without a very appreciable effect for good.

This "social face" has long been used also to give standing to dancing and theatre-going. They have been classed as accomplishments, and ignorance of them has seemed to close some doors of social opportunity. A greater diffusion of education has wrought a change in this situation. One now might easily feel greater embarrassment to confess ignorance of public affairs, or of economic interests, or even of archaeology than to step aside as unable to dance or to have no knowledge of the latest play. In the face of this competition, therefore, dancing and the stage have been obliged to put on a new face. For convenience and easy understanding we may call this an "educational face." In an article of this kind the development of such a new face cannot be treated in much detail nor argued to the end. In indicating briefly how the claims made for it do violence to the best educational theory, it will of course be important not to be too dogmatic.

First, then, as to dancing: the educational claim is that it insures physical development and a definite training in grace of manner and the forms of courtesy. Physical education has made great strides in twenty-five years. The Swedish system has had many modifications until now we hear of the American system. The Swedish principle, however, that right bodily development requires muscular movements to be given in pairs (we are avoiding the technical terms), or at least in such order as to maintain the balance in development, continues to be fundamental in all the systems. In dancing this principle is largely violated. The physical development of professional dancers is proverbially one-sided. Some parents, however, would take the risk of uneven physical development if they could secure grace of address for their children. They have so much felt the need of it themselves! This then introduces the whole subject of formal training in the art of behavior. The late Colonel Parker devoted the energy of his notable educational career to the correction of false tendencies in formal training in the school arts and in the arts of life. He was often declaiming against the "immorality" developed even in the art of reading. A moment's reflection makes his meaning clear. Who has not caught himself reading without getting the meaning? This experience is all too common with children who even may have acquired the art of reading quite perfectly. The purpose of education in any art that is supposed to have a mental content is defeated by the degree in which the art becomes mechanical. Mechanical or artificial manners therefore are very greatly to be deplored. Is the product of the dancing class in this line other than artifice? Do good manners really go with grace in making the courtesy? Or does the psychology of education have force in this domain too?

The educational claim for acting has of late been very greatly urged upon schools. The pageant seems to have made a really wide appeal. Those who know Susan Blow's exposition of the Froebelian philosophy will remember the emphasis that is put upon the necessity of getting beyond the symbol to the thought symbolized. Similarly, the psychologists generally point out the danger of becoming "eye-minded." If hyperboles may be allowed, one might say that the properly trained mind will see more with closed eyes than the eye-minded person ever sees. Question the frequenters of moving-picture shows or of dramatic performances to find how much their intelligence has been expanded. One sensation of seeing has followed another until the mental pictures are well befogged. The trained imagination may get diversion in shows. It must get *training* under the discipline of real study.

If violence as thus indicated is done to really fundamental educational principles by both dancing and the stage, there remains yet another very serious indictment of them which also has direct bearing against their claims for educational merit. A certain amount of normal excitement belongs to youth. The power of work in educational lines has no higher claim than the exhilaration or excitement of spirit which it brings. But education in reality quite as much as religion is dependent upon the restraint of excitement for its real success. Perhaps the case against excitement was never better stated than by Frederick W. Robertson. He must be classed with the largest and most liberal thinkers. "I am persuaded," he says, "there are few things morally so bad as excitement of the nerves in any way; nothing—to borrow a military word

and use it in a military sense—nothing *demoralizes* so much as excitement. It destroys the tone of the heart; leaves an exhaustion which craves stimulus and utterly unfits for duty. High wrought feeling must end in wickedness; a life of excitement is inseparable from a life of vice. The opera, the stage, the ball-room, French literature and irregular life—what must they terminate in?" Would any claim that dancing and the stage (to be successful) must not be surcharged with excitement?

The negative side of these matters is not, however, the side of sanest appeal. Our ambitions in the Society of Friends are for the best socially, educationally. We are persuaded there is a better way to attain the best than these diversions offer. We are persuaded that those who make the freest use of these diversions recognize this better way. It is first of all the way of genuineness. It demands that our social gifts and even our manners shall have a rich content of knowledge and of sympathy with others. And, secondly, it must be a way of training and discipline. We have trusted too much in these matters to a right purpose. The soil must be good if we are to grow a good crop, but a fruitful tree must be cultivated and pruned. We plead for both cultivation and pruning. Infinite patience by parents and teachers—a Divine gift of such patience bestowed on children intelligently will give us a product in our Society without the sacrifice of our principles (or of our traditions, if you call them that)—a product, we say, of which there will be no possible cause of reproach or of shame.

J. H. B.

#### AN OLD FRIEND WITH A NEW FACE.

An editorial in the present issue reminds our readers that old foes may appear with new faces. This suggests that the first number of this new volume presents to Friends who receive it an old *Friend* with a new face. Some who read the editorial two weeks ago, in which proposed "Changes in THE FRIEND" were outlined, will see so little change that the new face will not impress them; and a sense of relief may be experienced by those whose fears of innovations had been aroused. These may find, in the faithful, yet kind, treatment of the subject of "Old Foes" that the attitude of our paper toward "sinful amusements" is unchanged; and it is believed that other articles in this number will indicate that the "new face" is not intended to hide or cover up any compromises with evil, nor any departures from those principles which are fundamental to original Quakerism.

Others may feel a measure of disappointment that the changes are not more pronounced as well as more numerous. They may have expected to see in this initial number full-grown specimens of each addition or improvement suggested in the editorial on that subject. They look for them, and find only a few of them here, and these in such size and manner as to reveal their infancy. These readers are asked to give us a little time both for adjustment and growth. Our ability to become a more perfect *medium* will in large measure depend upon our friends, as was more than hinted in the previous editorial. THE FRIEND desires to publish the news within our Society, but you, our readers, must furnish the larger part of it. Will not each one ask the question, "What can I do to help THE FRIEND to become this *medium*?" Some can write articles, others can furnish news items, others



can secure for us the manuscript of interesting papers read at Friendly gatherings, and all can interest themselves in increasing the circulation of the paper by offering to receive and forward subscriptions for those Friends who are not taking it.

The Contributors were united in the adoption of one rule which some Friends may feel to be a deprivation, and reference to which was not made in the editorial announcing changes. This rule has reference to the notices of deaths. It was concluded that in future such notices should be restricted to the bare facts—name, place of residence, dates, membership and official relation to meetings. Friends are desired to furnish notices of deaths and marriages of our members promptly after such events occur. If the families immediately interested do not attend to this, we request interested Friends to suggest to them that it be done, and if necessary offer to assist in preparing such notice and to forward it to THE FRIEND.

E. P. S.

### SAVING YOUNG AMERICA.\*

CLARA J. HUMPP.

Crime cannot be prevented by punishment but only hindered by letting no child grow up a criminal. Until ten years ago all child offenders were tried in the regular criminal courts for the "crimes" they had committed. Those found guilty were sent away to jails with other convicts. In jail they learned from the older criminals tricks which they in turn taught their former comrades. Our criminal courts do not prevent, they foster crime. When this fact was recognized by many good people a spontaneous movement arose from several directions which resulted in our Juvenile Court system. This system provides a separate court for children, a separate place of detention and a means of returning the child to his home with a probation officer to look after him there.

The court for children, better known as the Juvenile Court, deals with three classes of children under sixteen years of age; the dependent or neglected, the truant and the delinquent. The cases come into this court either through the House of Detention, or on petition. A petition—and there were 506 in Philadelphia last year—can be filed by any respectable citizen stating that the child is neglected, dependent or delinquent, and that he is in need of the care and protection of the court. Children, when they are arrested, instead of going to the station houses are taken to the House of Detention, Twenty-third and Arch. There, a magistrate's court is held every morning, after which the child is either transferred to the Juvenile Court or discharged. The magistrate has no further power. As, in Philadelphia, the Juvenile Court sits every [Second-day] morning, so in order to keep the child after his arrest and prior to his trial we have a House of Detention. In this way it is the temporary home of the child where he can be taught arithmetic, spelling and reading by a competent teacher and where his leisure time is taken up in various ways. But in all things the boys and girls must be kept separate. On [Second-day] morning at ten o'clock the children are taken to City Hall where they are tried before the Judge of the Juvenile Court.

The original idea of this court was to prevent the child from being treated as an adult criminal; to bring him into personal contact with the judge and to make him feel that the judge was there to protect and not to punish him. The child's name and picture are forbidden to be printed, so that his future welfare shall not be injured. The trial should not be formal and public, but personal and private. The child who must be brought into court should of course be made to know that

he is facing the power of the state, but he should, at the same time, be made to feel that he is the object of its tender care and interest. The judge, on the bench, looking down upon the boy standing at the bar can never show the proper sympathetic spirit. Seated at a desk with the little one at his side he can reassure the boy, if necessary, by a friendly hand on his shoulder. The judge, while losing none of his judicial dignity, will gain immensely by the attitude of the lad toward him.

Unfortunately there still exist children's courts that are almost contrary in every detail to the thought underlying the movement which created them, that continue, in a word, to be mere criminal courts. During my visit to our own court here in Philadelphia—the judge, in his long judicial robe, sat high upon the bench with the child offender below him in the same position and attitude as the adult offender brought before the bar of justice. Every detail of the child's story is told in such a way as to make it the property of the room filled with men, women and children of all ages. The underlying principle for which the Juvenile Court workers have been striving is completely lost sight of in this formal trial of the child. Here, instead of having one judge preside over the Juvenile Court who is particularly interested in the welfare of children, there is a new judge each month and it is perfectly natural that he cannot do justice to his position in such a short time.

At the foundation of the Juvenile Court stands the probation officer. The court is the institution and the probation officer the agent. In Philadelphia there are twenty probation officers, two of whom are colored women, who have charge of all the colored children and two Hebrew women, who have charge of the Hebrew children. The agent must be a person of good character whose duty is "to investigate as may be required by the court, to be present in court in order to represent the interests of the child; to furnish information and assistance as the judge may require and to take such charge of any child before and after trial as may be directed by the court." It is obvious that the probation officer must fully understand the situation, for the success of the court depends upon the ability of the judge and the wisdom and fitness of its probation officers.

When the judge sends the child home on probation the probation officer having control of the district in which that child lives, must begin her work immediately. Her duties are often of the most delicate nature. Tact and sympathy as well as a full understanding of the difficulties that surround the child are most essential. It is the personal influence of the probation officer going into the child's home, studying the surroundings and, as far as possible, trying to remedy the bad conditions that are most important in the probation system. The length of time a child must stay on probation rests with the good judgment of the officer. Although no one above sixteen years of age can be brought into the Juvenile Court, often boys and girls are kept on probation until they are twenty-one. In Philadelphia, out of 900 put on probation last year, 600 were discharged and the remaining 300 had to be sent to the House of Refuge or some other institution or society. Probation is, in fact, the keynote of the Juvenile Court system.

Although the Juvenile Court is still crude and incomplete in its methods, let us bear in mind that this great institution is only ten years old. But the court must have the help and co-operation of good men and women to guide it in the right line so as to increase the great work which has already been done.

FREQUENT intercourse even with an earthly friend, if he be of a strong marked character, quickly makes itself seen in its influence upon us. We grow more and more like those with whom we associate, and especially if we admire and look up to them we unconsciously imitate them. It is no less so with our intercourse with God. The more time we spend in his presence, seeking his face and communing with Him in prayer, the more surely will godly graces and tempers spring up within us and bear fruit in our lives.—BISHOP WALSHAM HOW.

\*Graduation Essay at Friends' Select School, Sixth Month 13, 1913.

Selected for "THE FRIEND" by F. C. B.

## "THE CUP OF PRIDE."

Young Celestinus, prince of Rome,  
Driven by the Spirit, left his home—  
Left lordly palaces and lands  
To find a cavern in the sands.

For he had turned in terror when  
Savonarola, crying to men,  
And touched by Love's great anger, hurled  
His judgment hammers on the world,  
Then fell the house of pride for him;  
Then shined the path of Seraphim.

His shirt of hair, his holy book,  
And one tall cup were all he took—  
One earthen cup whose lettering told  
Of his princely race and their deeds of old.  
So out by Elim's seven tall palms,  
With sound of penitential psalms,  
And aching knees and fastings long,  
He strove to purge away the wrong  
His deeds had heaped in those wild years  
When he had sown the seed of tears.

But not alone with prayer and praise  
Did Celestinus build his days.  
He led afar a little stream  
To glaze the dunes and the stony beach.  
He scooped each day the sandy hole  
That held well-water as a bowl  
To gladden the camels in their play  
And hearten the camels on the way.  
He made the stream that was so lean  
A winding path of trembling green,  
Where vine-leaves lifted and white pease,  
And barley for the wind to tease.

There at his lonely cavern door,  
There on his hard but friendly floor,  
Worn travelers stopped on the way to eat  
Of dates and honey and wild goat's meat.  
Here camel-men and pilgrim band  
Found comfort in a weary land,  
As Celestinus gave them ease  
And washed their feet upon his knees.  
But he always brought with a secret pride  
The earthen cup from its niche inside,  
Thinking the guests might his story trace  
And learn that he came of a lordly race;  
And say, as they saw his feet unshod,  
"How much he has given up for God!"

And yet in his prayers the hermit cried,  
"Lord, have I purged away my pride?  
Am I little and humble in thy sight,  
And moving hourly toward the light?"  
And God was listening to this, and glad;  
Till at the end of a happy year,  
He turned to the angel Arabad:  
"Go, for this child is very dear—  
Go to the sands this soul to save."  
So came one night to the hermit's cave  
A pilgrim with starry eyes and grave.

Quickly the hermit smoothed a seat,  
Spread for the traveler bread and meat,  
Pouring the goat's milk foaming and cold  
Into the cherished cup of gold,  
The goblet earthen with curious grace  
To tell the glories of his race—  
Their births, their deaths, their princely reigns,  
Their daring deeds, their splendid pains.

Softly they talked with life and up,  
Yet spoke no word of the beautiful cup.  
But lo, in the hush of the desert night,  
When sleep on Celestinus fell,  
There shined round the pilgrim a mystic light,  
And he rose and took from the hermit's cell  
The lordly goblet loved too well,  
And bore it away in his camel-pack  
And faded to air on the desert track.

But he sent on the hermit's soul a dream  
That threaded the dark like a starry beam,  
Bringing these words from the world's extreme:  
"Your goblet, brother, I must destroy,  
As we take from a child a perilous toy.  
Let go of the past, both deed and date:  
Only your own act binds your fate—  
Only the man you are to-day  
Counts when the judgment angels weigh!"

—EDWIN MARKHAM, in *Christian Herald*.

## EXTRACTS FROM THE JOURNAL OF SAMUEL MORRIS.

(Continued from page 396, Vol. 86.)

IN NEW ZEALAND.

Seventh Month 20, 1893.—CHRIST CHURCH.—We took a stroll through some of the streets, which are broad and well kept, laid out rectangularly, with an almost unbroken level for the site of the city. By sinking pipes of small bore to the depth of seventy feet, water readily rises to the surface, and from a depth of 120 feet, with a pipe of four inches diameter, there is obtained a strong flow that would rise four feet above the outlet. These larger pipes supply water for public purposes, and are used in case of fire, etc. The river Avon winds through the whole extent of the town, with a rapid current, though of no great depth.

23rd, First-day.—A company of seventeen gathered in our large parlor this morning, only three of these being women; Jonathan offered prayer for a blessing. A young man, Robert Grubb, who is still probably in membership with Friends, but an active member in the Salvation Army, read impressively part of the first chapter of 1 Peter, commenting, in an earnest but very reverent manner upon its exhortations to holiness, which he claimed is inseparable from the Christian life. I was led to refer to the occasion in which our Lord made Himself known to his disciples after the resurrection. How He found them sad and disconsolate, how He cheered them and left them with his blessing, and that He still makes his sweet presence known among his waiting followers, according to his promise.

We went to visit Charlotte Raine who, it appeared, is a granddaughter of the late Mary Dudley, and for whom she had a high regard. The poor woman is herself greatly afflicted by rheumatic gout, that has left her very helpless in walking, and but little use of her hands. She goes, however, with a wheeled chair, and can latterly do some knitting. We found her in a sweet, thankful frame, and she evidently has a good Christian experience.

In the evening called on Thomas Hudson and his wife, a singular case of our marriage rules as they stood in England fifty years ago. The wife was disowned for the "outgoing," and as a result joined the Congregationalists, while the husband, becoming thoroughly convinced of Friends' principles, desires to unite himself with our Society. He had spent some time in Philadelphia, when he attended Orange Street Meeting, remembered William and Elizabeth Evans, Jeremiah Hacker and others, making his home with Beulah Barton and her sisters. He seemed greatly pleased to talk over with me his reminiscences of his sojourn in my native city, and thus were revived freshly early associations and scenes long passed away.

20th.—Another and more satisfactory visit to the Museum. Here is really a superior collection of Australasian specimens in various branches of natural science. The New Zealand department is especially interesting and valuable, containing a fine set of its birds, with fossil remains, and skeletons of the "Moa," which stood fully twelve feet in height, and belonged to the ostrich family. The department of ichthyology is also well represented, and the Maori room very interesting as illustrating a fair degree of progress in building, clothing, utensils and weapons of war and the chase.

Took tea with Joseph Peckover, and after an opportunity with himself we had one with two brothers. The former of these young men had evidently imbibed skeptical views on several important points, but we may hope that the patient discussion of them this evening will prove profitable, our remarks seeming to throw new light upon some of his difficulties.

31st, P. M.—Called again on Prof. Grossman, since we were not able to accept his invitation to take tea with him tomorrow. He showed us through some of the School Buildings, which are plainly but substantially furnished, and we had interesting conversation regarding education in New Zealand, and his own views as to young men entering upon the active

duties of life. He seems deeply interested in their highest welfare and in love with his vocation, at the same time realizing the heavy responsibilities connected with it. We were glad to find him taking a hopeful view of the rising generation in New Zealand, believing as he does that the standard of morals is in advance of most of the Australian Colonies. He, however, admits and deprecates the undue love of amusement that prevails here, as elsewhere, and the lack which comes with it of that full appreciation of what life really is, and the duties we owe our Father in Heaven, and to our fellow-men. Jos. Harlock called on us, and we had an open opportunity with him. He seems a tender-spirited man. After tea the Friends, twelve in all, spent the evening at Henry Wardell's by way of a farewell meeting. We had some parting exhortations for them, and a savory Epistle addressed recently by Friends in Auckland to their brethren in Christ Church was read by Jos. Peckover. The whole occasion tended, as we felt, to our mutual comfort and profit.

*Eighth Month 2nd.*—The sea calm, fairly comfortable. Our course throughout had been at no great distance from the coast, and as Joseph Whitaker and I perambulated the upper deck before breakfast, we had bold mountain peaks, some of which were snow-capped, to our left, and shortly could discern in the dim distance on our right the highland of the North Island. The mountains, as a rule, were bare of vegetation, the peaks often sharp and angular, the sides seamed with deep gorges, while immense cavernous depths suggested the thought of volcanic craters that not very long since had ceased their activity. The waves were moderate, and we made good time, drawing up to the Wellington quay about 1 P. M.

T. Mason related a number of interesting anecdotes connected with his early life in New Zealand; among others, an occasion in which, after he had purchased from the Government the property on which he now lives, an old Maori was disposed to dispute his claim, and coming up to his house demanded that he should leave it forthwith. Not prepared to do this, T. M. planted himself across the doorway, and with extended arms forbade an entrance. Without a moment's hesitation the intruder, who was a man of huge proportions, quietly picked up T. M., and setting him down at a convenient distance, returned to the house, where on entering, he found Jane Mason, who, with a few plain words, dealt him a smart slap on the face. He immediately turned upon her with his tomahawk, which he held for a long while suspended, as if to cleave her skull. The chief and other leading men had now reached the scene, and were evidently considering the gravity of the case, when at a word from the chief, the assailant dropped his hand, and presently all left the house, applauding the courage of its mistress. No further question was raised as to the ownership of the property, and from that time forth, the intruder and his people showed their esteem by all manner of kindnesses to the rightful occupants.

*6th.*—We walked with Thos. Mason through his grounds, and were astonished at the variety of plants and trees collected from various regions, but seemingly well adapted to this climate and soil. The latter is evidently rich by nature and improved by judicious treatment.

We spent most of the P. M. with our friends here, and then returned to Wellington, in order to be at the meeting at the Primitive Methodist House at 6.30. This allowed no time for the usual evening meal, but we were glad to find that, owing to the unexpected absence of the regular pastor, an opening was made for us, and that the leading members of the congregation had expressed a wish we would conduct the services. For this we felt scarcely prepared, but requesting that one of their own members should open the meeting in their usual way, we felt free to address the people when a suitable opportunity occurred. Thus after the singing of several hymns, reading portions of Scripture, and prayer by one of their lay preachers, I spoke at some length and with much liberty concerning the love of our common Lord and Master which binds so sweetly together his disciples everywhere, and tends

to unite them in his service, though it may be under different names and by varying methods. The lay brother in a fervent prayer asked for a lasting blessing upon what they had heard from the servants of the Lord this evening, and that we might know the abiding presence of the Most High during all the service that may yet be laid upon us. The meeting soon after closed, yet it was understood that the usual prayer meeting would be then held, and for this the brethren urged we should stay with them a little longer. Lest our declining to do so might be misunderstood, and feeling united in spirit with many in whose company we had just been sharing, we remained, with perhaps fifteen others, for a somewhat closer communion. Several fervent petitions were made under a sense of solemnity that was very refreshing. The offering of one good woman savored much of the anointing, and then Jonathan knelt to ask for a blessing upon the Lord's children in Wellington, and that they might be strengthened to carry on his work as under his eye and in his fear; that a special blessing might rest on the handmaidens of the Lord, and that they might receive largely of his helping grace and guidance in doing faithfully their part, whether it be much or little.

*6th.*—We reached Jos. Beal's before dark and much of the evening was passed pleasantly in talking of the Maoris, their habits, customs and history so far as it is known; also their present condition and prospects. It seems that upon the termination of the war between the British troops and the aborigines in 1861-62, which resulted in the complete subjugation of the latter, the Government of New Zealand assigned land to the Maoris, either as tribes or individuals. The land thus allotted is inalienable, unless it can be proved to the satisfaction of a Government official that the Maori still would have in his possession at least twenty-five acres. This is supposed to be sufficient to keep a man and his family from want; but should he become a pauper, it is expected the tribe to which he belongs will care for him. As illustrating the Maori method of administering justice, Jos. Beal told of a worthless young fellow who became so dissipated that he left his wife unprotected for. The "Nappo" thereupon held a meeting, and agreed that they would take his wife from him, for "if he would not get her tea, and wood to cook with, he was not fit to have a wife."

*10th.*—We slung our bags upon our umbrellas, and with the wraps in our other hand, trudged bravely on toward the hamlet beyond. But the road was excellent, the air bracing, and the sun had scarcely set, so that it was barely dusk when we reached the door of Alfred Goldsberry, the village schoolmaster. The wife, a woman of five and thirty, with a noble bearing and kindly face, invited us to come in, for though her husband was away she knew he would be glad to see us. So we were ushered into the "Room" of the household, where the table was being spread, and the kettle singing on the hearth, while a troop of little ones were gathering for the evening meal. She said we must excuse their rather crowded condition, for with themselves and eight children and a small house, they had to do the best they could. We contentedly enjoyed the fireside, and watched with admiration the movements of the wise mother as she made ready the supper, kept the little fellows occupied in bringing wood or helping her set the table, quieted the three-year-old prattler, and, withal, had a pleasant word now and then for us. Alfred Goldsberry and his boys at length arrived, and thus four more were added to our company, with a room of not more than twelve by fifteen to hold us all. We at once were pleased by his manly, intelligent face, as he heartily welcomed us to their "cabin." "We could not tell the good it did them to see some of their own people once more, though he had been half afraid it would not be able to find them." It seems he and his wife had come from England six years ago, have had a school in Auckland, and another elsewhere, where they had been burned out, but the people there had shown them great kindness in replenishing their stock of clothing, of which they saved almost nothing, and they had come to their present home about three months since. The school here had been badly run down, through a

very incompetent teacher, but is slowly recovering under its new management, the pupils now numbering about fifty, and the teaching giving general satisfaction. The eldest son, as a pupil teacher, is helping his father, and the other children, except the youngest, attend the school. The directors have promised to add two new rooms to their dwelling.

(To be continued.)

FOR "THE FRIEND."

## NOTES FROM NEW YORK STATE.

### I.

The interest expressed in our late Yearly Meeting concerning the Friends' Indian School at Tunesassa, N. Y., encouraged a visit to that Institution.

The ride from Philadelphia *via* the Lehigh Valley Railroad, along the Lehigh and north branch of the Susquehanna River, is one of the most interesting and picturesque in the Eastern States. Mauch Chunk and vicinity has been called the Switzerland of Pennsylvania, and a generation ago was frequented by tourists more than at the present time—because of the Switch-back (gravity) railroad—which made a delightful excursion over the top and sides of the mountains.

The view from Glen Summit, overlooking the Wyoming Valley from an elevation of 1400 feet, is very impressive, with Wilkes-Barre occupying a prominent place in the landscape. One can but recall the scenes of bloodshed enacted throughout this beautiful valley 135 years ago—when the Iroquois Indians came down upon the white settlers and practically exterminated them in 1778—after which General Sullivan retaliated by dealing a crushing blow upon the wigwams of the Six Nations in New York State. He built the road over Pocono Mountain (now the State Road) from Easton to Wilkes-Barre during the summer of 1779—a very difficult task, considering the character of the woods and swamps penetrated as well as the hostile attitude of the natives. Reinforced by detachments of militia, which joined him on the Susquehanna, he marched through southwestern New York somewhat as General Sherman marched through Georgia to the sea during the Civil War.

Why history has been written in blood, and a nation calling itself Christian permits such barbarities, is one of the painful evidences of the beast in man, and raises the query of David Starr Jordan: "Shall God not fill another universe with Life we waste in wicked wantonness?"

"Down in yon sombre hollow Jackson fell,  
His red hand raised in worship, to the last,  
Austere, devoted, of his Duty sure,  
For States make Duty of the wrath of man,  
Imputing Righteousness to deeds abhorred,  
Have bonds of union no cement save blood?  
Are nations built on bones of mangled men?"

The path of Justice between man and man  
Must lead through strife, but not through pools of blood,  
The clash of will, but not the crush of men.

He reaps dire harvest who sows dragon's teeth!  
The culture gorges when the eagle strikes  
And each fresh slaughter dwarfs the breed of men.  
How like a charin yawns our history!  
Nothing enduring yet in wrath was done—  
No noble deed in hatred; evermore  
The Master Builder works in soberness;  
A world which reeked with sin and reeks again,  
The Prince of Peace in patience recreates.  
Oh! take away the frippery of war,  
Its zest for glory, its mouth-filling lies,  
Its rippling colors and resounding drums,  
Its chargers, banners and bugle calls,  
Its heady wine of music and acclaim  
That makes a slaughter seem a holiday!  
Oh, take away the sanction of the State  
That haves murder with a holy light,  
That makes our common hate seem wrath Divine,  
And thunderous shoutings as the voice of God."

The sunset over Cayuga Lake as we journeyed from Ithaca to Union Springs on its east shore, brought to mind the Indian chiefs who held their councils on the banks of these beautiful lakes. The site of an Indian village, admirably located with

large grave mounds, was pointed out as we passed it. The Knights of Columbus have erected a granite monument on this site, where the first Christian house of worship in the State of New York was erected in 1656 by four Jesuit missionaries, who were the guests of the Cayuga chief, Sa-on-chi-gow-wa. The imagination could easily people all these hills and lakes with the red man, and Conrad Weiser's efforts at keeping the peace between the Indians and white men on the north, east and south of this section came vividly to mind. He came repeatedly from his home near the present city of Harrisburg, Penna., to persuade them from the warpath between 1730 and 1755.

Upon arrival at Union Springs, we received a warm welcome by Walter and Jessie Wood, who have charge of "The Oakwood Seminary," standing on a well-located site overlooking Cayuga Lake—situated somewhat as Cornell University at Ithaca. This school has more than a hundred years of history, as it was established at Five Partners, N. Y., in 1796. It was transferred to Union Springs in 1858, then the geographical center of New York Yearly Meeting. During the past fifty-five years of its history at Union Springs, some 5000 scholars have been in attendance and 330 graduated. Its effect upon the community and the Yearly Meeting has been very helpful, as the atmosphere of love and intelligent, spiritual purpose pervading the institution cannot fail to influence the youthful mind toward the higher life.

Our hospitable host and hostess took us to Poplar Ridge, through a beautiful country. Wells College for girls at Aurora was most attractive as we drove through its campus. Ex-President Cleveland's widow, recently married to one of its professors, was herself a graduate and is now a trustee of this college. At Sherwood we saw the Select School building where Hepzibah Hussey so ably conducted her school and the residence of the late beloved Persis Halleck was passed. Emily Howland, now over eighty, had kindly invited us to dine with her and we have seldom had a more inspiring repast, because of her active interest in the colored people of the South. She had recently returned from Tuskegee and other schools in Alabama. The practical help she has given them, combined with her good judgment, emphasized the New England type of mind and character which she possesses by inheritance. Generations of sterling good sense and religious character with industry and benevolence have produced a type not easily surpassed. The different types of very admirable people to be found in various sections of the Union make an exceedingly interesting study even within the limits of the Society of Friends.

At Buffalo, we were met by Wm. G. Justice, the present Comptroller, and were shown the beauty of that city, whose parks have been made very attractive. The Queen City of the Lakes has 460,000 inhabitants. Of these, 80,000 are Poles, who supply seventy per cent. of the criminal class, and 30,000 Italians, who make good citizens.

The ground upon which South Buffalo stands was bought from the Seneca Indians for two and one-half cents per acre, and if Friends of Philadelphia Yearly Meeting had not joined with a missionary, Asher Wright, in an earnest and effective protest these Indians would have been deprived of all their lands in southwestern New York.

As we stood before the statue of Red Jacket, in Forest Lawn Cemetery, with eight of his braves buried at his feet, the inscription read: "Sa-go-ye-Uat-ha (he keeps his people awake) died at Buffalo Creek, January 20, 1830, aged seventy-eight years. When I am gone and my warnings are no longer heeded the craft and avarice of the white man will prevail. My heart fails me when I think of my people so soon to be scattered and forgotten."

TUNESSASSA, New York.

JOSEPH ELKINTON.

THE human race is divided into two classes—those that go ahead and do something, and those that sit still and inquire why it was not done the other way.—HOLMES.

FRIENDS' ASYLUM.\*

ALEXANDER C. WOOD.

The one hundredth anniversary of an institution which has been devoted to the relief of human suffering and to the restoring to health and usefulness of a large number of men and women who were mentally diseased, is an event worthy of note. Such an event Friends' Asylum is to-day celebrating. It may be of interest to consider what led to its establishment. As far as is known no hospital care was given to the afflicted in mind before the Christian era, but a hospital for the insane appears to have been opened in Jerusalem in A. D. 491. In the twelfth century a retreat was opened in Bagdad for the care of the insane. In 1547 The Bethlehem Hospital was established in London; this is the oldest hospital for the insane in England, or in all Europe. It originally was a monastery, and Henry the Eighth converted it into a hospital for the insane. Private asylums came into existence in 1700 through a demand for better care and more privacy for those of the upper classes, yet for more than a hundred years thereafter those considered insane were treated in the most brutal manner. In the year 1709, the Religious Society of Friends, at a monthly meeting held in Philadelphia, took steps looking toward the establishment of a hospital for the sick and insane. In 1751 this "concern" consummated in the founding of the Pennsylvania Hospital in Philadelphia, a portion of which was set aside for the care and treatment of persons "disordered in mind and deprived of their rational faculties." This movement on the part of Friends was nearly a hundred years in advance of that great movement by Tuke in England and Pinel in France for the better care of the insane in those countries. All of these philanthropic efforts had to combat ignorance and superstition as to the true nature of insanity, and as a consequence those mentally afflicted were chained in outhouses, placed in jails and almshouses and treated as outcasts.

In the early part of the nineteenth century the public mind was somewhat aroused to the suffering of those mentally afflicted and the necessity for more humane and rational treatment was realized. This necessity appealed perhaps more strongly to the philanthropic and humane feelings of the members of the Society of Friends than to most others; hence they took early steps to establish an institution for the care and treatment of those mentally deranged; thus the Friends' Asylum for the Insane took its beginning in 1811—a time when there was no other similar institution in this country. There being no precedent on which to work, no model by which to govern their action, we wonder more and more at the sagacity with which the founders planned and devised and looked into the future, establishing an institution where in very truth the insane might see that they were regarded as men and brethren. The general belief exists that to Thomas Scattergood belongs the inception of this asylum. For six years prior to 1800 he was traveling on a religious visit to Friends in Great Britain. During this time he visited "The Retreat," near York in England, and being much impressed with the humane care and treatment of the insane there, he, on his return home, inspired and interested Friends of Philadelphia, so that at the Yearly Meeting in 1811 a proposal was made to "make provision for such of our members as may be deprived of the use of their reason." A Committee appointed to consider the subject reported:—"That considering the peculiar circumstances of this afflicted class of our members, as well as the relief of their families and friends, they believed that the establishment proposed under the direction of such members of our Yearly Meeting as might be willing to contribute thereto might be beneficial;" in 1812 this report was adopted and a committee appointed to carry out the suggestion.

Owing to his death in 1814, Thomas Scattergood did not serve on the Board of Managers, but his descendants have been actively useful on the Board down to the present time.

\*A paper read at the one hundredth anniversary, Sixth Month 4, 1913.

That Friends entered into this work from a sense of religious duty is shown by a minute made by one of the early Committees: "We would observe that in the prosecution of this important work if some difficulties should be presented, we hope they may not be permitted to discourage our efforts to overcome them, but recollecting that the design had its origin in religious motives, may we proceed in its accomplishment, humbly believing that a Gracious Providence, whose tender mercies are over all his works, will not suffer this beneficent purpose to fail," and again in 1823 we find a minute of the contributors as follows:—"Much tender feeling was manifested by the contributors for this deeply suffering part of the Society in the very liberal provision which has been made to promote their comfort and relief, and it was hoped that no pecuniary or other motives would prevent their benefiting therefrom, especially when it is considered that the object is the restoration of a Friend from the most afflicting of all the maladies to which human nature is subject." This Committee persevered and the Contributors' Association formed the title under which the organization was known and its property held.

The original building was completed and the house opened Fifth Month 15, 1817, when the Institution started on its useful mission. The desire quoted above, that the insane might see that they were regarded as men and brethren has, I believe, animated the managers from the start down to the present time, as it is our firm conviction that kindness and sympathy are largely helpful in restoring a troubled and disordered mind. A Committee of the managers visits the Institution weekly, going through the wards and other parts of the buildings, seeing the patients when suitable, consulting with the officers with the view of the general welfare of the patients and the whole establishment; these committees report monthly to the board, so that all its members are kept in close touch with its conditions and workings.

Originally the asylum was intended for the members of the Society of Friends only, but it soon became evident that a much larger field of usefulness was open to it, and in 1834 all sectarian restrictions were removed, and its doors were opened to all seeking the benefit of aid, so that now only a small percentage of the patients are in membership with Friends.

As the Asylum became extended and its property increased it seemed wise in order to better conduct its affairs that the association should be incorporated, which was done in Fourth Month, 1888, and Samuel Morris was selected as President. He served most acceptably in this capacity till his resignation, on account of advancing years, in 1902.

As one of the most important factors in the care and treatment of our patients is kindly, efficient nursing, a training school for nurses was organized in 1894. Although this involved some complication at first, the wisdom of the movement was soon made apparent in the higher standard of efficiency in the caretakers of the patients. The course of training covers two years and comprises "general nursing with special reference to the care of cases of nervous and mental disease." It is certain, says our Superintendent, Dr. Chase, that a better class of applicants is attracted to the field of insane nursing if a liberal training is assured them. From the physicians' viewpoint it is a most desirable step because of the efficiency of the actual care given the patient and also on account of the increased accuracy and scientific value of the reports prepared by a nurse trained to appreciate the significance of her observations. "Elmhurst," the nurses' home, was erected in 1896, and was the gift of several interested friends of the asylum; this handsome building, blending so perfectly in the general harmony of the entire establishment, is typical of the growth and enlargement which has been steadily going forward at Frankford. The green-houses, gymnasium, power plant, new kitchens, refrigerating plant, the acquisition of the beautiful Stanley Farm near Fox Chase, where a change of surroundings and the quiet of the open country are afforded convalescent patients, the growth and development of the dairy farm connected with this institu-

tion, and the last addition, the new hydrotherapeutic building, which speaks practically the last word in modern scientific development of nervous treatment. All these by their very enumeration illustrate the march of the institution into larger fields of development. Here, then, is the answer to the pleading question which at the very beginning of the seventeenth century Shakespeare put into the mouth of that weird mediæval king of Scotland, Macbeth, when turning to the physician at Dunsinane, he says, "Canst thou not minister to a mind diseased, pluck from the memory a rooted sorrow, raze out the written troubles of the brain, and with some sweet oblivious antidote, cleanse the stuffed bosom of that perilous pride which weighs upon the heart?" To-day pointing with pride, but also with thankfulness to this institution which a gracious Providence has so amply blessed we answer, "Yes, we believe we can."

*A Letter on the Centenary of Friends' Asylum.*

THE RETREAT, York, [Fifth Month] 27, 1913.

DEAR DR. CHASE:—

I write to express the good wishes of all at York Retreat on the occasion of the Centenary of the Friends' Asylum for the Insane in Philadelphia.

The interesting book you sent has enabled me to picture its buildings and surroundings, whilst the text provides a panoramic survey of its history. I congratulate you heartily on the splendid traditions, the beautiful premises, and the excellent modern equipment of your Institution. It is pleasing to see how the younger sister of the English Retreat has grown so remarkably in beauty, and the elder sister on this side rejoices at the way in which a reasonable antiquity is combined with youth and vigor.

One thing certain is, that in these days there is no standing still, and it is interesting to note that the development of the two institutions has been on parallel lines, and that many of the problems connected with the nursing of the insane have been met in the same spirit in both places. The progressive increase of personal comfort in asylums is noteworthy, and the external conditions of life have greatly altered. There is a danger that as institutions grow in size and complexity, and as the facilities for recreation and amusement multiply, and luxuries increase, the personal element which so conspicuously distinguished the administration of the Friends of a hundred years ago may be found to become relatively less important. It does us good to read of the labors of those who worked for these institutions at their inception, and they inspire us; for, though knowledge increases, it is doubtful whether there has been great advance in true fellow-feeling and sympathy, which mean so much in the treatment of the insane.

I wonder if it has occurred to you that it is not unlikely that American influence had much to do with the foundation of the Retreat in York. Twenty years before the meeting of Friends in York was held, at which William Tuke pleaded for the insane and proposed "a retired habitation" for members of the Society afflicted in mind, his son Henry Tuke, then a young man, had walked out of the city of York to meet on the road from London an American Friend travelling in the ministry. The expected visitor was John Woolman, whose conscience would not allow him to travel by stage coach on account of the cruelty to horses and post-boys involved in this express mode of travelling. John Woolman came to York only to fall a victim to small-pox. He was devotedly nursed by the Tuke family, and in Esther Tuke's account we have a touching record of his last hours; the same Esther Tuke who afterwards gave the Retreat its name. It is not, I think, far-fetched to assume that William and Henry Tuke were profoundly influenced by John Woolman, whose spirit of loving kindness to all lived after his death in the hearts of the York Friends, and led them later on to take up the cause of the mentally afflicted in a way that became an example to the civilized world.

I hope your gathering will be a successful one, and with

regrets that I am unable to accept your kind invitation to be with you, I remain,

Your friend sincerely,

BEDFORD PIERCE.

P. S.—Just a word to correct a mistake that has slipped into your historical review. Samuel Tuke, the author of the History of the Retreat, was the son of Henry Tuke and the grandson of William Tuke, the founder of the Retreat. Since writing the above it has occurred to me that American influence in the foundation of the Retreat was also felt through Lindley Murray, the grammarian, also an American Friend, who gave William Tuke valuable assistance.

YOUNGER FRIENDS.

THE FATHER'S CARE.

Selected by M. S.

In the trees the birds are singing,  
In the mountains and the glens,  
By the rivers and the brooks and by the sea;  
But there's food for all the robins  
And the tiny little wrens,  
And there's bread in His hand for me.

All the meadows bloom with daisies  
And with dandelions bold,  
And the clover blossoms cover all the lea;  
But there's clothing for the lilies  
And the buttercups of gold,  
And there's raiment in His hand for me.

And the clouds of trouble gather,  
And the stormy wind is heard,  
And the angry tempest rages wild and free;  
But there's shelter for the sparrow  
And the little humming-bird,  
And there's safety in His arms for me.

And the world is full of children,  
Oh, so many and so fair!  
Like the sunbeams as they sparkle on the sea!  
But there's room for all the children  
In the Father's tender care,  
And there's room in His heart for me.

—Selected.

Selected by M. S.

THEODORE PARKER tells us "that when he was a boy four years old, still in petticoats, he saw a little spotted tortoise sunning himself in the shallow water at the root of a flaming rhodora. He lifted the stick in his hand to strike at the tortoise, as he had seen other boys out of sport kill squirrels and the like. But all at once, he says, something checked my little arm, and a voice within me said, clear and loud, 'It is wrong!' I held my uplifted stick in wonder at the new emotion—the consciousness of an involuntary but inward check upon my actions, till the tortoise and the rhodora both vanished from my sight. I hastened home and told the tale to my mother, and asked what was it that told me it was wrong? She wiped a tear from her eye with her apron, and, taking me in her arms, said, 'Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, then it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little, and leave you all in the dark and without a guide. Your life depends on heeding this little voice!'"

TO BOYS AND GIRLS.—Some of you have, no doubt, seen jugglers and conjurers at a country fair. The tricks they perform seem very wonderful, though probably, if we could peep a little behind the scenes they are not so wonderful as they seem. But it is certainly startling to see a live rabbit taken out of an old hat that you were sure, a moment before, had nothing in it.

*Clever Jugglers.*

The greatest jugglers are Hindus, some of whom are astonishingly clever. A Hindoo juggler will put a little dog into

a basket, fasten the basket up ever so tightly, and then take a sword and run it through the basket again and again. You hear the poor little animal squeal inside, and the sword comes out covered with blood. You are just about to pounce on the man, when he opens the basket and shows you that there is nothing in it, and at the same time the little dog alive, uninjured, and wagging his tail with delight, comes round a corner.

But all Hindoos are not so clever. It is said that Sir Hiram Maxim, the great inventor, was approached by one of these gentlemen not long ago. The juggler asked the inventor to lend him a watch. Now, Sir Hiram remembered the famous story of Robert Houdin, who, performing before the Pope, pounded to pieces in a mortar a valuable watch that the Pope gave him, rammed the fragments into a gun and fired them off at a rose-tree. On the tree the amazed company saw hanging the identical watch, or what seemed to be the identical watch. In reality it was an exact duplicate, which the clever conjurer had had made, and had hung there before beginning his trick.

#### *Good at Smashing.*

Remembering Houdin, then, the inventor handed over his watch, which was a costly affair. It was smashed, all right. The juggler managed that part of it splendidly; but alas! he was unable to restore it. It is still smashed, and no duplicate watch from a rose tree or any other mystifying source, came to take its place in the pocket of the chagrined owner.

The first lesson is: Don't trust a Hindoo juggler. The second lesson is: Don't trust a juggler of any sort, especially of the sort that juggles with character and conscience. The third lesson is: Don't trust anyone who intends to smash what is precious and promises to give you back something "just as good."

What, for example? Your innocence, or your faith, or your health, or your conscience. All these things are more precious than watches, even though they are gold-cased and jewel-covered; and you may be sure that he who juggles with them, and smashes them, cannot replace them.

There are plenty of things that ought to be smashed, but they are the bad and worthless things, and not the things that are good and pure.—*The Christian Age.*

Selected by M. S.

A PIONEER MISSIONARY'S HUNT FOR A WORD.—A missionary in Eastern Equatorial Africa tells this incident to illustrate the difficulty of reaching a people who have no written language: There was one word which it took me two and one-half years to get. It was in my thoughts by day and in my dreams by night, and I shall never forget the thrill of joy that came to me when the long search was rewarded. One night my people were seated around the campfire. I listened to their stories, and finally my head man, Kikuvu, told a story of a man who was attacked by a lion. But he did not say a word that I could construe to be the one I wanted. I was about to turn away when he turned to me and said: "Bwa-na-nu-ku-than-i-wa na Ki-ku-vi"—"The master was saved by Ki-ku-vi." I immediately said to him, "Uk-uthan-ie Bwa-na?"—"You saved the master?" "Yes," said he. "Why," said I, "this is the word I have been wanting you to tell me all these days, because I wanted to tell you that Jesus, the Son of God died to—." He turned to me, his black face lighting up in the lurid blaze of the campfire, and said, "Master, I understand now! This is what you have been trying to tell us all these moons. Jesus died to save us."

FOOD FOR THOUGHT.—Our conversation turned to the use of tobacco when my guest remarked, "I know a young man who went to West Point, where the course is strict. He was quite brilliant, and passed all his examinations successfully until he came to mechanical drawing. In that he failed because his hand was unsteady from the use of cigarettes, and he was obliged to choose another career."

"My aunt," continued the speaker, "was made deathly sick by the smell of tobacco smoke; but her husband had smoked before she knew him, so she said nothing, only when he smoked on the front piazza she retired to the back porch, or if he smoked at the back, she went to the front of the house; it was simply impossible for her to stay where he was smoking. My uncle said that if he had to give up tobacco, or give up his wife, he preferred to give up tobacco and he gave it up. During his last illness he told me that he felt tobacco had to some extent paralyzed his mental powers, so that he had not been the man he might have been if he had never smoked."

"D— gave up tobacco years ago on account of his health. But he says that even now he sometimes feels as though he would give almost anything to be able to smoke a cigar after supper; he had no idea of the hold the habit had on him." "I suppose," added my friend reflectively after a moment's pause, "that it is very much like the drink habit in the power it gets over those who use it."—M. S.

WORK in every hour, paid or unpaid; see only that thou work, and thou canst not escape the reward. Whether thy work be fine or coarse, planting corn or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to the senses as well as to the thought; no matter how often defeated, you are born to victory. The reward of a thing well done is to have done it.—EMERSON.

#### A SANE FOURTH.

"Independence Day" will have reaped its harvest of "limb and life" before this number of THE FRIEND is read by most of its subscribers. Our readers may be interested to know that while Philadelphia had a most unenviable record in that respect one year ago, the Director of the Department of Public Health and Charities of this city has at least put forth an effort to make a change this year. An official bulletin has been printed and circulated, a part of which follows:

"Philadelphia was the only city last year having more than one hundred injuries reported during the Fourth of July season. There were 127 persons reported injured here by accidents due directly to fireworks or other means of noise-making and display in the celebration of the Fourth. No other city had half as many injuries reported. New York City was second in the list, with 58 injuries reported, or one person injured for each 100,000 of population as compared with Philadelphia's rate of 7 persons per 100,000 of population. St. Louis was third in number of injuries, having had 48 reported, but was a close second to Philadelphia in rate, her rate being 6 per 100,000 of population as compared with Philadelphia's rate of 7. Chicago, which is tenth in the list, stood best among the largest cities, having had only 12 serious injuries reported, which gives a rate of .5 per 100,000 of population.

"Many of the non-fatal injuries reported from year to year are of a serious nature, and include the loss of eyesight, the loss of legs, arms, hands, one or more fingers, and other lifetime mutilations. Last year, as in previous years, the giant firecracker and the blank cartridge headed the list of causes of the most serious wounds and injuries.

"A great part of the responsibility for a safe and sane Fourth rests with parents and guardians. They should not allow their children to use pistols, blank cartridges, cannon crackers, or high explosives of any kind. The common cannon cracker comes next to the blank cartridge in causing serious and mutilating injuries, but even the smaller firecrackers and the fireworks which ordinarily are considered harmless, may set fire to the clothing and cause serious accidents, and children should be protected from their dangers."

#### FRIENDLY NEWS.

An event of importance to all our work was the Annual Meeting of Friends in Japan, held at Ishioka, Fourth Month 17-21. The attendance while not so good as in places where there are more Christians in the local community, was more representative than it has ever been before, especially on the part of men engaged in the active, busy affairs of life.

The opening meeting for worship was a time of preparation for the business meeting on the morning of the 18th, at which time reports of each local meeting and the various affiliated activities were presented.

At this meeting the annual letter from the Philadelphia Foreign Missionary Association was read, and as always, much appreciated. Such glimpses into the Christian world beyond their daily vision are always most helpful.

On the second evening, C. Kaifu gave a message on "The Mission of the Society of Friends Relative to the Future of Japan." Those who heard were deeply impressed by their responsibilities.

One of the best sessions was the conference on the "Development of Meetings"—applied locally, to the Society of Friends in Japan, and to the whole Christian work in Japan. It was led by T. Nomura, a sugar merchant and bank manager in Tsuchiura. This man and his brother, one of the most reliable men in the Tsuchiura meeting, are both members of the Town Council. The need for the spirit of deep and earnest prayer, without which all other efforts will fail; the regular weekly meetings of Christians scattered all in the country, in small groups, should meet together in large centres at stated times, these to meet annually for fellowship with all Friends in Japan, was suggested by a man who has had little opportunity to know of "monthly meetings," "quarterly meetings," etc., and yet he described the system from his own sense of existing needs; activity of Christians engaged in the active work of life, mingling with non-Christian and passing on to them the message and spirit of Christ, were points discussed.

The large public meeting for non-Christians on Seventh-day evening was addressed by Dr. Nitobe. About 150 special invitations had been sent out to leading men of the town. About 400 people heard the message, many of them having to stand on the outside. All felt that the message was well suited to the needs of the audience. Dr. Nitobe met for personal conference any who wished to come to his room the next morning from 8 to 10. Following this was the meeting for worship, which was a time of real worship in spirit and in truth. In this meeting Dr. Nitobe spoke more freely and positively of his own personal Christian experience than many had ever heard him speak before. He stayed till the afternoon meeting, leaving a parting message in which he said he would have many things to take with him from this Annual Meeting.

One of the interesting features of the Annual Meeting was the common life of those gathered, reminding many of the early days of the Christian Church. The Ishioka Christians had secured the use of a large house which one had been used as a kind of hotel. They hired cooks, but all the rest of the work, cleaning, serving tables and everything, was done by the Christians of the place, setting an example that will bear much fruit.

FROM GILBERT BOWLES.

At the Annual Meeting of Friends of Japan, held in Fourth Month, in Ishioka, Ibaraki Ken, an old man was present, who seems to have been taught directly by the Spirit of God long before he heard of any Christian teaching. When C. Suzuki first went to Ishioka about sixteen years ago, he met the man and had some talk with him. When the man heard the teaching of the Gospel, he said: "That is just what I believe and am trying to live. If that is Christianity, I am already a Christian." His reputation and life bore out the testimony of his lips. He was a maker of wooden mortars in which rice is pounded to remove the hull. While other men might hurry their work and not be careful to use the best wood, he always was extremely careful to turn out the best work he possibly could, and at moderate prices. So different from other workmen was he, that all the countryside knew and spoke of it. Being both frugal and industrious, he has saved a few hundred dollars, and lends this to the poor at fair rates, a very unusual proceeding in Japan, where the poor have to pay exorbitantly high rates of interest.

Through this old man, C. Suzuki made the acquaintance of a young man who has grown to be one of the staunchest Christians in the village of Yuzuri, a country village that C. Suzuki hopes will become before long a Christian village.

CANADA YEARLY MEETING (CONSERVATIVE), which was held from the nineteenth to the twenty-fourth of last month, is verbally reported to have been attended by about the usual number of its own members and by a considerable number of visitors from other Yearly Meetings. Among the latter were Mary Anna Wood and Jesse and Rebecca Mckel and daughter from Scrip's Quarterly Meeting, New York; Henry T. Outland, from North Carolina; J. Hervey Bimms and wife from Ohio; Thomas E. Mott and wife, of Iowa, temporarily residing within the limits of Philadelphia Yearly Meeting; Ida Channess, of Iowa, and Thomas W. Fisher, of Philadelphia Yearly Meeting.

## CORRESPONDENCE.

RESOLUTION ADOPTED BY ANNUAL MEETING OF THE SOCIETY OF FRIENDS IN JAPAN.—The Annual Meeting of the Society of Friends in Japan, assembled at Tshioka, Ibaraki Ken, April 19, 1913, places on record its conviction that the Alien Land Bill, now pending before the Legislature in California, would, if put into effect, greatly injure the cordial relations which have existed between Japan and America. It recognizes such legislation to be contrary to the will of God, whose help we now seek, expressing our belief in the possibility of a peaceable settlement of the issues involved.

We bespeak the earnest efforts of the American Peace Society, the members of the Society of Friends in California, the Friends' Foreign Missionary Association of Philadelphia, and the Executive Officials of the Central Office of the Society of Friends in America.

We request that copies of the above be sent to the Charge d'Affaires of the American Embassy in Tokyo, the Associated Press and to Japanese and foreign newspapers in Japan.

(The following is from the letter to Margaret W. Haines, forwarding the above action.)

It may seem to our American friends that we here are giving too much attention to this question, but feeling as we do that such discrimination against the Japanese as has been proposed would be a severe blow to the cordial relations hitherto existing between Japan and America, we feel bound to do everything we can to prevent such an unfortunate event.

When the question was before our Annual Meeting there was very little discussion, simply a time of prayer and quiet waiting, and the selection of a committee to prepare a resolution. This spirit of intercession was intensified by the fact that one of our members had just returned from a conference of missionaries and Japanese Christians called by Count Okuma at his own residence, at which the Count said feelingly that he felt the question was too difficult for statesmen and diplomatists, but that it could be solved by an earnest appeal to God for the power to act upon the minds and hearts of the people.

Notwithstanding occasional manifestations in large meetings and through the press of the tone of excitement and occasionally the word "war," all of the great leaders and the body of the people have exhibited remarkable calmness and self-control, and desire as sincerely as any of us a peaceful solution of the questions at issue.

Commending the matter to the prayerful attention of those to whom this message may come, I remain,

Very sincerely,

GILBERT BOWLES.

## GATHERED NOTES.

I ASSERT that no man, however scholarly he may be, can, without the dominating power of the Holy Spirit, correctly interpret the Holy Scriptures in their entirety. There is good reason for this. It is seen in the fact that, as the Holy Spirit empowered the writers of the Bible to rightly do their work, so it is absolutely necessary that the same Spirit should govern and quicken one in interpreting what the Spirit has enabled godly men to write.

The Holy Spirit, far more than any man or class of men, knows the mind of God. He knows, as no human being does, the hidden meanings of the spiritual truths of the Bible. Therefore, it logically follows that no human being can correctly discern the spiritual contents of God's [Scriptures] unaided by the Spirit. Scholarship is a good thing. True Christian scholarship is a much better thing. A Christian scholar, depending more upon the wisdom of the Holy Spirit than he does upon his own scholarship, is the man who is best equipped and qualified to interpret the [Bible].—C. H. WETHEBE.

## SUMMARY OF EVENTS.

UNITED STATES.—A recent Philadelphia paper says: "Contamination of the city's water supply south of Allegheny Avenue, between Broad Street and the Delaware River, and south of Market Street, between the Schuylkill and Delaware Rivers, is believed to be the source of the recent abnormal increase of typhoid fever. Until the source of infection was definitely determined Director Neff repeated yesterday his warning that all householders should boil water used for domestic purposes. Tests to determine the purity of the water in the city mains showed that north of Allegheny Avenue the filtered supply from Torresdale was pure and up to standard."

Prof. Andrew J. Rider, treasurer of the New Jersey State Board of



Agriculture, has issued an open letter to the public, urging co-operation of all citizens in the campaign to exterminate mosquitoes. Professor Rider calls upon council, the Board of Health and householders in general to facilitate the work of the commission. He urges householders to either get rid of all waste water in the vicinity of their homes or drop a small quantity of kerosene oil over the water.

A despatch from Harrisburg of the twenty-fifth says: "The Senate bill conferring authority upon the State Water Supply Commission over all dams and obstructions in streams of the State, except the tidal waters of the Delaware and its navigable tributaries, was approved by Governor Tener to-night, and hereafter no dam or wall can be erected without permission from the commission and its approval of the plans. The commission is authorized to supervise the construction and operation of all dams as well. This bill was drafted to overcome lack of authority to prevent such disasters as the breaking of the dam at Austin."

A despatch from Millers, Nev., says: "Excitement exists here and at Mina over the announcement that an important quicksilver strike has been made nine miles east of Mina. According to statements made by those who have been on the ground there is apparently millions of tons of material in sight. The ore is said to contain 12 1/2 per cent. in quicksilver, worth at that rate \$200 per ton."

The following appeal has lately been addressed to authorities and school boards in Delaware: "We, the members of the Women's Christian Temperance Union of Kent County, Delaware, in executive session held in Felton, Delaware, do hereby put ourselves on record as protesting against the suggestive dances and immodest dress as seen among young people of this day. We also desire to commend the stand taken by the Federated Women's Clubs of Delaware and the faculty of Delaware College. We appeal to mothers and thoughtful women of our country to co-operate in the suppression of the same. We also ask the school boards of Kent County to elect teachers of clean habits and pure lives."

A despatch of the 25th from Washington says: "Secretary Bryan is pleased with responses he has received to the President's plan for the peace of the world. There is nothing nearer to his heart. Eighteen countries have informed him that the waiting plan he has proposed when differences arise between nations meets with their most sincere approval."

A bill regulating marriages in this State has been passed by the House and the Senate and now goes to the Governor. The bill prohibits the issuance of marriage licenses to persons afflicted with transmissible disease, and further says that no license to marry shall be issued where either of the contracting persons is under the influence of drugs or liquor, is an imbecile, epileptic, of unsound mind or under guardianship as a person of unsound mind, nor to any man who is or has been within five years an inmate of any county asylum or home for the indigent, unless it is shown that the cause of such condition has been removed and that the applicant is physically able to support a family.

A despatch from Washington says: "Hay and forage production has been greatly increased by the importation and adaptation of several plants, the cultivation of which has been experimented with and fostered by the United States Department of Agriculture through its Bureau of Plant Industry. Two of these are treated in two pamphlets entitled 'Sudan Grass, a New Drought-Resistant Hay Plant,' and 'Vetch Growing in the South Atlantic States.' In the semi-arid West, where no perennial grass has thus far been found suited to the conditions, Sudan grass promises to be valuable for hay. Vetch is grown on practically every type of soil in North Carolina, South Carolina and Georgia and should come to occupy an important place in the agriculture of these States. It is a good hay, pasture and soil crop, and its more general growth will aid in the development of the livestock industry."

The flight of a pigeon from Rio Janeiro, Brazil, to this city is reported. The time occupied was about 16 days. It is said that on several occasions continental and American fanciers have shipped homing pigeons to distant points in Africa and South America, but no bird heretofore has been able to make its way through the equatorial regions on account of the extreme heat. The airline distance from Rio Janeiro to this city is about 4200 miles, nearly half of the distance being over water.

A despatch of the 26th from Saratoga, New York, says: "A plague of grasshoppers in the town of Wilton, six miles north of this village, has resulted in a loss to farmers of thousands of dollars. Several farmers within a section about four miles square report the loss of entire crops of hay, oats and vegetables. The devastation is so serious that an appeal is to be made to the State Department of Agriculture for assistance."

Governor Dunne, of Illinois, has signed the woman's suffrage bill. It

will become law on Seventh Month 1, permitting the women of Illinois to vote for all statutory offices. Illinois is the first State east of the Mississippi River to give women the ballot.

Governor Tener to-day signed the bill to establish commission government in this State's third-class cities. Under this law 23 cities will go under commission government in the Twelfth Month. The new government in each city will be vested in a Council of five salaried Councilmen, one of whom shall be the Mayor. The Councilmen will be the heads of departments and will be elected biennially, the Mayors to be elected for four-year terms.

An amendment to the Constitution of the United States has lately been adopted by the requisite number of States, as follows: "The Congress shall have power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several States, and without regard to any census or enumeration."

It is stated that the shipbuilders on the Delaware River in Philadelphia have enough work in view to keep them busy for several years. This condition is due in a large measure to the approaching completion of the Panama Canal, and the demand for new steamships that it is expected will be developed.

A recent despatch from Harrisburg says: "The Legislature sent 1147 bills to Governor Tener, of which 645 remain in his hands for action. The Governor has approved 383 bills and vetoed 75. Forty-four were recalled from him for amendment."

The State Department of Health has established 69 tetanus antitoxin stations throughout the State and all of these have received their supplies of antitoxin. In urging the prompt use of antitoxin to prevent lockjaw following an explosive or other wounds, Dr. Dixon says: "Do not consider any such wounds trivial, send for a physician at once." It is essential that the tetanus antitoxin be administered within 24 to 48 hours after the wound has been inflicted.

It is stated that there are twelve million farmers in the United States, and that a special bulletin issued by the Census Bureau last year showed that the value of the 1,006,571 farms and buildings in the United States was \$6,330,236,951, with a debt of \$1,726,172,851, the ratio of debt to value being 27.3 per cent. The ratio of debt to value was lowest in the States of New York, New Jersey and Pennsylvania.

A despatch to the *Public Ledger* of this city says: "According to the official figures of the Bureau of Foreign and Domestic Commerce, Department of Commerce, agricultural products form but 48 per cent. of the domestic exports of the United States in the fiscal year 1913, against 51 per cent. in 1910, 62 per cent. in 1900, 75 per cent. in 1890, and 84 per cent. in 1880. This change in the percentage which agricultural products form of the total exports is due, not to an actual decrease in the value of that class of merchandise sent out of the country, but to the much larger increase in the value of manufactures exported."

A despatch from Washington says: "Wholesale prices of commodities in the United States last year were higher than at any time during the past thirty years, the United States Bureau of Labor Statistics announces. During the year wholesale prices advanced sharply, the most important feature being the marked increase in the great groups of farm products, food, fuel and lighting, and metals and implements. Food as a group increased 6.2 per cent., the most pronounced increase being in corn meal, 27.9 per cent. and canned tomatoes, 27.1 per cent. Farm products increased 5.7 per cent., the principal increase being in sheep, 24.4 per cent., and cattle, 29.4 per cent."

FOREIGN.—It is stated from London that President Woodrow Wilson has declined Russia's request for a renewal of the treaty of commerce except on the absolute conditions that American Jews are allowed to enter Russia freely.

Raymond Poincare, President of the French Republic, has lately been paying a visit to England and was received by King George V. with great display.

A despatch of the 23rd from Berne, Switzerland, says: "A conference of delegates from the Governments of the principal industrial countries of Europe will be held in this city on Ninth Month 15. The delegates will consider the drafting of an international agreement to prohibit the employment of girls and boys below specified ages and to fix a maximum ten-hour day for youthful workers within certain other ages."

A despatch of the 29th ult. from Rome says: "Great alarm prevails in Naples owing to the eruption of Mount Vesuvius, whose start coincided with the earthquake shocks in southern Italy yesterday. To-night streams of molten lava are flowing from the crater."

## RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 87.

Ira S. Frame, Phila.; Wm. Evans, N. J., \$11 for himself, Wm. Carter, Chas. N. Brown, Alice H. Carter, Wm. T. Garnett and Daniel Oliver; Delorah D. Maris, Del.; Richard T. Cadbury, P. O. Barclay Hilyard, N. J.; Rachel E. Bell, N. J.; J. B. Bettles, Ind.; O. E. Stackland, Iowa; Mary H. Ridgway, Ia.; John B. Garrett, Pa.; Henry Hall, Phila.; Esther K. Alsop, Pa., and for Elizabeth Marriott; Henry G. Ormsby, Jr., Phila.; Chas. Grimshaw, Pa.; T. Wistar Brown, Pa.; Wm. H. Gibbons, Pa.; E. C. Shoemaker, Pa.; Joseph S. Middleton, N. J., \$4 for John R. Hendrickson and Nathan H. Middleton; Joshua S. Wills, N. J., \$6 for himself, Jesse Sharpless and Allen R. Sharpless; Susan H. Sharpless, Pa., and for Edmund James; A. F. Huston, Pa., and for E. B. Calley; Geo. Wood, Phila.; Ellwood Cooper, Phila.; Paul D. I. Maier, Phila.; Stephen W. Post, N. Y., and for Martha W. Post.

Remittances received after Third-day noon will not appear in the receipts until the following week.

## NOTICES.

DURING Seventh and Eighth Months of this year the meetings at Newtown Meeting House, Camden, N. J., will be discontinued.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to the Library: Baker—Winter Holiday in Portugal. Carpenter—Samuel Carpenter and Descendants. Castle—Hawaii. Dugmore—Wild Life and the Camera. Elkinton—Divine Library. Lonsbury—Yale Book of American Verse. During Seventh and Eighth Months, the Library will be closed, except on Fifth-day mornings, from 9 A. M. to 1 P. M.

LINDA A. MOORE,  
Librarian.

MARRIED.—At Friends' Meeting-house, Twelfth Street, below Market, Philadelphia, on Sixth Month 26, 1913, SAMUEL BELL, of Waterford, Ireland, son of Henry and Anna Jane Bell, of the same place, and GRACE BROMLEY ALLEN, of Westtown, Pa., daughter of William C. and Elizabeth C. B. Allen, of San José, Santa Clara Co., California.

DIED.—Sixth Month 14, 1913, at "The Mount," near Baltimore, Md., SUSAN B. CAREY, wife of the late James Carey, in her ninety-second year. —, at her home in Chesterhill, Ohio, SUSAN WORSTELL, a member of Chesterfield Monthly and Particular Meeting, Fifth Month 19, 1913, in her eighty-eighth year.

TO ADVERTISERS.—THE FRIEND is now open for selected advertisements at the following rates: One inch, 56 cents, or 4 cents a line; no insertion for less than 25 cents. Long term rates given on application.

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# THE FRIEND.

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## ANOTHER PLEA FOR OUR SCHOOLS.

The multiplicity of laudable projects into which Friends have entered for the betterment of the community awakens serious concern on the part of many. The two matters that have been prominently on the minds of some of us in this connection of late are these: First, that we should most earnestly study our special aptitudes as a body and as individuals and exert our strength and influence where they will be most effective; and, secondly, that we should administer these more economically than we are now doing. It is for the elucidation of these two points that I want to use a little space in *THE FRIEND* at this time.

It is not unnatural that each of us should to some extent emphasize the importance of his own craft and calling, but divesting oneself as far as practicable of the personal equation, there must still be force to all of us in the thought that we, as a people, wherever we have had an influence in the past, have exerted this in measure far beyond our numbers in the avenues of education.

Our schools are not very numerous, neither are they very large, but none the less they have made an impress for good, and I believe are still doing so quite out of proportion to their size, and they have been and still are in the main the best channels we can occupy for impressing our views of life upon others.

We may be met at the outset with the query, What has our educational system done to maintain our membership in numbers, much less to add to it? And for rejoinder we would find satisfaction in the statement that it has done very largely for this very thing, far more indeed than any other one factor that we have put into the field, almost as much as all others combined. Our schools in Philadelphia Yearly Meeting, until within the past twenty-five years, have been quite strictly confined to our own children; we have taken no efforts to take others in with them, though we have been quite successful in making them attractive to others. Some twenty-five years ago our policy altered, and as often happens in such changes we may have stretched our tether to the fullest extent and a little beyond the limits of best propriety.

We are hardly even yet in the testing time. There must have been an element of stimulation and wholesome life that committee men and women experienced in those days of ex-

pansion when new plans were formulating and when things were much in the flux. I would plead that the present is a day to call forth no lower grade of leadership; things are taking shape and the mould once established will in large measure be the pattern for the next generation to follow. Questions of educational policy, most far-reaching in their effects and very vital to our interests, confront every committee in charge of a Friends' school to-day, and he who fails to see such in his appointment would seem to some of us to be short-sighted.

In the many "concerns" to claim our attention, let us not lose sight of any of the inherited obligations that have come to us. I would be the last to argue that age can ever be the criterion for their excellency, but I believe it to be an asset with which we do well to reckon. We need to see to it that our time, our purses, and our interest are not so far engrossed in newer projects, that there is only the shadow of substance left for the old ones. The past generation may have liberally endowed an institution and given it a splendid foundation and outlined an excellent plan for it; unless, however, it can receive the active management of the best men and women the community affords it cannot measure up with its past record, much less keep a place worthy of its history in the march of progress.

If there is something of intrinsic value in an average Friend's home that obtains there because it is a Friend's home, is there any better channel through which that influence can flow into wider circles than through that of our schools? There is probably something in our training, due to the special tenets of Christian doctrine and practice we profess, which yields a type of character that is more easily moulded through our schools than through other agencies; granted that the teachers are the essential factors of these schools, very close to them in importance and altogether essential for the continuance of the good work are the managers.

The other half of my text may take this form. It is natural to give our support to those causes which yield the most apparent returns. This is probably right in most matters of material concern, but in dealing with things less tangible, where we have to trust to results and base our prospects on the general doctrine that good results will follow rightly directed effort, we are prone to forget the foregoing philosophy and to adopt the old practice of demanding immediate results.

It is natural to lavish our substance on charities that count their recipients by the hundreds, rather than on those that concern directly but few. An educator in presenting his case before his board of managers expressed the doctrine tersely a few days since by saying, "I would rather send out ten young people from my institution who had received three years' training under five expert teachers, than I would one hundred boys and girls who had had a like period under the advantages of twenty good, but only second-rate instructors." There is no economy in the long run in spreading our influence and our resources over a larger space than they are really able to cover.

I do not know that we are doing so, but I am apprehensive

from the signs of the times lest such may be the trend. There is a little more *éclat* attendant upon a new undertaking, that from its very newness attracts public interest and help, but it is extremely doubtful whether any greater skill is demanded in directing it into a proper course than in maintaining the old, and the fact that the old is with us, that it has done good service, and that ample service lies at its very doors justifies us in casting in our lot with it, though we may be in the second hundred of those who have stood sponsors for it and not one of the "original directors."

D. H. F.

Reprinted by request from "THE FRIEND," 1864.

### ON THE DANGER OF SEEKING THE PRAISE OF MAN MORE THAN THE GLORY OF GOD.

How applicable are the words of our Saviour to the following remarkable relation: "Woe unto you when all men speak well of you." (Luke vi: 26.) It is taken from the *Imperial Magazine*, for Twelfth Month, 1819, and may be of use to every minister of the Gospel.

It is the substance of a remarkable dream related by R. Bowden, a clergyman of Darwin, who committed it to writing from the lips of the person to whom the dream happened on the evening of the thirteenth of Fifth Month, 1819.

#### *The Dream.*

"A popular minister of Evangelical principles, whose name, from the nature of the circumstances that occurred, it will be needful to conceal, being much fatigued at the conclusion of the afternoon service, retired to his apartment in order to take a little rest. He had not long reclined on his couch before he fell asleep and began to dream.

"He dreamed that on walking into his garden, he entered a bower that had been erected in it, where he sat down to read and meditate. While thus employed, he thought he heard some person enter the garden, and leaving the bower he hastened towards the spot where the sound seemed to come from, in order to discover who it was that had entered. He had not proceeded far before he saw a particular friend of his, a Gospel minister of considerable talent, who had rendered himself very popular by his zealous and unwearied exertions in the cause of Christ. On approaching his friend, he was surprised to find that his countenance was covered with a gloom, to which it had not been accustomed, and that it strongly indicated a violent agitation of mind, apparently arising from conscious remorse.

"After the usual salutation had passed, his friend asked the relator the time of day, to which he replied, 'twenty-five minutes past four.' On which his friend said, 'it is only one hour since I died, and now I am damned.' 'Darned for what?' inquired the dreaming minister. 'It is not because I have not preached the Gospel, neither is it because I have not rendered useful, for I have now many seals to my ministry, who can bear testimony to the truth as it is in Jesus, which they have received from my lips, but it is because I have been accumulating to myself the applause of men, more than the honor which cometh from above, and verily I have my reward.' Having uttered these expressions he hastily disappeared and was seen no more.

"The minister suddenly awaking with the contents of his dream deeply engraven on his memory, proceeded towards his chapel in order to conduct the evening service. On his way thither he was accosted by a friend, who enquired if he had heard of the severe loss the church had sustained in the death of that able minister. He replied 'no,' but being much affected at this intelligence, he enquired of him the day and the time of the day when his departure took place. To this his friend replied, 'this afternoon at twenty-five minutes past three o'clock.'

### PROCLAMATION OF WILLIAM PENN, DATED SECOND MONTH 6, 1684.

"WILLIAM PENN, PROPRIET'R & GOVERN'R OF THE PENNA & TERRITORIES.

*To my trusty & loving Frds.—Wm. Welch, John Simcock, & James Harrison,—Greeting.*

Being credibly informed that a party of men, armed some with guns and others with axes, under the command, of Col. George Talbot have in a Riotous manner, invaded the Right of some of the inhabitants of New Castle County, under pretence from a Commission of Charles Calvert Proprietary of Maryland these are to empower you, or any two of you to raise ye Country, to grant commission to such as you shall so cause to raise ye Country, and likewise to charge & command both you & them by the Kings Authority derived to Me by ye Assignment of James Duke of York & Albany, to take all due care & yet with all possible speed to keep & maintain & preserve peace of our Sovereign Lord the King, and to suppress all riotous & rebellious practices, & then to apprehend & imprison whom you shall so find therein yt they may be proceeded against according to law as also to secure all such persons, as refuse or neglect to assist you in this service & whom you have cause to believe may be unfaithful to ye govern'm't & for so doing, this shall be y'r sufficient warrant, given at Penns berry this 6th of ye 2nd mo. 84 being ye 36th year of ye Kings reign."

WM. PENN.

*Extract from Fourteenth Proposition of Barclay's Apology concerning the Power of Civil Magistrates in Matters Purely Religious and Pertaining to the Conscience.*

All killing, banishing, fining, imprisoning, and other such things, which men are afflicted with, for the alone exercise of their conscience, or difference in worship or opinion, proceedeth from the spirit of Cain, the murderer, and is contrary to the truth; provided always, that no man, under the pretence of conscience, prejudice his neighbour in his life or estate; or do any thing destructive to, or inconsistent with human society; in which case the law is for the transgressor, and justice to be administered upon all, without respect of persons.

*Extract from Epistle of Romans, Chapter 13, Verses 1 to 5, inclusive.*

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake.

The foregoing proclamation of William Penn is taken from an early copy which was recently offered at public sale in Philadelphia. This writer has followed it with an extract from Barclay's Apology, and the two taken together give a fair illustration of the views of early Friends on the subject of non-resistance. An extract from the thirteenth chapter of Romans is also quoted to show the Scripture view as given by St. Paul.

The views of early Friends were always pronounced against all war. Concerning this there can be no controversy. So far as this writer is aware it has never been proved that they adopted the idea of absolute non-resistance, though it is undoubtedly true that some individuals in the Society have held such.

The declaration of Robert Barclay, quoted above from the Apology, makes it clear that that eminent man drew a dis-

inction between war and protection for life, liberty and property, and if we are not to have that protection it must be manifest that anarchy will result. In our own country, partial anarchy already prevails as is shown by the trade union strikes and the dynamiting conspiracies organized by the same class. Civilization itself is threatened.

G. V.

For "THE FRIEND."

## FROM SAN FRANCISCO TO SALT LAKE.

The beautiful Santa Clara Valley looked very fresh and fragrant that spring morning that I left it bound for the East. The early fog just concealed the distant mountains. For months we had had roses and blossoms around San José and pink and white bloom on the fruit trees for miles out in the valley. Now, with quick railroad travel, the scene was suddenly to shift and another sort of natural beauty was to be my experience.

At Oakland I changed over to the Pacific Western Railroad. I had often threatened to vary the monotony of the regulation Southern Pacific route by taking a new line. Both are magnificent as you cross the Sierras. It is hard to tell which is the better. Travel on the Western Pacific is easier because it is a new highway, not so well known, and consequently the trains are not crowded. My destination was Colorado Springs.

After reaching the foothills of the Sierras the train goes by a tumbled-appearing sort of country where the ground looks as if some giant had ploughed it up. For miles rocks and clay are turned over into a barren field. These are the old placer gold mines. The great hills have gone down before the hydraulic machinery in the ruthless search for gold.

Soon we ascend the Feather River cañon. It is a narrow gorge with endless twists and surprises and huge rocks and mountains on either side. Down it for a hundred miles or more rushes and tosses the Feather River. Why should a river have such a name? We cannot tell—anyway this stream is charming. There is enough of it to count for something in the memory. The plunges and whirl and foam enchant the eye, as the music caused by its restlessness comes into the car window above the roar of the train. Slowly we climb into the higher altitudes, where the air has new vigor and the great pine trees look benignly down on the lesser heights, until somber night closes the scene.

The following morning we awake to see the desert land. The noises caused by nearby reverberating rocks have ceased. We trundle along in quiet fashion over a level plain. Occasionally distant mountains glistening with snowy tops relieve the scene. But the dull scenery becomes very strange as we approach Salt Lake. The ground changes to white. Salt makes the surface of the earth look as if a snow storm had preceded us. At one place the conductor calls attention to the ruins of a house made out of great blocks of salt. You never before knew that salt was so plenty anywhere in the world. Then we cross the southern end of the Lake. The waves softly lap the sides of the road-bed. To the left the great pleasure grounds of the city folk are seen, where, in the interior of a continent, they can bathe and play as by the sea. Soon we glide into the fine union station of Salt Lake City.

The first thing that here impressed me was the sober dress of the women compared with the gayer feminine apparel on the streets of San Francisco. Men note such things more than the women suspect. Their verdict is not always in favor of the most ultra style. "You cannot gild gold." Charming womanhood shows best in simple array.

Salt Lake City is rapidly becoming a Gentile metropolis. Skyscrapers tower above the broad streets. The hum of machinery and the rap of innumerable hammers fill the air. But the Mormons were on the ground first, and the rapidly growing city is the centre of a political influence that extends into the adjacent states.

This new interior city is full of optimism. Like all others of its kind in America it throbs with almost extravagant hopes as to the future. For that matter almost every new cross-roads in the west, even amidst the most unpromising conditions, has big, big hopes. On my way across northern Nevada that morning, out in the driest part of the desert, many miles from any human habitation, where no sapling or twig or spear of grass was seen, where a single wagon road crossed the railroad and a single fence-post was all to indicate that men hoped to build anything, was an immense sign. As the traveller, snugly curled up in his Pullman seat, glanced out of the car window his amazed eyes here read in letters fully five feet long this seductive sign:

METROPOLIS

THE TOWN OF OPPORTUNITIES.

I call that optimism.

WM. C. ALLEN.

## FRATERNITIES ARE DETRIMENTAL TO THE BEST PURPOSES OF COLLEGE TRAINING.\*

OAKLEY H. VAN ALLEN.

At the outset of this discussion it will probably be best to give some definite idea of what the organization, known as a College Fraternity, originally was. It seems that the primary design of the fraternity was to afford a common and agreeable meeting ground for men to improve themselves by discussion and debate and mental intercourse. They never were organized to be simply good social clubs. To-day the literary exercises are often perfunctory performances, and the tolerant contempt for scholarship is often stronger within the fraternity than without. As a result, the pleasant, indolent years of congenial association leave a man without any fortifying experience of struggle or hardship. Youth is the best time for the human being to encounter hardship—when it forms his ambition and sets his purpose—but the whole tendency is to make college life socially pleasant and easy, and to use the fraternity for these ends.

In order that I might get information direct from the colleges themselves upon this subject, I wrote to four leading universities. I addressed the same questionnaire, comprised of three questions, to each. First,—What restrictions govern the membership to fraternities at your college? Second,—What is the influence of the fraternities socially? Third,—What is their influence in athletics? From the University of Pennsylvania I received the following reply:—

"DEAR SIR:

"There are no faculty restrictions governing membership here. A committee of the University faculty has jurisdiction over fraternities, with power to act in cases of misconduct or financial difficulties.

"I believe that the fraternities have a beneficial effect upon the social life of the University. The companionship of men of congenial tastes has a certain value, and the supervision of the older men over the inexperienced men is a distinct advantage. The fraternities frequently co-operate with one another in movements affecting the good of the social life of the student.

The fraternities have a certain influence on athletics, in encouraging their men to participate in the same.

Very truly yours,

J. C. WICKERSHAM CRAWFORD."

From Harvard, I received no reply.

From Cornell is this statement:

"MY DEAR SIR:

In reply to your letter, I beg to advise that so far as I am informed, there are no restrictions governing membership to fraternities as a class. The question of membership is governed, so far as I am informed, by questions which may be properly characterized as of a personal nature.

\*A graduating exercise at Friends' Select School Commencement, Sixth Month 13, 1913.

"The fraternities add a great deal to the social life at Cornell. They are self-governed, and, on the whole, well governed. It is the opinion, I believe, of a majority of our officers that fraternities are not, comparatively speaking, injurious. The writer is inclined to believe that they are a mixture of good and bad, depending largely upon the personnel of the men who make up the several organizations.

"I cannot say that fraternities have had any effect upon athletics as such."

From Princeton I received the following brief note:

"DEAR SIR:

I regret very much that I am unable, for certain reasons, to give you the information requested in your letter."

Now let us first take up the letter from Pennsylvania. In answer to the first question, are there any restrictions governing membership to fraternities? we learn that the University has given the fraternities great liberty. This fact serves the purpose of showing that the fraternities at Pennsylvania, therefore, have every opportunity to flourish, and that they afford a good example of the fraternity system. Next we learn that fraternities have a beneficial effect upon the social life, because the companionship of men of congenial tastes has a certain value, and the supervision of the older men over the inexperienced men is a distinct advantage. As for this statement, I fail to see why the man in the fraternity who has his friends selected for him, can form more congenial friendships than the man outside who chooses for himself. Next it seems to me that since the student entering college now-a-days is generally over eighteen, it must be conceded that he has already undergone the fundamental shaping of character and therefore it makes little difference whether he has supervision from fraternities or not, even if there were no Y. M. C. A.'s or other religious societies better able to look after his moral welfare. A Pennsylvania fraternity man told me he was bound, in case of a class election, either to vote for his fraternity brother or not to vote at all. I agree with J. C. Crawford in saying that fraternities urge their men to participate in athletics. And I have evidence from a Pennsylvania fraternity man himself, that the athletically inclined fraternity men hold a surprising control over athletics. He says that of all the men elected captain or manager of the various Pennsylvania teams during the last decade, at least eighty-five per cent. were fraternity men. These figures do not mean that fraternity men represent Pennsylvania's best athletes, but simply go to show that the fraternities in their desire for personal prestige have formed a sort of political machine to withhold these athletic honors from non-fraternity men, and to elect a fraternity man to such honor instead. As a result, the welfare of the athletic teams frequently suffers through the election of an inferior candidate.

In the letter from Cornell we find that the fraternities there are allowed every opportunity to flourish, and, like Pennsylvania, afford an excellent example of the society system. The writer says that the fraternities add a great deal to the social life at Cornell, but admits that they are a mixture of good and bad, depending on the personnel of the members. In other words, at Cornell, the personnel of the members is sometimes bad, indicating that the supervision of the older men over the younger has not been a distinct success in some cases. In reply to his statement on social life, let me quote an article in the *Educational Review* by Duane Mowry. He says: "The secret society in the school life of the individual is the expression of the aristocratic idea. It is therefore opposed to the democratic ideals and is foreign to the atmosphere of the state-supported institution. And Cornell is a state institution.

"How, then, can the presence of the fraternities be justified upon the broad grounds of the largest democracy? For it is quite apparent that they are the representatives of a class, taking but a selected few and not always the best, for their membership, leaving the great mass of patrons of such state-supported institutions as undesirable for their purposes, branded without reason and without cause, handicapped with social ostracism. We can understand how the private and

select school can and does tolerate, even encourage, social distinctions. The soil is well calculated for its birth and growth. But where the best citizenship is to be reared, such organizations are inimical to the life and hope of the best democratic ideals and institutions. This may seem a bit radical, but the ground has been taken with care and it finds support among many of the most profound educators of the country. Agreement is well-nigh universal."

Now let us turn to the case of Princeton. The correspondent from this University says that for certain reasons he is unable to give me the information requested. This is, of course, unfortunate, but I have obtained some information from other sources. It should be said just here that in this case, in addition to the regular questions, I asked whether or not Woodrow Wilson was in any way displeased with the Princeton clubs, and if so whether he attempted any reforms. Hugh Rendall, a former student, assured me that President Wilson had several reforms in mind, but that he got into politics just then and never carried out his intentions. However, since then his successor has established a common dining hall for the Freshman and Sophomore classes where rich and poor mingle about the same bill of fare. All Freshmen and Sophomores occupy the same dormitories. Formerly men just entering Princeton could join exclusive eating clubs. The clubs are now open to men of the Junior and Senior classes only, which fact greatly lessens their influence upon college life. Altogether it must be admitted that Princeton furnishes only a mild example of fraternity life. The chief reason is because secret societies were abolished three years ago and the clubs of to-day are, as above stated, restricted greatly.

One more college remains to be spoken of. I am indebted to the well-known author, Owen Johnson, for facts concerning fraternities at Harvard. Harvard's intellectual pre-eminence is thoroughly acknowledged. Also its problem is particularly the problem of educating the social class, which happily or unhappily largely patronizes it. Lastly, Harvard shows in the greatest degree the unpleasant results of social segregation. However, lest we place this great university in a false light, let it suffice to add that Harvard shows, in her late history, a movement toward courageous and broad-minded reform. It is not my object to speak of these reforms but to show the facts which make reform desirable.

Harvard receives yearly a certain portion from the small fashionable schools, which are increasingly becoming the property of social sets. The sons of these people are sent to school, not to be molded by association with representatives of all stations in life, but to flock with boys of their own social standing. They enter Harvard possessing a deeply-rooted sense of selection and they hold tenaciously to this protective social theory. Harvard has, above all, to handle the complex problems of Boston society, which has come to look upon it as a social tributary. Boston, unlike other large cities, exclusively patronizes one university. The ruling social element, inheritors of Puritan and scholarly traditions, presents an ironclad exterior to invasion from the less favored outer world. In the words of Owen Johnson, "There are many exceptions, but the majority of Boston youths who enter Harvard have been shielded from rude outer contact, herded together and follow blindly their well-fenced course through Harvard and back into the fold from which they came. Their snobbishness is not personal, or even conscious, but simply an inheritance. Allied to this ironclad hierarchy is a somewhat similar set from New York. The two elements amalgamate at fashionable boarding schools, and between them the control of the most exclusive Harvard clubs is amazingly complete."

They do not enter college possessed with a natural boyish eagerness to seek friendships, but rather regard those who approach them with suspicion. At Yale and Princeton it has ever been the custom for the Freshman to go out and meet his classmates; no introduction is considered necessary. At Harvard, on the contrary, no such custom exists. A man often completes his college career without speaking to members of his own division. So unchangeable has been this custom that

many Western men, coming to Harvard unknown and eager for comradeship, becoming rudely awakened to the true conditions and, overwhelmed with utter loneliness, have preferred to leave. A Western graduate, talking with a Harvard undergraduate some time ago, expressed his astonishment at this excess of formality. "But," said the Harvard man with sincerity, "you don't mean to say you would speak to anyone in your division whether you knew anything about him or not?" "Yes, I'm afraid I would," said the Westerner, with an appearance of reflection, "Why not?" "But suppose he took advantage of it?" was the characteristic answer.

You may ask, what connection has all this with fraternities? The point is just this: Here are young men brought up all their lives in guarded exclusiveness who should get out and mingle with outsiders, who should make a friendship with a fellow student for his good qualities and not because his family is known in three states and his father has six automobiles. Instead, these men form the fraternity class, herding together in their mansions and taking the pleasures and experiences of college life, shut off from their classmates in much the same manner which characterized their existence before going to Harvard. They need to learn that in America, if anywhere, a man is himself and not his father.

Within the last generation, private capital has erected a half dozen luxurious club-houses outside the campus which those of average means, who room in the "Yard," have dubbed the "Gold Coast." Probably eighty per cent. of those who enter final clubs are chosen from this privileged class. In times past the antagonism between the "Yard" and the "Gold Coast" upon some such occasion as the elections for Class Day honors has resulted in a complete break in the class.

Recognizing the just cause for such discord, the next class led on by their broad-minded President, Lathrop Withington, began a "Back-to-the-Yard" movement in order that Senior year should be spent on the Campus in closer and more sympathetic touch with classmates from whom custom had separated them during former years. This voluntary movement is still vigorous, due to the fact that the leaders have fresh before them the opportunity for class harmony. However, the University has not made this movement obligatory and it is a question how long this democratic impulse will continue.

Before closing, permit me to bring one last and vastly important argument to bear upon the subject. It is a known fact that Europeans have been living under a class system for centuries. The wooden partition dividing the English railway coach into first, second and third-class compartments is more lasting than the stone wall of London Tower. In America, our forefathers in disgust at this state of affairs emphasized, by placing it in the Declaration of Independence, the fact that all men are created equal. But to-day it is also a fact that in America class feeling is rapidly rising. The good education and welfare of the nation depend greatly upon our educational institutions. What are the colleges doing to help the nation in eradicating this class feeling? Will they allow fraternities to continue to increase this class feeling or will they strive, by all possible means, to guard and maintain that priceless democracy, which stands for the sympathetic association of all classes, so vital not only to patriotic college training, but to a solid and inspired national spirit?

How can you live sweetly amid the vexatious things, the irritating things, the multitude of little worries and frets, which lie all along your way, and which you cannot evade? You cannot at present change your surroundings. Whatever kind of life you are to live must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats. No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances.—J. R. MILLER.

## EXTRACTS FROM THE JOURNAL OF SAMUEL MORRIS.

(Continued from page 5.)

## IN NEW ZEALAND.

*Eighth Month 11, 1893.*—Alfred Goldsberry would have us see his school, where we spent a short time. Upon the children rising to greet us, the master told them of the far-away land from which we had come, adding that he knew they would be glad to hear anything we might feel inclined to tell them concerning the United States. I thereupon gave them some general outlines of our country; something too of Pennsylvania; its settlement by William Penn and his friends; his treatment of the Indians and his love of peace, the founding of Philadelphia, the meaning of its name, a general description of the city, etc.; to all of which they listened most attentively, and probably much of what they heard was new to the little colonials, for, as a rule, English geographies or histories have little to say of the U. S. A.

*11th.*—The morning proved bright but frosty, and about eleven o'clock, Stephen Pudney, also Fred Grey with Bithya and her boys were again at Robert Pudney's, where it was proposed we should have a religious meeting, small though it might be. This brought us into near sympathy with the little company here, who seem heartily attached to the principles of Friends, but feel scarcely strong enough to hold a meeting alone. They, therefore, are in the way of attending with the small Wesleyan congregation nearby, though greatly preferring our own simple method of worship. We encouraged them to be faithful to their best convictions, in this as in other matters, and to remember the "Master's" promise to the smallest number who gather in his name. We would have them to accept the responsibilities and duties which come to them in connection with the community in which their lot is cast, and where through superior education and other advantages they may be very helpful for good.

*13th.*—I walked home with three of Jos. Beal's boys. Before retiring for the night, it seemed best for me to leave with our dear friends here a word of encouragement to hold on their Christian way, steadily and faithfully, while especially for the young men I craved that nothing might be permitted to rob them of their innocence and integrity or to draw them into forbidden paths; but that, giving the strength of their youth, and the best of their powers to the blessed Redeemer and his cause, they might become willing instruments in the spreading of his kingdom of righteousness and truth. If I mistake not, at least two of these promising youths are under the Lord's preparing hand, and I shall watch with no little interest their future course. At a late hour we sought our nightly rest.

*15th, Napier.*—The open ocean breaking against the wall is faced on either hand by high cliffs and a gracefully sweeping shore. The harbor proper is on the other side of the town, affording good shelter for shipping. The moon was approaching its second quarter, and the evening star added its charms to the scene.

*16th.*—Toward evening we took another stroll along the cliffs, that can scarcely be less than three hundred feet above the sea. They are of a semi-calcareous formation, with layers of fossiliferous shells interspersed. The face of the cliffs is almost perpendicular, and would seem to be the result of some mighty convulsion, whereby the mass of which they once formed a part had been rent asunder and then submerged in the ocean at their feet. They form a very striking feature in the landscape. We also espied a lighthouse on one of the bluffs, which had hitherto missed our observation.

*17th.*—Starlings and the irrepresible English sparrow, so far as I could classify them, seemed reconnoitering with a view to securing nests for the coming season. It is too early probably for anything else, and the little creatures in pairs were evidently neither building nor feeding their young, but with much twittering and ado were only peeping into one cranny after another, apparently at a loss in choosing among so many vacant premises.

19th.—Sauntered along the sea wall and out to the extreme end of the breakwater. Here I found a diver in submarine armor was at work. Two men were pumping air through a rubber tube for his use, and a third with a signal rope in his hand was directing the machinery to which chains and hooks were attached, the diver indicating how he would have them managed. Nothing was to be seen of the man, except by the gurgling of the water, as from time to time the exhaust air rose to the surface. He had already been six hours below, and to gratify the desire I had long felt to see the armor in use, I lingered till he gave a signal for the ascent. Up a ladder, fastened to the timbers for his use, he now clambered. A strong metal cap covered completely the head and neck. With this the air tube was connected. In front was inserted a glass, three by six inches, of elliptical shape, and on either side two others circular in form, of perhaps three inches in diameter and guarded by cross-wires. About the neck hung a heavy collar of lead. The chest seemed to be encased in a metallic jacket, and upon the feet were apparently shoes of copper. Some woollen underclothing covered the body, and over all was a tarpaulin suit, made tight at the wrists and feet by rubber bands. A comrade was awaiting his return to the upper air, and at once removed the glass front, then the collar, then the helmet, and the face of a man probably thirty-five with a somewhat weary look was before us. A lighted pipe was put into his mouth, and after a few whiffs, he gave his directions in a strong voice to the men at the machinery as to what was needed, and some repairs to the chain which seemed to have broken. The disrobing then went on and he was soon again at large enjoying the blessed sunshine and fresh air. In reply to a question as to his general health, one of his mates said he was well and hearty, though I don't know how long he had followed his present occupation. One should think few would choose such a calling, and it is to be presumed the skill that is required commands high wages.

20th, Gisborne.—We made our way to the "Albion," a fairly kept hotel. Thus far there had been little to remind us of the Sabbath, but that the streets of the little town, probably always quiet, were quieter than usual. In the p. m. we sought out the lodgings of Hannah P. Kenway, who has been long a serious invalid and had left her home in the bush, hoping to be benefited by the change and the medical treatment she is here receiving. She seemed in a chastened, resigned frame, numbering her special favors and mercies with humble thankfulness. Our visit she was ready to add to the list, while we left her, as we felt, in the hands of the "Best Physician."

In the evening called on Chas. C. Lucas, a man in the prime of life, of more than ordinary intelligence, who has recently been made a justice of the peace. We were glad to find him strongly in favor of the Temperance Movement, with correct views on many points, and though associating little with "Friends," retaining as his own convictions some of their leading principles. We encouraged him to hold fast to these, and to use the influence which his position gives him for promoting a high standard of integrity and morals in the community.

22nd.—The approach to Auckland is very pleasing. The broad, capacious bay is broken by several deep inlets and islands. The town stretches along the water front, consisting of a densely built section and several suburbs, while back of these, to the east, rise a line of hills, conspicuous among which is Mt. Eden, an extinct volcano. The population, in round numbers, is estimated at 60,000. Auckland was among the earliest settlements of New Zealand, is an important naval station with a dry dock for British men-of-war, said to be the largest in the Colonies. The principal streets are of fair width and laid with telford or macadamized roadways. The sidewalks are mostly of asphalt, or a preparation of coal tar and cement. The travel through and out of the city is not very well provided for. Shabby "busses" are driven generally with three horses and carrying eight or ten passengers. Considering the length and steepness of the hills, the teams often

seem badly jaded or poorly fed, while the driver's whip is too mercilessly applied.

Upon our landing at the quay, George Creeth, who is a stepson of Wm. J. Beale, was waiting for us. Though the latter is from home and they were not expecting us so early, G. C. seemed to have no hesitation in inviting us to make our quarters at their house in Devonport on the further side of one of the bays. Taking a ferryboat, we soon found ourselves in a quiet, comfortable homestead, overlooking the water. About a year ago, the wife and mother had been removed by death, leaving three very attractive boys, whose ages vary from six to thirteen. The loss of a lovely mother is being in measure supplied by an aunt, Sarah Creeth, a sister of Wm. J. Beale, she and Mary Creeth of Bendigo, having married brothers. We were received with a hearty welcome and quickly made to feel ourselves at home.

A precious handful of letters from Olney and elsewhere, with papers, etc., from my good nephew, Marriot, setting forth the marvels of the Chicago Fair, gave us delightful occupation for the rest of the day.

Eight Month 28th.—Having felt it right to attend a clerical meeting, we went to the Baptist "Tabernacle," where we met our friend, Wm. Brackenrigg, who, though not an ordained minister, takes part in the conferences. Here we found about twenty of the City Clergymen, of various denominations, and upon being introduced, I said I felt touched by the brotherly freedom manifested toward such utter strangers as we. Many things tended to confusion in the professing Church to the estrangement of those who ought to be putting shoulder to shoulder in the work of the Lord, and thereby the cause of Christ has been hindered. But my desire was strong that the Church in all its branches may realize that it is the work of the enemy of all good to cause division and strife. We who reverently believe ourselves called to be ambassadors for Christ have heavy responsibilities resting upon us as leaders of the people, and because of the great opportunities for moulding public sentiment upon many important points. We need, therefore, much Heavenly Wisdom in order to receive that clear discernment which will enable us to distinguish between that which promotes and that which hinders the cause of Christ. We need also the courage to speak bravely for the Truth without the fear of man or the desire for his favor, for to these we are all too prone to yield. My desire was that the inconsistency so often shown by professing Christians in advocating warlike measures might no longer exist, so that the church as a united body may be enabled to rid herself of this and all other evils that hinder her work or give cause to the skeptic and scoffer to belittle or malign our holy religion. I rejoiced they had been brought together on broad Christian grounds, that thus they might uphold every good work for the community in which their lot had been cast, that so the Divine blessing might rest upon their labors.

The chairman expressed their satisfaction in having thus met with their brethren from America—he felt their words had been timely. The Baptist pastor followed us, saying cordially, he hoped "we would take part in the service of his congregation next Sabbath." Another meeting prevented this, but we recognized the fraternal feeling which prompted it.

(To be continued.)

O Love Eternal! stooping from the height  
 Into the depth below,  
 Shall not our hearts be kindled with delight  
 That Thou hast loved us so?  
 Bending to us through utter earthly night  
 To taste our human woe?  
 Such love is Thine that naught we say or give  
 Can thank Thee or repay,  
 Yet we may pray the more that we may live  
 Beside Thee day by day,  
 And with a deepening penitence may strive  
 To choose the perfect way.



[We gladly reprint from the Fourth Month number of *Friends' Quarterly Examiner* the following poem written by the late Thomas Hodgkin upwards of forty years ago. Commenting upon it a writer well qualified to judge, says: "That by many persons he will be better remembered by it than by 'Italy and her Invaders,' his monumental historical work."—E.D.]

EMORI NOLO: MORTUUM ME ESSE NIHIL ÆSTUMO.\*

[Reprinted from the "*Friends' Quarterly Examiner*," Tenth Month, 1869.]

## I.

One wrote of old, "The struggle of this dying  
Is all I dread:  
I shall not heed when men above me, sighing,  
Say, 'He is dead.'"

Not in such words, oh Father of our Spirits,  
Speak we again:  
A fear, a hope each child of us inherits,  
Making them vain.

## II.

Awful the hour, and shall be through the ages,  
That closeth Life;  
With the worn Soul the weary Body wages  
Self-torturing strife.

Till far, so far from loving eyes around them,  
One journeyeth lone,  
And that close wedlock that for years hath bound them  
Ends with a groan.

The pale, still Form, so late so dear a treasure,  
Its fate we know;  
The Dust, the Worm, its depth of ruin measure  
Where it lies low.

But the vast doubt wherewith our souls are shaken \*  
Outlasts the tomb!  
"Where, in what regions, shall the Wanderer waken,  
Gazing on whom?"

## III.

Father! I live or die, in this confiding,  
That Thou art King;  
That each still Star above me owns Thy guiding,  
Each wild Bird's wing.

That Nature feels Thee, great unseen Accorder  
Of all her wheels,  
That tokens manifest of Thy mightier order  
Her strife reveals.

And that without Thee not a wave is heaving  
Nor flake descends,  
That all the giant Powers of her conceiving  
Are Thy Son's friends.

## IV.

Yet, I beseech Thee, send not these to light me  
Through the dark vale;  
They are so strong, so passionately mighty,  
And I so frail.

No! let me gaze not on some sea far reaching  
Nor star-sprent sky,  
But on a *Face* in which my own, beseeching,  
May read reply.

For more than Poet's song or Painter's seeing  
Of fiery Hell,  
Thrills me this dread of waking into Being  
Where no souls dwell.

## V.

Such was my cry: hath not the mighty Maker  
Who gave me Christ,  
Hath He not granted me a sweet Awaker  
For the last tryst?

Given a Son who left the peace unbroken  
That reigns above,  
That He might whisper God's great name unspoken,  
The name of Love!

\*"Dying I abhor: I care nothing about being dead." Translated and adapted by Cicero, in his *Tusculan Disputations*, i. 8, from Epicharmus, the Sicilian comic poet. The circumstances of Cicero's death are well known. Epicharmus died at the age of ninety-five. Sir T. Browne (*Religio Medici*) erroneously attributes the sentiment to Caesar.

VI.  
Have I not known Him? Yes, and still am knowing,  
And more shall know;  
Have not His sweet eyes guided all my going,  
Wept with my woe;

Gleamed a bright dawn-hope when the clouds of sadness  
Made my soul dim,  
And looked their warning when an alien gladness  
Lured me from Him?

## VII.

Lord, when I tread this valley of our dying,  
Sharp cliffs between,  
Where over all, one ghastly shadow lying  
Fills the ravine,

E'en then, Thy kingly sceptre being o'er me,  
I will not fear.  
Thy crook, my shepherd, dimly seen before me,  
My way shall clear.

And when the grave must yield her prey down-stricken,  
When sleep is o'er,  
When the strange stir of life begin to quicken  
This form once more,

Oh, Son of Man, if Thee and not another  
I here have known,  
If I may see Thee, then, our first-born Brother,  
Upon Thy throne,

How stern soe'er, how terrible in brightness  
That dawn shall break,  
I shall be satisfied with Thy dear likeness  
When I awake.

—THOMAS HODGKIN.

## PRISON AS A ROAD TO SUCCESS.

Under the above heading *The Circle and Success Magazine* prints an article from the pen of the late William T. Stead, hitherto unpublished. In the body of the article and used to illustrate his argument, we find the following reference to the history of Friends, which will be read with interest:

"But one of the most remarkable instances of the way in which prison serves as the stepping-stone to success is to be found in the history of the Society of Friends. This religious body may be said to have been cradled in prison. We know it to-day as one of the most proper and decorous of all religious societies. Its members are clad in broadcloth and fine linen, and their good name is held in high honor by the Church and the world. But the Friends lost the secret of their power when they ceased to go to gaol. As gaol-birds they swept all before them. The increase of the number of Friends in the second half of the Seventeenth Century was as great as, even if not actually greater than, the increase of the Methodists in the second half of the Eighteenth Century. But when the Friends ceased to go to gaol, they ceased to increase and multiply. They are now—the more's the pity—a small and stationary, if not actually a declining sect.

"The story of the early Friends, of their heroic endurance of all manner of persecution, of their indomitable defiance of the power of the world, the flesh and the devil, of their adamantine devotion to principle, is one of the most thrilling in the annals of mankind. George Fox, who was as often in prison as out of it, looms larger across the centuries than any man of the Seventeenth Century, save Cromwell and Milton alone. What a splendid courage abode in this man, whose faith glowed all the more brightly when his enemies attempted to overwhelm him with obloquy, and crush him with repeated punishment and torture. In Domsdale he lay for months, and out of Domsdale he came undismayed to preach and to testify more confidently than ever.

"In the first two years of Charles the Second's reign, no fewer than 3,068 Quakers were clapped into gaol—an average of four a day, week in, week out. When James the Second came to the throne, in a quarter of a century there were 1,500 Quakers still in gaol, who were liberated by the influence of William Penn. But with their liberation ended the progression of the Society. It ceased to grow. It became stationary, and at one time threatened to become extinct. That catastrophe has fortunately been averted, for the world could ill spare the Society whose members have for nearly two centuries been foremost in every good work, and who to this day take an active and intelligent interest in the much-needed work of prison reform."

—The American Friend.

Reprinted from *The British Friend*.

### DANIEL WHEELER ON BIRTHRIGHT MEMBERSHIP.

In a letter, dated Eleventh Month 20, 1829, Daniel Wheeler says: I enclose the Yearly Meeting's Epistle, and trust the perusal of it will afford thee satisfaction, as it appears that assembly was owned by the great Head of his church, to the consolation and comfort of the upright and faithful standard-bearers. But O! my dear friend, I am fearful lest thou should'st suppose that the number of those to whom is committed the weight of the law and of the testimony is larger amongst us than is really the case. It is a sorrowful fact, but not the less true, that there are but "two or three berries in the top of the uppermost bough, four or five in the utmost fruitful branches thereof," in the present day of our once flourishing Society: it is indeed a truly mournful consideration, when we look back at what it was in the day when it first came forth. If we look at the ancient writings of Friends, we shall find that originally the Society consisted wholly of such as had joined, and were actually in possession of what they professed to be led and guided by. When these were gathered to their everlasting rest, their children became the burden-bearers, many of whom stood firm to the principles of their fathers, and the cause of Truth was precious in their eyes. As this generation passed away, others sprung up, who entered into the privileges, to procure which their worthy predecessors had labored and suffered; thus the Society gradually became composed mainly of members by birthright. Then persecution ceased in great measure, and worldly prosperity, accompanied with ease and indulgence, followed, combining to induce a relaxation in their vigilance against the attacks of the great enemy of man's happiness, who did not fail to avail himself of the opportunity, more widely and cunningly, to spread his snares and baits against a people, who, perhaps, of all others, had the most contributed to undermine his kingdom, as it is always his aim to attack those from whom he is the most in danger of being kept at a distance. There is no need for him to be jealous of such as are the "children of disobedience," in whose hearts he already rules and reigns; they may go on their way quietly as he has them safe enough. In this manner things have been getting worse and worse, until unhappily it may be said, that to a great and lamentable degree, the glory has departed from our Israel, and little is now left us but a name.

The picture which I have laid before thee is a very discouraging and appalling one: but I was afraid of thy being dazzled by that which only glitters, and is not the pure gold that has been tried in the fire. Notwithstanding things are in this condition, "the foundation standeth sure," the Rock of Ages remains unimpaired, and cannot change; the precious seal is yet unbroken; "the Lord knoweth them that are his;" and there is a little remnant yet preserved alive in that which lives for ever, who are enabled to call Jesus their Lord, and that by the Holy Ghost.

The present state of our religious Society, in my apprehension, very strikingly resembles that of the Jewish nation in former days: they were a highly favored people; and our Society has been favored in a very eminent degree: both have proved themselves unworthy of the tender regard and mercy of a long-suffering Lord God. I need not mention to thee the final overthrow of the Jews, as thou art so well versed in these things; but it is my belief, that unless the Father of mercies is pleased to stretch out his everlasting arm, either to produce a thorough change in the hearts of our members, or to send a day of winnowing that will scatter and disperse the chaffy spirit that so widely and alarmingly prevails, so that none can stand but such as are upon the true foundation— I say, I believe that unless there is an interference superior to the power of man, the major part of our members will be amalgamated with the general mass of the people, when a few more fleeting years have passed away. But as in the destruction of Jerusalem, there was a place provided for the faithful Christians; so I humbly trust that if the bulk of our Society should be scattered, there will be a Pella cast up for the

honest-hearted amongst us: for the Lord will never forsake those that put their trust and confidence in him.

An individual thoroughly convinced of our principles, and keeping close to that which has convinced him, will undoubtedly, as he continues faithful, be converted by it; and one such person is certainly of more value in the Society than many who are mere nominal members by birthright only. Such as these have bought the truth, at the price of becoming fools before men for Christ's sake; they have believed in the sufficiency of his power revealed in the heart, to cleanse and purify them from all sin; and although they may have had to pass through many conflicts, occasionally for several years, without appearing to gain any ground, they have been strengthened to persevere, and still to wait for him. The weight of former sins and transgressions has been long and painfully felt to rise in humiliating retrospect before the view of the mind, time after time, in terrible array, working for each true sorrow and repentance never to be repented of. But although at seasons he is ready to faint, when faith and hope have been reduced to a low ebb, yet the invisible arm of strength is still underneath, unseen and unfelt, supporting the tribulated traveller in the apparently unequal warfare, until every sin has passed beforehand to judgment; and at last the glorious day begins to dawn when He, who has been "as a refiner's fire, and like fuller's soap," before whom nothing can stand (of a transgressing nature), "when he appeareth" is now discovered to be "the Son of righteousness" "arisen with healing in his wings," to the joy and comfort of the wounded soul. Then the love of God is truly known; and until this blessed day is felt in the great and heartfelt work of regeneration, none can experimentally and truly say, that "God is love;" they are mere words to all who have not witnessed the inward workings of his power in their heart; but now they feel him to be a God of love and mercy too, and are renewedly made willing in the love of him to wait for him. In this waiting, watchful frame of mind, we come to the place where prayer is wont to be made; which rises as sweet incense before the throne of grace, because not of our creating. Here is the Christian's watch-tower, his only place of safety, which was pointed out by our ever-blessed Lord to all—"What I say unto you, I say unto all, watch;" again, "watch and pray, lest ye enter into temptation." The soul that faithfully watches cannot be long without praying, although but in the language of a sigh. It is enjoined also by the great apostle, where he says—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Here every thought is detected in the light of Christ, and brought to judgment and into the obedience of Him who casteth down every imagination, and every high thing that exalteth itself against the knowledge of God, to the pulling down the strongholds of sin and Satan.

It is such as these, my dear friend, who have advanced in the heavenly race, and had their hearts directed "into the love of God, and into the patient waiting for Christ," which, I trust, thou hast in part, if not wholly witnessed; and I think thou wilt agree with me, that a single individual coming into our Society thus convinced and thus converted to the true faith in Jesus Christ, is of more value to it than a hundred members who have nothing to show but a birthright. And it is these that have followed their Lord and Master in the regeneration that are qualified, from heartfelt experience, to be employed in his service, if it be his will to call for them, and send them to speak a word in due season to others.

A PSALM OF TRUST.—I will lift up my eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper, the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore.

## WHAT IS BLIGHTING WORSHIP?

It is only as we approach public worship as a mystical reality that we can hope to realize it. Treated either externally or analytically, it escapes and leaves only ashes in our hands. If we ask what can be done to make worship effective—to win men back to the church for the sake of the church, or for any other ulterior end—the spirit of worship will surely elude us. If we seek only how to worship God in spirit and in truth we shall find the Spirit Himself seeking us.

But if we seek to unlock the door of worship with the key of mysticism we must first meet the objection. Is not mysticism, in its very spirit and nature, out of touch with common worship? Is not the mystic the man who can worship alone and anywhere, who needs neither place nor fellowship for his devotion? True; but the fact that he can worship alone is just the reason why he can best worship with others. Moreover, the mystic, though he does not always recognize it, needs common worship to sustain his individual worship. It is the fusion and fellowship of individual religious aspirations and experiences that alone give reality and power to common worship. Each individual worshiper brings to the common worship much—and carries away more. The accumulated intensity of corporate mystical experience is one of its most striking facts. It is to the two or three gathered together that the Christ presence becomes most real. It is when those who have been already touched by the Spirit are with one accord in one place that the Spirit comes upon them all, like a rushing mighty wind.

To recover the mystical character to common worship, clearly the first step is one of purification. We have too far lost the soul in the form; the outer has imprisoned the inner. We are fettered by our forms and stifled by our conventionalities. Cleansing must come before enrichment. We must find out what is defeating our worship and expel it. A candid scrutiny of public worship, as it is carried on to-day, cannot fail to disclose certain factors wholly out of keeping with purity of worship.

In the conduct of worship itself there are manifest abuses that directly antagonize its spirit. Chief are what may, perhaps, be termed choralism, pulpitanism and pewism. Choralism is put first because it is most obnoxious to the mystical spirit. . . . Worse than the Covenanters feared from the introduction of music into the church service has happened in a large number of the wealthier Protestant churches. Must we have another Puritan uprising to purify our worship?

Pulpitism is another serious obstacle to true worship. By pulpitanism is meant the obtrusion of the minister's individuality—not his personality, for that is hidden in the process—his peculiarities and poverties of mind and spirit, his crochets and conceits, his notions and nostrums, so that the better man within, the Christ man, is obscured and makes no contact with his congregation. The freedom of the Protestant pulpit is at once its power and its bane. It gives to a weak man the same opportunity to display his weaknesses as to the strong man to exercise his strength. As a consequence, there is a sad amount of degradation of worship through a use of the pulpit which is neither reverent nor Christian. In the report of a questionnaire on the subject of "Non-Religious Persons," Professor Edward S. Ames quotes one respondent as saying, "Apart from its dogmatism, the pragmatic attitude of all evangelical Protestant churches I have known arouses instinctive prejudices in me."\* He who has not felt something of that repulsion must be either exceedingly charitable or exceedingly fortunate. The preacher who surrenders to self-assertion, to captiousness, to scolding, or to sensationalism must bear the heavy responsibility of perverting his pulpit and of aiding in driving the spirit of worship from the church.

As for pewism as a deadener of public worship, who does not know what that is? The man with proprietary rights and

\*"Non-Religious Persons," *The American Journal of Theology*, vol. iii, p. 553.

bearing at the end of the pew on the center aisle with his retinue beside him, facing the whole service in the attitude of: "I have paid for this affair and it must be carried out to my approval"—is he a worshipper? Heaven save the mark. If he does not succeed in reducing the spiritual atmosphere to the freezing point it is only because the mystic in the free pew counteracts him. It is because much of the salt of the earth is still in our churches and because the mystic chord in the heart of all of us is sometimes stirred, even by the most bungling efforts, that the spirit of worship still abides in our churches. To eradicate the impervious, incorrigible, unworshipful pewism from some churches is as difficult a task as the Church confronts. And yet even the stoniest pew-holder has something of the mystic in him and will yield to the tide of spiritual worship if it only becomes strong enough to humble him.—JOHN WRIGHT BUCKHAM, in *The Christian Advocate*.

## YOUNGER FRIENDS.

## MY GIRL

The dear little children who pass all day,  
I watch from my window above—  
Darlings, with blue eyes and black and gray;  
But one little girl I love.

It isn't because of her lovely face;  
Her hair is as straight as a string.  
It isn't because of some wondrous grace;  
She's a round, little dumpty thing.

But she always mothers the littlest tots,  
And is kind to the weak and small.  
Swift on her two busy feet she trots,  
To comfort and help them all.

Once, when a parade was passing by,  
And the band was blaring along,  
At the sound of a baby's piteous cry,  
She turned from the hurrying throng.

She lifted the baby, and kissed the smart—  
(I saw from my window above.)  
She lost the parade, but she won my heart,  
This dear little girl I love.

—PAULINE FRANCES CAMP, in *St. Nicholas*.

CIGARETTE SMOKING AND ATHLETICS.—This is a kind of intemperance which is exceedingly harmful, and allures many lads who do not use strong drink. "No boy can be a fine athlete, football, baseball or basketball player, runner, jumper or gymnast, who weakens his heart and poisons his blood by cigarette smoking."

THEIR WORK LASTED.—Visitors to the mosque of Saint Sophia in Constantinople notice as soon as they enter a beautiful fragrance pervading the entire building. The solution lies in the fact that when it was built, one thousand years ago, the stones and bricks were laid in mortar mixed with a solution of musk. Those who laid these stones have been long forgotten, but the influence and fragrance of their work remain.—*Exchange*.

CIGARETTE SMOKING AND BUSINESS.—A business college which has taught more than fifty thousand young people refuses to receive users of tobacco, because they cannot be educated for business success. A great packing house in Chicago says, "We will not employ a cigarette user." In examinations for the United States Army, at one station there were 412 examined, and only fourteen were accepted. Of the 308 rejections, the greater number were on account of weak hearts, caused, in the majority of cases, by cigarette smoking. One of the questions asked of boys who apply for positions in the John Wanamaker stores is, "Do you use tobacco or cigarettes?" It is expected that they will answer "No." One of the great telegraph companies will discharge from its employ messenger boys who persist in smoking cigarettes. On a western railroad, "Twenty-five laborers working on a bridge were discharged by the road-master because they were smoking

cigarettes." What is the harm of cigarettes? Their effect is to weaken the heart; to lessen the nerve power; to prevent concentration of mind; to harm the eyesight, the digestion, the whole body. Thus weakened, a young man cannot render satisfactory service, and, therefore, he seeks for employment in vain.

A BOY WITH "NO CHANCE."—Little Platt R. Spencer seemed born possessed with a desire to write. Living in the woods of the Catskills, with very little encouragement for learning, from his earliest years his great wish seemed to be to make letters. Up to his eighth year, he had never owned a sheet of paper, but had marked on any smooth surface he had found. At this time he got hold of a big copper cent, almost the first money he had seen. The desire of his heart could now be fulfilled. He entrusted his coin to a lumberman, and asked him to buy a sheet of paper at Catskill, the lumber camp, twenty miles away. Late that night the messenger returned. The boy, wearied with waiting had gone to bed. At the sound of the arrival, he awoke, his first thought being of the promised paper. He arose, and with feverish eagerness tried to make characters on the smooth, white surface. His hand was too untrained, and the rude characters little resembled letters. Disappointed he returned to bed, only to take up the struggle on the following days, and conquer the difficulties. Paper he could not afford every day, especially as he soon moved with his father to the frontier, in Ohio. There, birch bark, sand banks, snow drifts and ice were his most frequent writing surfaces. His schooling was very meager—a few months when he was twelve years old,—so he had to dig out his own learning by flickering candle-light. Books were scarce and worth any hardship to procure. To continue the study of arithmetic, he had to have a book and heard he could get one twenty miles away. It was winter, and he had no shoes, but he walked barefoot on the frozen ground and secured his treasure. Darkness came on and found him miles from home. His only food had been frozen turnips, found in a field. At length he found a settler's cabin, where he was sheltered for the night. Under such conditions, he acquired a fair education and developed a system of penmanship that for years was almost universal in American schools. Spencerian business colleges were established in forty cities. The boy who learned writing with so much difficulty made the task easier for thousands of boys and girls, and lived a beautiful and useful life on the shores of Lake Erie, where he lies buried at Geneva, Ohio.—*Ex.*

#### BEST OF ALL.

"Twas a brown little, plain little, thin little book,  
In passing you hardly would give it a look;  
But the children all loved it, "Because," they all cried,  
"This full of nice stories—'tis lovely inside!"

"Twas a brown little, plain little, thin little girl;  
Her nose was a failure, her hair wouldn't curl;  
But the children all loved her, "Because," they all cried,  
"She's so kind and so bright and so lovely inside!"

—MINNIE LEONA UPTON.

I KNOW not a more serious thing than the responsibility incurred by all human affection. Only think of this: whoever loves you is growing like you. Neither he nor you can hinder it, save at the cost of alienation. Oh, if you are grateful but for one creature's love, rise to the height of so pure a blessing; drag them not down by the very embrace with which they cling to you, but through their gentleness secure their consecration.—*Selected.*

The coveted goal does not approach while you wait.—*The Christian Herald.*

NOT "UNKNOWN."—Several weeks ago THE FRIEND reprinted from an exchange a poem with the title "Not Knowing," giving Adelaide Proctor as the author, and also following in the text the copy from the exchange in which were several errors and omissions. One of our sub-

scribers having called attention to these inaccuracies, the poem was reprinted two weeks ago with the corrections made. Now a post card from M. Kite brings the information that under the title "God Knoweth" the poem appears on page 307 of "Whittier's Songs of Three Centuries," credited to Mary G. Brainerd.—E. P. S.

#### FRIENDLY NEWS.

ONE of the notable events among Ohio Friends recently was the reunion at Mt. Pleasant, held in commemoration of the establishment of Ohio Yearly Meeting at that place in 1813.

The affair was arranged by the Boarding School Alumni for the Sixth-day following commencement, and was attended by quite a number from Salem, Damascus, Winona, Colrain, Harrisville, Pennsville and Barnesville; seventy or more from the latter place making the trip in autos.

From arrival in the morning until after dinner the time was spent in renewing old acquaintance, in friendly chat of past and present and in review of the old scenes and associations.

After a fine dinner served by those of the more immediate neighborhood, the people were called to assemble in the meeting-house with Jacob Maul as a presiding officer. After a brief period of devotional silence he gave some reminiscences, explained some points of friendly doctrine, and at the close of his remarks called upon Robert H. Smith, who read a previously prepared paper, giving history of meeting and meeting-house.

The meeting was set off from Baltimore Yearly Meeting for the Friends then settling west of the Alleghenies. In 1815, when the old house was completed, there were about fifteen hundred families to constitute the meeting.

Perhaps greatest interest centred in old Mt. Pleasant school. Watson Dewees, formerly a teacher there, very vividly portrayed some of the incidents and characters of its earlier days, paying especial tribute to Joseph Branson and Mary Raley Stratton, as also to members of the committee who used to be in charge of the school. J. Wetherill Hutton read an appropriate poem written by Jesse Edgerton.

Three to five-minute talks were given by Dorothy Ashton, Thos. Crawford, Lindley Steer, Dillywyn Stratton, Wm. F. Smith and L. P. Bailey, giving recollections or impressions of old Mt. Pleasant days, either in connection with the meetings or school, mostly the latter. James Steer, the oldest present, recited Whittier's poem, "To Oliver Wendell Holmes," in a very feeling manner.

With this interesting two-hour program over, another short period of social converse and it was time to turn homeward.

Some of the older ones in the audience, who had been students at the "School," but who are not now members of the Society, seemed to get much out of this occasion. A hasty inventory showed about sixty present who were formerly at Mt. Pleasant School.

This gathering gave many of the young people an opportunity to get some idea of what it is that causes the older Friends to still cherish the name and associations of Mt. Pleasant. To older and younger the day will be remembered as a bright way-mark, and a day well and profitably spent from both a friendly and social standpoint.

Meetings of this kind will do much for the future of Ohio Yearly Meeting by bringing older and younger closer together and strengthening the bond of sympathy between them and by interesting all in the future welfare of our Society.

FROM ACCOUNT OF LONDON YEARLY MEETING.—STATISTICS.—The Summary of the Tabular Statements was presented, showing a total of 345 Particular and 59 Allowed Meetings (one less than in 1911), and a membership of 19,785, a net increase of 171 (1,280 residing abroad, besides 586 belonging to the Australian General Meeting, 87 to New Zealand, and 37 to the Cape Town Meeting). The membership included 9,161 males and 10,624 females. "Attendees" numbered 7,328 (186 less), and Associates 1,255 (94 less). There were 348 Conventions (61 more), 101 received as Minors (34 more), and 9 Reinstatements, while Rebirths, etc., accounted for 124 out-goings (17 less). There were 138 Births (9 less), against 288 Deaths (8 more). Of Recorded Ministers 338 were reported (a decrease of 10, and 56 less than eight years ago); 776 Elders, and 1,570 Overseers.

E. Harold Marsh suggested the need of some changes in the form of the information asked for and given. He complained of the grievous lack of uniformity in the way these figures were prepared in different quarters; there should be a greater effort to secure uniformity if these

statistics were to be really useful. The births column led to much confusion, suggesting that the proportion of births among Friends was much smaller than in the general population. The column should be headed: "Admissions by Birthright to the Society." In other respects these returns were out of date.

Ernest E. Taylor queried whether regular attenders might not be more systematically approached with a view of their becoming members.

Joseph Firk Clark remarked that all would be glad that the plan of disowning for marrying out had been discontinued.

Anna L. Littlebow called attention to the London and Middlesex report of the notable gain in numbers over removals in the year, and asked the Clerks of county meetings to be sure to report removals to London promptly. Edwin Bigland and Katherine Wilson Jones emphasized the necessity of the prompt sending of these notices of removal. J. Marshall Sturge agreed, and thought preliminary notices should be sent to London even when there was only a likelihood of a brief stay.

Discussion took place on the question whether to refer to the Meeting for Sufferings the matter of the suggested changes in the form of the Tabular Statement, or to await the time when the Yearly Meeting should have dealt with each of the questions raised on its particular merits.

Eventually it was agreed to refer the whole matter to the Meeting for Sufferings, who are asked to report to the Yearly Meeting as to what-ever alterations it considered necessary.—*The Friend (London).*

CANADA YEARLY MEETING IS NOW OVER and the members can surely say that it was a time of favor; experiencing from sitting to sitting a precious sense of the overshadowing presence of the Great Head of the Church; it would seem as if there must have been a good number of that little company who were ready to "bring all the tithes into the storehouse" to cause such a blessing to be poured out.

Feelings of thanksgiving arose from most, if not all, hearts to the Giver of all good that so many dear Friends from other parts felt drawn to meet with us, helping to strengthen the weak hands and confirm the feeble knees.

Not one of those whom we have been considering the fathers and mothers were with us and it seemed, as expressed by one of the older ones in attendance, like the children were left to keep house; may we all increase our diligence to have our own work done while the day lasts so that we may be clear, and be enabled through infinite and unmerited mercy to receive the reward of "well done." In so doing there will be a succession of judges and counsellors raised up to show forth to the people that there is a King in Israel.

#### A CANADIAN.

#### SUMMARY OF EVENTS.

UNITED STATES.—A despatch from St. Louis, Mo., of the 1st inst., says: "Electricity, generated by water power at the dam across the Mississippi River at Keokuk, Ia., was turned into the wires of St. Louis to-day, and during the rush hours two-thirds of the street cars in the city were propelled by the new current. All industrial motors in the city also were driven by the same power. By the end of this week practically all the street cars, motors and electric lights in St. Louis will be operated by power generated by the water plant, 137 miles away. St. Louis is the largest city in the country to be thus supplied."

It is stated that more immigrants were landed at this port in the last six months than ever before in a similar period, according to figures issued by Commissioner of Immigration John J. S. Rodgers. The influx of aliens for the half year totals 34,953, a gain of 7262 over last year, when 27,691 came in. In twelve months last year 61,163 foreigners arrived here. This eclipsed all previous records and was expected to stand as such for several years, but at the present rate it will be exceeded this year by 15,000.

A despatch from Oshkosh, Wis., says: "A revolution in the manufacture of matches will take place here, when the Diamond Match Company, at its local plant, will cease to make matches of poisonous compound. Poisonous phosphorous has caused many cases of "phossy jaw" among the employes of the company. The change in the manufacture of the matches has been brought about by Government enactment of a law prohibiting the use of the poisonous phosphorous.

Superintendent of Police Robinson of this city has issued a general order directing a rigid enforcement of the act of Assembly prohibiting the sale or gift of cigarettes or cigarette papers to minors. By the provisions of the act, minors detected with cigarettes in their possession

are required to divulge the names of persons from whom they received them under penalty of fine or imprisonment. The police were supplied with printed copies of the act for general distribution. The lieutenants were ordered to notify all dealers of the contemplated enforcement of the new law.

A despatch from Topeka, Kansas, of the 2nd inst., says: Governor Hodges to-day sent special instructions to the entomologists of the State University and Agricultural College to begin a State-wide war upon the chinch-bug. The recent increase of chinch-bugs all over the State and their spread to cornfields, where serious damage is threatened, has alarmed farmers. The Snow remedy, which may be used, consists of setting free chinch-bugs that have been inoculated with a disease peculiar to that insect. It has been demonstrated that the contagion spreads rapidly among the bugs and is useful in reducing their numbers. In some localities they have already become so numerous that farmers have been obliged to burn pastures and fields of standing grain in order to save cornfields adjoining.

It is stated that the Pennsylvania system is among the first of the railroad systems of the United States to begin the work of railroad valuation required by a late act of Congress. In all parts of the country the task of the valuation of railroad properties has been begun or is about to be undertaken. The Government will employ, it is estimated, some 2000 engineers and more clerks. Robert A. Thompson, one of the Government engineers, has started in the far West, and several railroads have appointed valuation committees for co-operation with the force of Government engineers. The object of this valuation is to furnish the Interstate Commerce Commission with a basis for regulating railroad rates. Every stretch of railroad track will be remeasured and reappraised and every building revalued, so as to ascertain exactly the value of railroad properties as they are at present.

The heat wave which has recently visited this city and its neighborhood has been very severely felt. Many persons have died from its effects.

It is stated that an agricultural exhibit car has just been completed by the Pennsylvania Railroad, which is a new means of approaching the farmers in the railroad's campaign for better farming along its lines. In the exhibit end of the car are 580 samples of vegetables, fruits, grains, hay, tobacco and cotton. The railroad owns and farms a demonstration farm at Bacon, Del., where all new varieties of fruits, vegetables and forage crops are tried out before they are recommended to the farmers as money crops. Many of these new crops, such as new varieties of peanuts, cotton, soy beans, Japanese persimmons, cow peas and others, together with full information as to the value of each crop, will be exhibited on the agricultural car.

William I. Haven, secretary of the American Bible Society, announces that 7,809,000 copies of the Bible were distributed in the year by the British and Foreign Bible societies. The circulation of the Bible Society of Scotland for the same period was 2,350,985 copies, and that of the American Bible Society 4,049,610, a total of 14,308,505 copies.

A despatch of the 4th inst. from Williamsport, Pa., says: "J. C. Willson, State orchard inspector for Lycoming, Clinton, Elk and Armstrong Counties, who has just completed an inspection of a part of Lycoming County, announced to-day that there is grave danger from widespread ravages of the San Jose scale and other orchard pests unless immediate measures are taken to check further devastations in certain sections of the southeastern part of the county. He says 50 per cent. of the trees are dead or dying. In one orchard of 70 trees all but four are dead. He declares that there is no section of the county free of the scale, and unless orchard owners co-operate in a campaign against the pest hundreds of fruit trees will be killed.

The total number of deaths from the celebration of the Fourth of this month is reported to have been 25, and of injuries, 903.

FOREIGN.—A despatch from London of Sixth Month 30th, says: "The opposing armies accuse each other of initiating the offensive. The Bulgarian representatives at Athens and Belgrade respectively have presented notes protesting against Greek and Servian attacks. The Servian Government has replied by charging that the Bulgarians are making attacks and repudiating all responsibility.

A French aviator has lately made a flight from St. Petersburg to Paris and back, a distance of about 3100 miles, which is said to be the longest aerial voyage ever accomplished.

A despatch of the 1st inst. from The Hague says: "The second international opium conference was opened to-day by the Foreign Minister of the Netherlands. A Dutch delegate was elected permanent presi-

dent. Representatives from forty-four nations were present. The work of the conference is limited to the ratification of the general convention drawn up in 1912, although all the States invited to join in the conference in that year have not signed it. The conference will examine into the possibility of enforcing the ratifications of those powers which have signed, and the president appealed for the co-operation of all the States in stemming the increasing use of drugs."

### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 87.

Mary Gifford, Mass.; Conly B. Shoemaker, Phila., \$12, for himself, Martha L. Shoemaker, Anna W. Bailey, Franklin G. Swavely, Edward L. Richie and Elizabeth R. Cohen; George B. Allen, Pa., and for Alfred F. Satterthwaite; A. W. Boone, Canada; Finley Hutton, O.; Joseph Pennell, Pa.; Benjamin Vail and for Ruth R. Vail, Pa.; Abram Stratton, Pa.; John W. Biddle, Pa.; M. S. Walton, Pa.; Anna E. Smallwood, Pa.; Wm. D. Smith, Agt., for Sarah W. Sears, Ia.; James G. Biddle, Pa.; Tary M. Bines, Phila.; Sarah S. Carter, N. J., \$6, for herself, Sarah C. Satterthwaite and Sarah Ellen Galloway; Wm. Biddle, Pa.; J. Elwood Hancock, N. J., \$9, for himself, Martha T. Hancock and Mattie A. Stevens; Anne E. Peirson, Gtn.; Joseph P. Engle, N. J., and for Maurice C. Engle, Cuba; Margaretta T. Mickle, N. J., for Howard A. Mickle and Robert T. Mickle; Joseph Edgerton, Ia.; R. Evans for Elizabeth B. Evans, N. J.; Mary Branson, M. D., Phila., and for Isabella Mellwain; Priscilla Wright, N. J.; Alva Wildfield, Ia., \$1 to No. 27; Joshua R. Evens, N. J.; Deborah E. Woolman, N. J., \$12 for herself, Clayton L. Evens, Howard Evens, John B. Evans, Wm. Evens Ballinger and Laura H. Hewlings; Mary W. Haines, N. J.; T. Lee Haines, N. J.; Alfred C. Haines, N. J.; Samuel S. Haines, N. J.; Dallas Reeve, N. J.; Margaret B. Wiggins, Pa.; Sarah G. Woolman, Pa.; Jonathan Chace, R. I.; Henry D. Keith, Phila.; Emeline P. Newbold, Pa.; Geo. W. Thorp, Phila.; Joseph Elkinton, Pa.; Annie J. Jones, D. I.; Susanna Kite,

Phila.; Samuel W. Jones, Pa.; Jonathan M. Steere, Pa.; Sarah B. Edge, Pa.; Anna P. Moon, Pa.; Jonathan E. Rhoads, Del., \$10, for himself, Joseph Rhoads, Geo. A. Rhoads, Robert Tattall and Stephen C. Singleton.

Remittances received after Third-day noon will not appear in the receipts until the following week.

### NOTICES.

**CORRECTION.**—In the "Notes From New York State," by Joseph Elkinton, in last week's FRIEND, a typographical error occurred. "Five Partners" should have been "Nine Partners," the name of a place in Dutchess Co., N. Y.

DURING Seventh and Eighth Months of this year the meetings at Newton Meeting House, Camden, N. J., will be discontinued.

**MONTHLY MEETINGS NEXT WEEK** (Seventh Month 14th to 19th):

Philadelphia, for the Western District, Twelfth Street below Market, Fourth-day, Seventh Month 16th, at 10.30 A. M.

**DIED.**—At his home near Danville, Ind., on Eleventh of Eleventh Month, 1912, AHMAAZ KENDALL, son of James G. and Sally Dix Bales Kendall, and husband of Minerva Harvey Kendall, aged seventy-nine years, two months and ten days; a member of Mill Creek Monthly Meeting of Friends.

—, Sixth Month 14, 1913, at her home, Chester, Pa., **PHEBE HUTTON**, widow of Thomas Y. Hutton, in her one hundredth year; an elder and life-long member of Chester Monthly Meeting of Friends, Pennsylvania.

—, Fifth Month 22, 1913, **PHEBE P. STOKES**, wife of the late Charles Stokes, in her eighty-sixth year; a member of Burlington Monthly and Rancoacs Particular Meetings of Friends.

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## THE FRIEND.

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## REFORMATION THRU REGENERATION.

A little more than a year ago, at the suggestion of the Director of Public Safety, Mayor Blankenburg of Philadelphia appointed a "Vice Commission" to investigate conditions in this city. The Commission was composed of both men and women to the number of twenty-two, all of them prominent as lawyers, physicians, ministers, business men or workers in social or reform institutions.

Their report has been printed and makes a book of one hundred and sixty-four pages. However much such an exhibit may be needed to arouse a sense of responsibility in those members of society who are indifferent to the evils which prey upon their fellows, so long as those evils do not come into too close proximity with themselves, it must be conceded that this report can hardly be regarded as *wholesome* reading even for persons of mature age, to say nothing of those of fewer years. Its revelations are startling if not edifying. They ought to bring home to every true Christian a fresh sense of the need that exists for spiritual awakening, and for rightly qualified messengers to carry to the slaves of sin the "terrors of the law" and also the "hope of the Gospel". In the face of any and every form of iniquity with which communities are cursed, the Christian has need to ask, "Am I my brother's keeper?" "How far or in what measure am I responsible?"

Every honest investigation into the social evil reveals its close connection with the traffic in intoxicating drinks. This report is no exception to the rule. It would not be correct to say that either is the cause of the other, but it is quite safe to declare that either fosters and promotes the other. Yet this is not alone true of these two forms of evil—for indulgence in one sin, of any form, leads to another, of some other form. It is not strange therefore that probes into evil conditions usually find not only what they are searching after but some things for which they were not seeking. Thus this Commission could not faithfully report the results of their investigations without referring to dance halls, moving-picture shows, theatres and corrupt police and magistrates, as well as to the saloon.

Fresh confirmation is given to the testimony of some who have been prominent on the stage as to the almost universal moral degeneracy of professional actors and actresses—seeming to be nearly an inevitable result of the business they follow.

In view of these easily ascertained facts it is difficult to understand the attitude of many educators and religious teachers toward the theatre. Persons professing to be ministers of the Gospel of Jesus Christ openly patronize the play-house and encourage those under their care to do so, while educational institutions from universities to kindergartens are developing a taste for acting and theatrical exhibitions by the amateur performances which they not only *permit* but also *promote*. Puritanism may have seemed harsh and repellent, but its effects upon religious and moral character were certainly better than the present liberal license given to practices of questionable if not absolutely evil tendencies.

Among the several recommendations of the Commission, more stringent laws are outlined and proposed. We are often reminded that men cannot be made righteous by law, and few will be found to dispute the statement. It does not follow that good laws do not tend to promote righteousness, nor that unrighteous ones are not incentives to wickedness. Because we cannot make people righteous by law is no excuse for framing unrighteousness into our laws. By all means let us set up a high moral standard in our legal enactments, making every vice illegal, and its practice incurring penalties sufficiently severe to act as a deterrent. Yet more than better laws we need a faithful, energetic *administration* of law. If the administration of existing State statutes and municipal ordinances was in the hands of righteous officials, honestly desirous of suppressing wrong-doing, all of the social evils would speedily be greatly diminished.

Neither righteous laws, nor their honest administration, nor any amount or kind of intellectual culture, can eradicate the evil in the nature of man from which spring vices of every sort. Men need *reformation*, but *regeneration* is the one effectual means of reforming them. "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new". The self-righteous moralist needs Christ—the slave of evil passions and vicious habits needs Him equally as much, tho neither of them may be conscious of his need. May we who have felt the need and found Him let our light so shine before men that they may see both their unrighteousness and the *one* Saviour, and may we live in such a state of preparedness for our Lord's service that we may hear when He speaks to us, and go when He sends us to carry his messages of warning and entreaty to those about us who sadly need *reformation thru regeneration!*

E. P. S.

TAKE good care of disagreeable duties. Attend to these first. Never select the things that you want to do, and shirk upon others the things that you do not want to do. Choose the disagreeable things you will get in your manhood. You cannot grow in any other way so fast. You may be angry with some shiftless man, who is willing to put on you work that he ought to do himself, but you cannot afford to be unfaithful because somebody else is.—HENRY WARD BEECHER.

## NOTES FROM NEW YORK STATE.

## II.

Philadelphia Yearly Meeting has maintained a mission among the Seneca Indians in southwestern New York since 1795, when three young men, members of that Yearly Meeting, accompanied by two older Friends, went into this wilderness—a journey of 400 miles mostly through the forest—to teach these Indians in agricultural pursuits. For twenty years previous to that date the condition and needs of the Six Nations had been frequently discussed by Friends at their annual gatherings, but no permanent settlement was effected until 1795. These young men taught the Indians how to build houses, and we saw one of these houses still standing at Old Town, where they made their headquarters, overlooking the Allegheny River.

In 1816 Joseph Elkinton responded to the call of the Yearly Meeting, under a sense of duty to go out as a teacher, and that year he opened the first school at Cold Spring, five miles up the river from Old Town, on the north bank, and some two miles from the present school building at Tunesassa, which is located on the south side of the Allegheny, at a most picturesque opening of the Tunesassa Valley into the larger valley of the river. Tunesassa (pebbly bottom) Creek flows through a farm of 500 acres, 100 acres of which are fertile meadowland under cultivation and 400 hill and woodland. This farm lies next to the Reservation and was bought by Friends of Philadelphia very early in last century in order to give the Indians practical lessons in farming as well as to supply produce for the school. The first school building upon this site was erected in 1820, and served its purpose until 1886, when it was burned down, but promptly replaced by the present structure.

As one stands on the adjoining hill, overlooking the school and the hills along the farther side of the Allegheny River, the wisdom of those who selected this site for a mission station is more and more apparent.

The Allegheny Reservation follows the river for forty miles, beginning at the Pennsylvania State line. It averages about a mile in width, including most of the bottom lands. These are partly and increasingly cultivated by the Indians, who hold all this territory in common. There is considerable brush land along the river that should be under cultivation, as it is fertile.

Two miles south of the Pennsylvania State line is Cornplanter's Reservation, four miles in length. This was given to the Seneca chief by General Washington—in return for his services in the Revolutionary War—and is now held in severalty by his descendants. We saw his monument, which records his age as nearly 100 years at the time of his death, about 1835. He was always much more favorable than Red Jacket was toward educating the Indian children in English. Red Jacket several times threatened to "tar and feather" my grandfather if he persisted in opening his school, although personally they were good friends.

There is an excellent State road running the entire length of the Allegheny Reservation. There are also two railroads on it—the Pennsylvania and Erie—which afford every facility for transit.

When we contrast the conditions now existing among these Indians with those recorded a hundred years ago, or even with what we saw thirty years since, there is a great deal to encourage those who believe that citizenship is the solution of the Indian problem. The Senecas have been slower in advancing than many other tribes but they have made most substantial progress, and any one visiting them in their homes will find a great deal to admire and befriend. There are about 1000 Senecas on this reservation, and 2300 in all on the three reservations. With one accord they said it would be a calamity if the Boarding School at Tunesassa were closed, and this opinion was repeatedly and emphatically confirmed by white missionaries and others familiar with the needs of these Indians.

As we spent two evenings with Morton Tripp, a Presbyterian

missionary who has lived on the Allegheny, Cornplanter and Cattaraugus Reservations for thirty-two years, we discoursed upon the effect of our school and he said it had given the Indian girls a very valuable knowledge of their domestic duties and he could always tell when girls had been educated at the School by the condition of their houses. Some of the boys who were at the School thirty-five years ago have also given good account of themselves. Their houses and barns would do credit to any thrifty farmer, and a few have 200 acres apiece under cultivation. Many of the houses on the reservation are poorly built and need a coat of whitewash or paint. The Indians appreciate this themselves.

They need a Government farm demonstrator, who would live among them, as is done among the Negro farmers of the South, and show them how to increase their farm products. Something in this direction has been done by our Superintendent, W. Mifflin Hall, who induced a former student of the School and now a farm-hand to buy forty acres of good meadow land next to the School-farm for \$15 an acre and then rent it to the School Committee for \$3 an acre per annum, for five years—himself working the crop under the direction of our Superintendent, who had supplied him with the money to purchase. Such personal kindness and oversight count for much in establishing the very kind feelings which exist between the Indians at and near the School and the staff of helpers there.

We were much interested in visiting an Indian home on the Cornplanter Reservation, where we found a very intelligent mother and half a dozen promising daughters—one of whom is working her way through Hampton Institute, Va., while another attends the High School in Salamanca, and a third is at our Boarding School.

The Thomas School, on the Cattaraugus Reservation, forty miles north of Tunesassa, has become a State institution. As it was originally designed for orphans and draws from that class on the Allegheny Reservation, it does not conflict with our School. The State of New York grants this institution \$37,000 a year for the education and care of one hundred and eighty-five students. There are about sixteen district preparatory schools on the Allegheny Reservation, supplied with good teachers, so that the instruction given in them compares very favorably with that obtained at our Boarding School, but the former cannot secure a regular attendance from various causes, often only one-third the enrollment being present. It was a real pleasure to visit these schools and contrast the educational advantages enjoyed by the Indians now with those which Joseph Elkinton records in his diary nearly a hundred years ago. His frequent pleadings with the chiefs and his lonely life in the wilderness, together with the difficulties then incident to travel, make very interesting reading for one who has travelled over these reservations and heard from the lips of his father and grandfather the experiences which they had when living among these aborigines.

When the report of the Indian Committee was under discussion during our late Yearly Meeting it was asked whether these Indians had been won to the Christian and Quaker faith. There is an old party who still cling to the traditions and customs of their ancestors. Perhaps one-third of the Senecas are of this group, but there are many devout and earnest Christians who are members of the Presbyterian Church and some Methodists and a few Baptists. All of these have something of a reverent spirit—which has pervaded the whole tribe to some extent. Morton Tripp said the Indians at the Quaker School made the very best Presbyterian members when they decided to join the church, as he could rely on them.

Lydia Pierce, a graduate of our school, is president of the W. C. T. U. and has worked nobly against that curse, which, above everything else, has kept the Indians back. Three hundred Indians have been killed on the railroad within the past thirty years, because they were under the influence of liquor, and we attended the funeral of one of these victims.



The widow, with two small children, and a broken-hearted mother were the chief mourners. It was a touching occasion. And the awful wrong which the manufacturers of intoxicating drinks inflict upon their fellowmen was never more strongly felt.

The city of Salamanca stands on the Allegheny Reservation and contains a splendid High School and many worthy citizens, but it has long been a serious disadvantage to the Indians because they can get liquor there. A strong, no-licence campaign, like that undertaken in West Chester and Chester County, Penna., a year ago, should be organized here. The Y. M. C. A. building at Quaker Bridge, a mile from the Friends' Boarding School, is a valuable adjunct to the School and some 200 Indians gathered when we were there one evening. One can best estimate the character of these Indians by considering their inheritance and difficulties and the progress they have made during the last fifty years.

We found that Wm. Hoag, President of the Seneca Nation, with whom we dined, was much nearer advising the Indians to accept the privileges of citizenship than he was five years ago. As we called upon the Indians in their homes the impression was unmistakable that the best of them would be valuable helpers in the management of our School, so that a judicious advisory Committee selected from them would eventually educate these Indians to take charge of the School themselves. It should be equipped, however, at once with a new heating and lighting plant, while the dairy, once one of the best in the State, needs to be better housed and replaced by healthier stock. It will probably require \$10,000 to put the School in the condition of greatest efficiency, and Friends should not be content with any mission that is not most efficient. Of the fifty-five students half are boys, and unless we develop the agricultural side of the institution the older boys will go to better agricultural schools, as is the case at present. The girls have strong, wholesome countenances and are helpful in all the domestic departments.

It is a matter of sincere satisfaction that four of the younger members of Philadelphia Yearly Meeting have engaged to go to the School as helpers next fall. A neighborhood nurse, whom the State will supply upon application, should reside at the Boarding School and visit from that center. We found several children whose eyes needed attention, and some of the Indians at their homes do not have the medical assistance they should receive.

The School is so well established in the confidence of the Indians and so well located, with an excellent record, our duty is very plain. By a still further co-operation with the natives in their best efforts to improve their condition, materially and spiritually, our mission among them will be more fruitful than ever. The report of our Committee in the Fourth Month last was designed to place frankly before our Yearly Meeting the needs of the School, and it had its effect to stir up a more general interest in this worthy institution—the only official mission we have supported for a century. We have realized a great deal of solid satisfaction because of the integrity and devotion on the part of the staff of helpers, and no small measure of gratitude is due them for the services they have rendered. The blessing of unselfish consecration has rested and will still rest upon Tunesassa Boarding School.

JOSEPH ELKINTON.

TUNESSASSA, N. Y., Fifth Month 29, 1913.

HE preached, very solemnly, on the divided allegiance: wealth, position, clothes, on one side, and on the other, the eternal kingdom and glory of Christ. Which weighed most with those before him in their estimate of their neighbors—the dress, the equipage, the very baubles round their necks, or holiness, and truth, and meekness?—E. B. BAYLY.

CHARACTER is the result of the cultivation of the highest and noblest qualities in human nature and putting these qualities to practical use.—ELLA WHEELER WILCOX.

## "WHO HATH BELIEVED?"

A MEDITATION.

"Who hath believed our report, and to whom is the arm of the Lord revealed?"—Isaiah liii, 1.

In the darkness of the night, from vague, half-slumbering imaginings, suddenly and vividly these words came forth, and remained before the mind till the impulse came to ponder and write them down. What could their immediate purpose be? They seemed to have a personal aim in direct allusion to testifying voices of the past with their instructions, warnings, and reproofs. How many of them can memory recall! Not without self-reproach for the strange insensibility which stifled, like a fog, the pure celestial light, when it would have shed beams of wisdom or flashes of conviction on the mind; sometimes speaking from human lips words inspired by God, that reached the hidden springs and secrets of the soul. Sometimes felt as sacred breathings that trembled in the heart, deeper than words, and fragrant with Heaven's own atmosphere of Love—that love of God whose height, whose depth unfathomed no man knows—wooing our affectionate devotion to Him who is "the fairest among ten thousand, and the altogether lovely;" perhaps drawings to some definite act, or course of conduct; or urging the renunciation of some pleasing evil thing, and picturing the consequences that otherwise must most surely come, even the mournful fruit that grows from the blossom of disobedience.

But were there not also more insistent calls that challenged the attention? Mid trials that emerged so bitterly, and suddenly out of the unknown; compelling startled recognition of death, Christ, immortality, the perception increasing in intensity, more and more, until the stricken one, driven by grief and fear, sought the Lord with earnest solitude for a time.

Could such testimonies and impressions fade away and be in vain? Has it not often been so? And yet by our long-suffering Lord fresh visitations have been given, as though to soften the hard heart and melt the ice-cold feelings, came pleadings of power and pathos, such as only One can plead; appeals of tender entreaty; touching views of truth; divinely kindled emotion; perhaps the language of expostulation: "Why will ye die?" "Come unto Me;" ye ransomed, ye redeemed ones, why will ye perish? "Hear and your soul shall live."

While the dark tragedy of Calvary, with its depth of torture, and its agonized cry, proclaimed the fulfilment of his sacrificial words, "I lay down My life for the sheep," it may have been, that even that most potent and pathetic voice was also disregarded.

Here, a personal enquiry is suggested, and one may ask oneself: Not, was it noble? Was it generous? Was it in good taste? but the most selfish question of all: Was it safe to ignore that Voice? "Safe!" one would exclaim. "Might it not bring upon my guilty head the overwhelming volume of all that our Lord shed his blood to save me from?"

Was there not a further personal aim in Divine dealings so kind and so condescending? Is it not true that hadst thou believed, hadst thou obeyed, then had "the Arm of the Lord" been revealed, and by *thee*, in his strength—how great things might have been wrought!

The thoughtful and awakened mind, in view of considerations such as these, may yet have joyful cause to exclaim: "Oh, the wonderful patience of his infinite love! again He visits; again He speaks; I will humbly listen; I will repent; I will believe and obey."

Will thou indeed do so? Then shall his Eternal Life thrill through thy spirit; and his Heavenly Kingdom claim thee for its own.

J. S. K.

Sixth Month 13, 1913.

Do right now. Always scorn appearances, and you always may. The force of character is cumulative. All the foregone days of virtue work their health into this.—EMERSON.

## BE STILL AND SLEEP.

To-night, my soul, be still and sleep;  
The storms are raging on God's deep—  
God's deep, not thine; be still and sleep.

To-night, my soul, be still and sleep;  
God's hands shall still the tempest's sweep—  
God's hands, not thine; be still and sleep.

To-night, my soul, be still and sleep;  
God's love is strong while night hours creep—  
God's love, not thine; be still and sleep.

To-night, my soul, be still and sleep;  
God's heaven will comfort those who weep—  
God's heaven, and thine; be still and sleep.

—FREDERICK SHANNON.

## UNDER THE SKY IN CALIFORNIA.\*

With this attractive title Charles Francis Saunders, sometimes a contributor to THE FRIEND, has produced a volume of distinct merit and charm. Specifically the merit of the work can be defined under three or four heads, as follows:

First.—The author does extraordinary things in the line of walking and riding and camping in an ordinary way—we might all do them without claiming to be trained in woodcraft or in the "science" of the open. Indeed, the effect of the book, one of its chief charms, if we were dealing with charms at this moment, is the fact that we cannot read it without the resolve to go and do likewise. Most of us likely will be saying, "we have always wanted to see the world that way, but the experts have impressed us, never intentionally of course, that we did not have the instinct for it. Now we know better and shall have no further fear that we cannot adapt ourselves to the hardships of the road."

Second.—The word pictures in this book are pictures of the real California. One feels this in every page. The superlatives are not wanting, the sky is blue beyond description, flowers and shrubs and trees blossom with unwonted beauty, but a fine balanced judgment is maintained throughout and values are not exaggerated into unreality. A very little knowledge of the general run of writing about California is enough to convince one that this balanced judgment is an unusual merit.

Third.—The historical setting of California is well presented. "The Old World atmosphere, which is its great charm," has rarely, we believe, been dealt with more sympathetically and withal with a more just criticism. It is evidently very easy to write a great deal *into* the Missions. They make a very sure appeal to the imagination. One needs to approach them in the ancient style, on foot or on horseback, as well to know what they were *not* as to know what they were. All this is admirably done several times over in the pages of this book.

Fourth.—A homely, happy philosophy of getting the best out of everything is a contagious quality in all the episodes and encounters portrayed in the work. One comes back from each expedition thinking better of the world, trusting more, loving more. There is no effort to preach, but it is safe to say the book has a wholesome atmosphere.

Fifth and finally.—There is a happy mixture of artist, poet and scientist in all the chapters. One gets pleasure in the reading, but one gets more than pleasure. Knowledge is increased and the taste for knowledge stimulated. It is hardly to be hoped that "Under the Sky in California" will be in the list of best sellers or mentioned with the books most called for in our public libraries. One can hardly write this without interjecting "more's the pity." It is surely a work that will be welcome in Friends' Libraries, and summer travelers will do well not to exclude it from their selected lists for summer reading because it seems a large book for a small trunk. It has very particular merit for holiday use.

J. H. B.

\*Under the Sky in California, Charles Francis Saunders, McBride, Nast & Co., 31 E. Seventeenth St., New York, 299 pp., 51 illustrations; price \$2.00 net, postage 16 cents.

## EFFICIENCY AS AFFECTED BY THE DRINK HABIT.\*

CHARLES D. BARTON.

The drink habit as considered in relation to efficiency in business at the present time can hardly take into consideration the case of the regular drunkard. No business is seeking his services and in but few is he tolerated in any capacity. Occasional instances of those who, though addicted to the excessive use of spirits, when sober are considered of good business judgment and ability, may be pointed out by some. Perhaps most of us can recall such a case. While ability and efficiency in spite of the effects of alcohol on a naturally strong and efficient mind and body are really no arguments against the ill effects which it produces, such cases have always been stumbling blocks in the arguments of the teetotaler and shining lights in the minds of those seeking arguments for the privilege of indulgence. Fortunately some investigators have made observations and experiments on the effects of alcohol under conditions and with an exactness which give to their results the reliability of scientific investigations. These investigations have been carried on with the idea of determining the effect on purely muscular work, on neat work where the muscles must be under entire control, and on the alertness of the brain in responding to orders and in deciding the line of action when unexpected conditions are presented.

As to the purely muscular effort army officers are emphatic that temperate men can endure more than the regular drinkers. Records in hard work, such as mining and brickmaking, show that the abstainers always accomplish more than the non-abstainers.

The Swedish government, in order to ascertain the best means to obtain the absolute control of muscles and nerves necessary for accurate aim in rifle-shooting, conducted experiments on the effect of alcohol. A number of officers and men, all crack shots, were selected. The trials lasted for several days, at all times of day and under many conditions. The results were always the same. Whenever alcohol had been given the aim was not as good as on the days without alcohol. In the quick-firing, the difference amounted to thirty per cent. less accurate shots while under the effect of a moderate amount of brandy. In the deliberate, slow-firing the difference rose to fifty per cent., strong evidence that in any occupation needing a cool, steady eye and hand, the presence of alcohol in the system is a handicap in the competition for success.

To test the effect of alcohol on work which requires quick thought and rapid muscular response the work of compositors was selected. Four men, all skilled artisans and all in the habit of using spirits, volunteered for the trial. Preliminary tests were made to ascertain the amount of work under normal conditions. Alcohol was then given on alternate days and the amount of work carefully recorded and compared with the amount expected under normal conditions. In every case, excepting one man on one day, the amount was less on the alcohol-taking days than on the alcohol-free days. In every case the men were under the common delusion that they were accomplishing more work under the influence of the alcohol than on the other days. On both the days with alcohol and the days without, the work was less than it would have been under normal conditions. Many other experimenters have also demonstrated that the effects of small quantities of alcohol last throughout the next day.

Probably the most important phase of the drink habit as related to business is the case of the man responsible for the quick performance of orders delivered to him by signal or otherwise. Kreaplin by the use of some ingenious devices was able to measure the length of time elapsing between the suggestion of an idea and the resultant brain action. In order that the results might be reliable, two persons were always employed in making the observations. Commenting on these results he says: "Frequent variations of this method of experiment all tend to prove that alcohol both delays the ra-

\*Paper read last winter at a conference held at Moorestown, N. J.

pidity of cerebral association and also alters its quality." Other experimenters have come to the same conclusions.

Experimental work on the actions of a man conscious that he is being observed, might be influenced by that consciousness. Prof. Hodge, however, has proved that in the experiments to determine the effect of the drink habit this has not been the case. He selected four puppies and observed for some days to see that in habits and natural activities they were as nearly alike as possible to secure. Two of them were then given alcohol in their food. Soon after beginning the administration of alcohol it was noticed that the normal dogs would be actively playing while the others were content to remain quiet. The dogs were then taught to retrieve a ball when thrown across the gymnasium. The records showed that in the course of fourteen days the normal dogs had retrieved about twice as many balls as had the alcohol-taking dogs.

Many of the leaders of commercial enterprises have been impressed with these experiments or by the same facts as gleaned by observations of actual commercial operations. The railroads head the list in the stringency of their requirements. According to the U. S. Dept. of Labor, ninety per cent. discriminate against the drinker. Railroads operating 250,000 miles of road have adopted the following rule: "The use of intoxicants by employees while on duty is prohibited. Their use or frequenting of places where they are sold, is sufficient cause for dismissal."

The Lackawanna R. R. Co. has taken one step more. After the investigation of the terrible Corning wreck had shown that a recent drunk of the engineer might have been the cause of the disaster, the Lackawanna Co., under date of Seventh Month 29, 1912, issued an order to all men directly connected with the movement of trains, declaring that "The use of intoxicants while on or OFF DUTY, or visiting saloons or places where liquors are sold, incapacitates men for R. R. service and is absolutely prohibited."

While not so conspicuous to the public, employers in other lines are safeguarding their interests by eliminating the risks of intoxicated employees. According to the same report of the U. S. Dept. of Labor, from conclusions drawn from several thousand reports, eighty-eight per cent. of the trades, seventy-nine per cent. of the manufacturers, and seventy-two per cent. of the agriculturalists, discriminate against the employee addicted to the use of intoxicants as a beverage.

The State of N. J. by the passage of the Employers' Liability Law has stimulated the discrimination against the drinker. Accidents must be eliminated. Intoxication of the injured is one of the grounds of exemption, but last night's revel would not be exemption when a man sticks his hand in a moving machine. That hilarious condition, the effect of a glass of whiskey at the last saloon, which cracks the whip over a spirited team and causes a runaway, would not be intoxication when that driver went into court as a result of injuries received in that runaway.

It would seem that the employer is being forced more and more by necessity, if not by choice, to seek the sober, dependable man. What then is to become of the boy now forming the drink habit, perhaps beyond his power to give it up, when the opportunity is before him? It would seem that the State must either make some provision to take care of the man incapacitated by the business in which the State is a direct partner, or else take the wiser course and eliminate the temptation whereby the man is going to be barred from the fields of profitable toil. It would seem from many indications that there is little prospect for the realization of this hoped-for condition.

Perhaps, however, if the State of N. J. cannot be moved by a moral principle, if the love of brother and interest in fallen humanity have no effect in the battle with the interests of the drink habit, the need of efficiency in the business of the State, the selfish interests in the preservation of our industries may cause us to appreciate the despotism under which we are held, and our business may be forced to join hands with those who have long labored to drive from our State one of the greatest curses it has ever experienced.

## PRAYER.

When prayer delights thee least, then learn to say,  
"Soul, now is thy greatest need that thou shouldst pray."

Crooked and warped I am, and I would fain  
Straighten myself by thy right line again.

Say! What is prayer—when it is prayer indeed?  
The mighty utterance of a mighty need.

The man is praying who doth press with might  
Out of his darkness into God's own light.

The greenest leaf, divided from its stem,  
To speedily withering doth itself condemn.

The largest river, from its fountain head  
Cut off, leaves soon a parched and dusty bed.

All things that live, from God their sustenance wait,  
The sun and moon are beggars at his gate.

All skirts extended of thy mantle hold,  
When angel hands from heaven are scattering gold.

—ARCHBISHOP TRENCH.

Reprinted from *The British Friend*.

## PEACE VERSUS WAR.

Strife and contention belong to the lower world. Christ came in the flesh to inaugurate the complete reign (until then only partly manifested) of self-sacrifice for the sake of others, of love even to one's enemies. This reign and kingdom will not be set up or much advanced by argument unless there is a personal coming into the spirit of it in each individual soul, and a corresponding outward practice of true, loving self-denial according to our growth in the life and nature of Jesus Christ.

Before God all are equal. He knows nothing of nations. We are all looked upon as members of one family for whom Christ died. He who is our supreme King forbade the use of the sword on his behalf. How then can we draw it for ourselves, or for any lesser potentate?

He taught, "Ye have heard that it hath been said, 'Thou shalt love thy neighbor and hate thine enemy;' but I say unto you, Love your enemies, do good to them that hate you. If any man will take away thy cloak, let him have thy coat also. If thine enemy hunger, feed him; if he thirst, give him to drink. Be not overcome of evil, but overcome evil with good. And in so doing ye shall be the children of your Father which is in heaven, who maketh his sun to shine upon the evil and upon the good, and sendeth his rain upon the just and upon the unjust."

The Christian religion is not a set of beliefs, nor the mere attempt to follow certain precepts or to carry out certain practices; but a change of heart through actual intercourse with and submission to the Spirit of the Redeemer, of Him who laid down his life for our sakes. ("No man," said He, "taketh it from me, I lay it down of myself.")

As we or any become imbued with, and gradually transformed by, this holy and all-loving influence, we become more and more redeemed from and brought out of the spirit of strife and contention, and feel how antagonistic it is to the life and power which is in Christ Jesus. Then we know what that means, "He that hateth his brother is a murderer;" we know that our religion is and must be something that goes down to the very foundation of things, and not a matter of outward performance only.

The new wine of the Heavenly kingdom must be put into new bottles, and the old garment which cannot be mended must be replaced by the pure, loving, meek and comfortable covering of God's own Holy Spirit replete with virtue, wisdom, true courage and invincible might, as revealed and manifested in and through our Lord and Saviour Jesus Christ of Nazareth, to whom be honor and praise and glory forever. Amen.

EDWARD WATKINS.

Fritchley, near Derby.

## ROBERT BARCLAY.\*

There has recently come from the press of Headley Bros., London, a "Life of Robert Barclay," which should find readers not a few on this side the Atlantic. When one comes to reflect on it there is very little that any of us know of the personality of this man, and the reading of Christabel Cadbury's little volume leaves a picture more definite in outline than anything else that is so easily accessible now in print, not nearly so full as one might wish, but the fact that Robert Barclay's home life was in a circle so different from that of most of the other early Friends precludes the idea that any in sympathy with him should have given a generous portrayal of the daily life he lived.

There have been times since his day when the death of a young Friend of eminent promise has cast a gloom over the whole Society, but it can be questioned whether the death of Robert Barclay at the age of forty-two did not in this respect exceed all others of which we have record in the annals of Friends.

Compared with some others of his time, he may not have been a most powerful minister; we do not know and it is rather idle to question, but as a writer who enjoyed argument and who was clear and logical in his presentation he had no equal among the Friends in an age when controversy and pamphletting were a common method of influencing men's feelings.

Possibly the richest chapter in the book is the one devoted to the conversion of Robert Barclay to the Quaker form of belief. It is a lesson that cannot be repeated in full in the twentieth century, for the conditions of life prevent it; no young Presbyterian to-day could meet the Calvinistic theology of 250 years ago, or come under quite the same spirit of priesthood and sacrament as the Romanists stood for in 1666, for conditions that then prevailed do not now exist. He was eighteen when he joined the infant Society and for the twenty-four years granted him he served it with a full measure of devotion.

Of less interest, but historically of more importance, stands his literary effort. The controversial writings of the seventeenth century are of value now chiefly as history, none but students even rarely read them and they only that they may gain what side lights they will throw on some chosen topic. Barclay's books, if collected and bound together would form a huge folio volume of some one thousand pages, and excepting one volume only these have passed and passed forever out of sight. But this one book, Barclay's "Apology for the True Christian Divinity," still has a place and now and then one hears of a life that has been powerfully influenced by perusing it; this was written in his twenty-eighth year, printed first in Latin by a German printer, to whom the young enthusiast carried the manuscript across the North Sea; it was afterwards translated into Dutch, German, Spanish and French, and later parts of it were translated into other tongues.

Many things have been written and said of Barclay's Apology. In Caroline Fox's charming journal one finds this, which should be taken with a grain of allowance, and which needs a little reading between the lines, if one is to gather the truth she meant to convey. She wrote: "There is a shelf in the Oxford Library which is the receptacle of all works opposed to the Church of England, which are placed there to be answered as way may open. Barclay's 'Apology,' and Barclay's 'Apology' alone, remains unanswered and unanswerable, though many a time has it been taken from the shelf controversial, yet it has always slunk back to its old abode."

It is of interest to note in passing that our own Yearly Meeting, through the Book Committee of the Representative Meeting, recently possessed itself of new stereotype plates of this book. It was reported at the time that Barclay's Apology was not on the list of any other publishing firm and to find a volume on sale one would need to visit the second-hand book

stores. Our publishing committee was not influenced by the sentiment attached to it in thus spending a large sum of money, neither probably did we expect that the cold logic that confronts one on every page of the volume would be the first lever to turn an indifferent man's thoughts into more serious channels, neither did the Society to-day need this exposition as it did 250 years ago to clear up the misunderstandings concerning Friends; the spirit of to-day is not so much perversion as it is indifference, but no clearer and fuller presentation of Christian doctrine has been written than Robert Barclay's Apology and it is in place that it should be preserved by the Society, whose preservation is in a measure due to it.

Third, perhaps, in the incidents that are made to figure in Christabel Cadbury's book is the picture we have of the three Quaker worthies—George Fox, William Penn and Robert Barclay. The three all attended a Friends' Meeting at Harwich in the morning of an early summer day and then waited on the pier far into the night hours for the boat to take them across to Holland. We know little from Robert Barclay's pen of the incidents of this religious journey. Penn's vest-pocket diary kept with scrupulous neatness was not long since in the custody of a Philadelphia Friend, a priceless possession. Speaking of his travels with Robert Barclay, Penn said: "The apprehension I had of him was this, he loved the truth and way of God, and was not ashamed of it before men; but bold and able in maintaining it; sound in judgment, sound in argument, cheerful in travails and sufferings."

The fourth item that has called forth special comment in the book is the picture of the Barclay home. It would take us too far into the volume itself to give even an outline of it here. Swarthmore Hall and the meeting-house close by it promise to be long visible reminders of the days of George Fox; there is more in Buckinghamshire that is linked in history with William Penn and which keeps his memory fresh, but there is literally nothing at Ury Place, the residence of the Barclays, to call up the home life of this remarkable family.

In William Savery's journal an account of a visit he made to the estate in 1797 shows how very far the spirit of a previous century had deserted the Hall, but to-day even the Hall itself has vanished, and excepting a small graveyard close by the site of the mansion, which contains less than a dozen marked graves of the Barclays, there is no vestige of the past.

There is no portrait of Robert Barclay, not even a conjectured likeness. We have a right to suppose that he was a man of more than average stature, better able to cope with imprisonment and suffering than many others, with marked traits of leadership which he displayed in outlining a policy for the infant colony of New Jersey over which he had been elected governor.

While Christabel Cadbury's book does not quite give us what no pen can give, for the material does not exist for the picture our fancy would create, she has made a real personality of Robert Barclay, and the chief charm of the work rests in this. "I have never known him in any peevish, angry, brittle or disordered temper," wrote one of his friends; "I can say I have parted with a most entire friend and counsellor."

D. H. F.

READ BEST BY STUMBLING.—A few years ago a blind man had taken his station on the bridge over a canal in the City Road, London, and was reading from an embossed Bible. A gentleman on his way home from the city was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading in the fourth chapter of Acts, lost his place, and while trying to find it with his finger kept repeating the last clause he had read, "None other name—none other name—none other name." Some of the people smiled at the blind man's embarrassment, but the gentleman went away with a new thought in his mind. The words he had heard from the blind man were like music to his soul. "None other name given under heaven or among men whereby we must be saved," was the message which awoke him to a new life.

\*Robert Barclay, his Life and Work. By M. Christabel Cadbury. (Headley Bros., 2s.)

For "THE FRIEND."  
THE CROSS-BEARING LIFE.

DAVID HOLLOWAY.

Said our blessed Saviour, "If any man will come after Me, let him deny himself and take up his cross daily, and follow Me"; "If any man serve Me, let him follow Me, and where I am there shall also my servant be"; "It is enough for the disciple that he be as his Master, and the servant as his Lord."

So if He our righteous Judge and Lawgiver is brought under suffering in the hearts of any of his professed followers, through their halting or unfaithfulness, the loyal servant is made partaker with Him in that suffering—comes to be in his or her measure a sufferer with the suffering Seed.

That a self-denying, cross-bearing life is essential to the Christian the New Testament Scriptures bear ample testimony. Also to the same purport is the precept and example of the faithful from the beginning, throughout the Gospel Day, down to the present time; and doubtless will continue so to the end of time.

If such a life is incumbent upon Christians in general, how much more is it required of Friends in particular, whose profession makes the Holy Spirit in our respective measures of it the practical, every-day rule, and guide of life!

Exalted as this standard may seem to the casual observer, it is doubtless in unison with the Saviour's precept as contained in his memorable Sermon on the Mount, viz: "Be ye therefore perfect, even as your Father, which is in Heaven is perfect." Who can conceive of a higher attainment in the spiritual life than is thus made possible for poor fallen man unto which this endearing invitation calls him? Not that we may attain to the fulness of our Heavenly Father therein, but only to the measure that He appoints, and which He will enable each one, as we are faithful, to attain unto.

The writer trusts that he is not insensible of his unworthiness to thus hold up to view this pure, undefiled Gospel standard of living; yet he is comforted in the thought that he does not thereby (if done in sincerity) lessen his chances of a further advancement in the better life, through its gracious provisions, as he feels he would do by rejecting the same, and accepting a substitute therefor, either of his own or others' devising—exempt from the restraints of the cross and in accordance with the will and wisdom of unregenerate man.

That the way of the cross, as set forth in the foregoing, is not popular in this degenerate age of the Society, is evidenced by the lowered standards which have obtained as substitutes for the cross-bearing life. Doubtless, these are many and varied as the designing and misguided, who are more or less active in their use, see will best promote the object in view, which, whether knowingly and designedly or not, is always to rob the blessed Master of his honor and lower the standard of our beloved Society to the same unfriendly and unchristian level.

The substitute presenting to the writer most forcibly, and which he has felt most exercised as to its workings, and which seems to have gained strong foothold and to be received with much favor in some places within our borders, is one that rests on a refined social basis, is amply garnished with a profession of love, and plenteously furnished with the Christly Spirit (so called), thus presenting to the unanoated eye of beholders a very pleasing exterior, and so is equipped in no ordinary degree for successful proselyting. This modern deified invention of intellectual ascendancy over the witness for God in the soul, this unsanctified usurper of the blessed Master's seat, and robber of his honor, is seeking recognition as the great panacea for the Society's every lack of adaptation to present-day needs. From its ample resources it is hopefully claimed may issue the much vaunted twentieth century message, that is to save from extinction the seventeenth century type of Quakerism.

For, by its modified provisions, the avenues or approaches to Truth are so extended and broadened as to successfully appeal to the popular demand that it can be embraced by

an intellectual grasp without the mortification that bearing Christ's cross always imposes. It has been said that although Truth does not change, its avenues do change to suit the varying conditions of the ages; that it may appeal to and reach out to the masses in an inviting and intelligible manner. Oh! fatal delusion, does not Truth possess its own avenues of approach? and are they not a part and parcel thereof? and is not the whole comprised in the Saviour's words, "No man cometh unto the Father but by Me," and "No man can come to Me except the Father which hath sent me draw him?" So in the Father's drawings to the Son in whom alone there is salvation, are comprised all the avenues that truly and surely lead to Him who is unapproachable by his finite creature man except as the sceptre of his love is felt to be extended, inviting and drawing unto Himself through his only begotten Son, our Saviour and glorified Redeemer.

Although this provision is ample in itself, without the help of instrumentalities, yet it has pleased God in the infinitude of his love and regard for his whole creation, and that all may be preserved in harmony and used for the exaltation of his glory and honor the purpose for which He brought them into being that man, being the highest in the scale of intelligence of all his diversified work, should occupy the province of chief actor therein. For it is through his employment in the faithful occupancy of the gifts of the Holy Spirit, as they are graciously bestowed upon him, that we are blessed with the helps to a dedicated life, chief among which are the Holy Scriptures, and Gospel Ministry in its varied forms, as prophesy, teaching, etc., etc. "The gifts and calling of God, are without repentance," declared Paul to the Roman church, which doubtless still applies to all who would be members of the Church Militant upon earth. When we are favored rightly to understand this declaration and its application to each one individually, and have brought home to us the momentous consequences of rejecting the same, we shall doubtless be more concerned to heed the Divine call that we may come into the possession of our own, the particular gifts which the blessed Head over all things to his Church and people holds in his hand ready to bestow upon all, as we submit to the necessary qualification to receive them and are exercised in them in his putting forth and leadership.

It is only in this consecrated way that we are brought on to the ground of true unity—that unity that subsists in the fellowship of the Spirit and introduces into the bond of peace, a peace that passeth the understanding of the natural man and fully satisfies the longing of the immortal soul, effectually weaning its possessors from the fleeting pleasures, pastimes and recreations of the world in the pursuit of which there waneeth not sin. To those in this fellowship the prophetic declaration still applies, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

Oh, blessed bond of fellowship! what substitute may equal it, or long be permitted to suspend its functions in bringing babes immortal to the birth, that they may be nourished by the sincere milk of the word and grow thereby in stature, and in favor both with God and man, and no longer be murdered with the world's joys? as the writer greatly fears is now too prevalent because of the ascendancy of error over Truth, as partially, but imperfectly, set forth in the foregoing.

EVERY duty, even the least duty, involves the whole principle of obedience. And little duties make the will *dutiful*: that is, supple and prompt to obey. Little obediences lead into great. The daily round of duty is full of probation and of discipline; it trains the will, heart and conscience. We need not to be prophets or apostles. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven.—H. E. MANNING.

## YOUNGER FRIENDS.

## BROTHERS.

I Can't sit moping at his work,  
His thoughts are just a crazy crew  
Intent on shifty ways to shirk  
The things he needs to do.  
His only purpose is to see  
How he can shuffle thro' his tasks:  
To find excuse by some false plea  
Is everything he asks.

I Can, with face set toward the day,  
Sees but the goal he hopes to gain,  
And all obstructions in his way  
He fights with might and main.  
I Can is resolute, but still;  
He makes no boasts, but works on  
With all his powers at work until  
The victory is won.

I Can't hang by a feeble grip,  
I Can hold on with forceful hand;  
I Can't let all his chances slip,  
I Can bend all to his command.  
I Can't fling out his envious taunt,  
I Can respond with gracious deed;  
I Can't slink down the Street of Want,  
I Can relieve his need.

—ANNE L. MUZZEY.

THE OTHER SIDE OF THE FENCE.—"Now count 'em," said Archie, rolling out the pretty, rosy apples on the grass. "What beauties!"

Rob, sitting on the lowest limb of the apple tree where it crossed the fence, looked down on the boys below. "I'll see how many I have, too, and then we'll divide even," he told them. "Isn't it good that it's such a great full branch that comes over our side of the fence? I asked neighbor Gray if we could have all the apples that fell on our lot, and he just laughed and said we didn't have to wait till they fell; all that grew on our side were ours. Look out, now! I'm going to jump."

Rob had his hat full of the yellow and rosy balls, and he poured them out with the others. "Just eight for each one of us," he said, and the boys began gathering them up. Just then they heard a little cough that sounded as if some one wanted to be noticed, but didn't quite like to speak, and down at the other corner of the fence they saw a pair of brown eyes looking through at them.

"It's Trudie Jennings," said Archie in a low voice. "No apples fall over on their grass." Then he called aloud, "Hello, Trudie!"

"Hello!" answered Trudie, glad to be seen. "You've got some nice—nice day." Trudie suddenly decided that it might sound as if she were hinting to say anything about the apples, but her eager little face told what she was thinking.

"We don't have to give her any," whispered Lyle. "And there are just enough for three of us."

"No, we don't have to give her any, but they'd make even for four folks, too," said Rob, slowly.

"And if we lived on that other side of the fence," began Archie.

Then Lyle called: "Wait a minute. Trudie: we're coming over to give you some of our apples. We'll have just six apiece."

So in a minute or two Trudie's little apron held a share of the rosy treasures, and Trudie's face was shining.

"Now, I'm going into the house," she said, "to divide mine with mother and the baby. Things always taste sweeter when you divide them."

The boys looked at each other and smiled. They thought as Trudie did.—*The Sunbeam.*

FOR "THE FRIENDS."

YOUTHFUL ADORATION.—How beautiful it is to behold the youth adoring their Creator! and how affecting to see even little children show by their acts a realization that the first

duity is to their Heavenly Father! Parents cannot begin too early to instill into the hearts of their children the duty of adoration and praise to the Giver of all our blessings.

Not long ago three little children, the oldest barely yet speaking plainly, called at the next house on an errand when the family were engaged in their morning devotion. The children quietly and reverently stood by the open door with countenances that bespoke appreciation of the occasion, until the silence was ended. Those children certainly must have been accustomed to such acts in their own home, and no doubt knew something of the solemnity which should accompany acts of devotion to our Creator. May heaven bless the parents of such children, and the children of such parents.—E. B. DINGEE.

DONALD had been corrected for some slight misconduct; and, before the clouds had entirely rolled away, he was asking to be given some special pleasure. "I cannot say yet," said mamma. "I'll see how you behave in the mean time." With a smile that was almost angelic, Donald responded: "Mamma, dear, there isn't going to be any more mean time. I'm going to be good all the time now!"—*The Christian Register.*

THERE seem to be many signs quite recently of a revival in the Literary world of poetical writing. Any complete list of the volumes of poetry published during the last five years would be quite impressive. It makes one busy to keep up with it all, even if one has that ambition. One of the late claimants for attention is Martha Gilbert Dickinson Bianchi, of Amherst. Her name would indicate an effort to graft the sturdy New England stock into an Italian tree. Something of the melody of a southern clime seems to be in her verse if the following can be accepted as a sample. Her latest volume has the title, "Gabriele and Other Poems."—J. H. B.

## THE RETURN.

Back to the farm!

Where the Bob White still is calling  
As in remembered dawnsings when youth and I were boys,  
Driving the cattle where the meadow brook is brawling  
Her immemorial wandering fears and joys.

Home to the farm for the deep green calms of Summer,  
Life of the open furrow—life of the waving grain—  
Leaving the painted world of masquerade and nummer  
Just for the sense of earth and ripening again!

Down in the hayfield where scythes glint through the clover;  
Lusty blood a-throbbing in the splendor of the noon—  
Lying 'mid the haycocks as easting clouds pass over,  
Hearing insect lovers a-piping out of tune.

Caught in the spell of old kitchen garden savors—  
In luscious lines retreating to slopes of musky corn  
And clambering grapes that spill their clustering flavors—  
Each in fragrant season filling plenty's golden horn.

Off to the wood lot where briar bloom runs riot  
And wary forest creature no hunter's snare deceives,  
Where virgin growth beguiles the solemn-hearted quiet  
With songs of Winter fires a-ripple through the leaves.

Up to the bars in the twilight's soft rears—  
Winding through the ferny lanes to barns of stooping eaves  
Welcoming at nightfall to simple satisfaction,  
When the reeling swallow her dusky pattern weaves.

Out in the dews with the spider at his shuttle—  
In that half-dreaming hour that awakes the whippoorwill  
And sets the night hawk darting sinister and subtle,  
E'er the full moon complacent loiters o'er the hill.

Back to the farm!

With the friendly brute for neighbor,  
Where youth and Nature beckon, the trusty who would not keep?  
Back to the luxury of rest that follows labor,  
Back to the primal joys of hunger and of sleep!

The poem "Decoration Day" has the inspiration of dignity and fitness. It succeeds where the failures have been beyond numbering and the successes few.

Each year to ancient friendships adds a ring,  
As to an oak, and precious more and more,  
Without deservings or help of ours  
They grow, and, silent, wider spread each year  
Their unbought ring of shelter or of shade.

—LOWELL.

### POCONO NOTES.

THE charms of our Lake renew the appreciation of every returning camper who has to reopen a bungalow. With the eagerness to set things to rights comes the privilege of dislodging the bold little rodents that have taken possession for the winter. The cobwebs trace for the intruder the secret happenings of the long, silent months, but down they go before the energetic broom. When all things are in order we step outside to see the certificates of Dame Nature that this summer is to be just as sweet and fresh and restful as last.

The veery and hermit thrush are "chanting as of old," the laurel and rhododendron are or have been in full bloom, and the new growth of the evergreens adds a grace that lifts the mind above its toils. Then the silence of the woods—"the holy hush that brings God's Presence nigh"—mixed with those breathings that contrast so forcibly with the din of trolley car and rumbling cart bring a solace to the soul and promptly insinuate their influence.

Thus we gathered in our grove for worship on the twenty-second and twenty-ninth ultimo, with nearly two hundred present on the latter date, when John B. Garrett brought feelingly to our remembrance the declaration of the Apostle Paul concerning the need of *putting on* in our heavenly journey and *leaving* the things that are behind as also his estimate of his own life-work—having finished his course, fought a good fight and kept the faith—he was prepared to receive that crown which is reserved for all who love and serve the Saviour, and Henry Richardson added a valuable testimony based upon the prophet Isaiah's vision in the temple.

The Town Meeting held on the twenty-eighth of Sixth Month witnessed a most picturesque gathering of one and fifty persons seated on the ground around a camp-fire. The absence of our beloved chairman, Wm. F. Wickersham, was felt by all, but the colony discussed its affairs with interest and the occasion was pronounced equal to any Town Meeting held at this historic spot. Our fellow camper, Henry Pleasants, has published the most comprehensive and felicitous sketch of the history of this section of Penna. "Pocono." This sketch is well worth a careful reading, and can be obtained of the John C. Winston Co., 1010 Arch Street, Phila.—with a valuable map—for \$1.00. The proceeds go to the assistance of a Pocono Missionary in Central East Africa—Dr. Virginia Blakeslie.

The fourth of Seventh Month was celebrated most appropriately by historic tableaux based upon passages in this book.

These were all well rendered by the younger members of the community and constitute a marked improvement on the old-time celebration of "The Fourth." The interview between Wm. Penn and the Delaware chiefs, when the memorable treaty was made, was excellent, while the dismissal of the Delawares was full of pathos. Canassatego, the Chief of the Six Nations and Shick-Calamy, their representative, were invited by Thomas Penn and the Provincial Council of Penna. to meet the chiefs of the Delawares and Forks Indians of Philadelphia during the Seventh Month of 1742, in order to coerce the latter into parting with their hunting grounds between the Lehigh and Delaware Rivers, also including this Pocono region—as a result of the Walking Purchase steal of 1737. Canassatego, turning to the representatives of the Delaware Indians, presented in the most imperious manner and, in a diction almost classic in its bitterness, ordered the tribe forthwith to vacate the entire territory then occupied by them in these words: "Cousins, let this belt of wampum serve to chastise you. You don't know what ground you stand on or what you are doing. Our brother Onas' case is very just and plain, and his intentions to preserve friendship. On the other hand, your cause is bad, your heart far from being upright . . . and you are maliciously bent to break the chain of friendship with our brother Onas. We have seen with our eyes a deed signed by nine of your ancestors about fifty years ago (1686) for this very land and a release signed not many years since by some of yourselves and chiefs now living . . . But how came you to take upon you to sell land at all? We conquered you. We made women of you. You know you are women and can no more sell land than women. Nor is it fit you should have the power of selling lands since you would abuse it. Did you ever tell us that you had sold this land? Did

we ever receive any part? This is acting in the dark and very different from the conduct our Six Nations observe. . . . For all these reasons we charge you to remove instantly. We don't give you the liberty to think about it. We therefore assign you two places to go—either to Wyoming or Shamokin . . . then we shall have you more under our eye and shall see how you behave."

Henry Pleasants adds, "The edict so pronounced was inexorable and no alternative remaining, the Delawares in deep and silent grief burned their cabins and removed across the Susquehanna, there to await their opportunity to return with torch and scalping knife against the unfortunate settlers who occupied their coveted hunting grounds."

The evening entertainment consisted of a water pageant, in which boats and canoes were decorated according to the taste of the occupant, and much ingenuity and artistic ability were in evidence—especially when illuminated by Japanese lanterns.

The weather was perfect and the group of two hundred and fifty campers very happy, so the whole event was most satisfying as a worthy celebration of the one hundred and thirty-seventh birthday of our nation. J. E.

POCONO LAKE, Seventh Month 5, 1913.

### FRIENDLY NEWS.

IMPRISONMENTS AND PROSECUTIONS IN NEW ZEALAND AND AUSTRALIA.—The last mail from Alfred H. Brown contained correspondence with regard to his plans for the immediate future, from which it appears, after he leaves Brisbane, he will probably return south to Sydney and Melbourne and postpone his visit to the Northern Territory until later. J. P. Fletcher, now that the Australian elections are over, has probably gone to New Zealand to help the boy Passive Resisters at Christchurch. The position is a grave one. The Central News Agency on 14th inst. reported that "the magistrates are committing large numbers of youths to military detention in forts for refusing to take the oath and to do their drill under the compulsory training scheme."

William Henry F. Alexander, and John Morrison, of Auckland, write at length of the visit of the Dreadnought *New Zealand* and the elaborate arrangements made by the Government to foster a warlike spirit. "Auckland is in the throes of an attack of battleship on the brain." "Eleven thousand school-children from Auckland and the surrounding district were treated by the Government to a free trip to the vessel; the authorities are determined at all costs to inoculate the rising generation with the defence virus." At Wellington, "1,000 children were brought 150 miles and similarly treated." The newspapers are saturated with military and defence articles and unanimously extol compulsion; anyone who dares to refuse to accept these conscript laws is denounced as a shirker or worse. The impression created here at home of the stand the boys are making is that it is an heroic one demanding courage and will find a place of honor in British history.

The returns of prosecutions in the Auckland court for Fourth Month alone show on the 9th about 100, 16th 82, 24th 67, 28th about 40, and on the 30th 31. On the latter date magistrate Catten observed: "You will never get the Act decently observed until you go for the defaulting employers." Robert Semple, one of the trusted Labor leaders in the South Island, was imprisoned in Greymouth gaol for failing to pay a fine of £4 for *refusing to give the age of his son* as required under the Defence Act. Mackie, Secretary of the National Peace Council, and Atkinson, a prominent citizen of Christchurch, were put on trial for speaking—the former, at the Clock Tower, and the latter at Bedford Row—on behalf of the lads and against the Defence Act. A number of Defence cases were held over whilst a shocking case was taken in full detail in the presence of the boys. Several ladies interviewed the Editor of the *Lyttelton Times* and strongly expressed their views that such cases, which the paper considered unfit for the eyes of the general public, should on no account be thought fit for the ears of mere boys. The local Women's Institutes at Auckland and Dunedin are taking the matter up with the Minister for Justice. The authorities, in their eagerness to prosecute, are responsible for many grave blunders. . . . A peculiarly painful case of a lad named Stevens shows the callous spirit of these military prosecutions. The lad's employer paid his fines three times, but on the fourth prosecution, he determined to go to prison. "He was put in with criminals of the worst type—one a murderer under a long sentence." A law which in its administration admits of such penalties is itself a danger to the State. A number of men well known in Labor circles in

Church were fined in Fourth Month in varying amounts for having spoken at the Cloak Tower against the Act, among them E. Howard and F. R. Cooke, who were each fined £2 and costs; failing to pay, they were sent to Lytletton gaol for one month!

From Melbourne J. P. Fletcher gives, among other cases, the two following: A hairdresser, the son of a working woman, objected to drill as his business prevented him. He was threatened again and again, fined £5 and ordered to make up his drills, and was to have been sent to the fort at Queenscliff; but he left home and his mother did not know where he had gone. His mother had since heard from him, and so becomes liable under section 77 (c): "Any person who—knowing any person to be a deserter from the Defence Forces, conceals him or aids or assists him in concealing himself, shall be liable to be imprisoned, with or without hard labor, for any period not exceeding twelve months." Another case: A wholesale and retail grocer, with many shops in Melbourne, refuses to comply on conscientious grounds—two boys eligible who are at the Scots College, one of the large public schools. Rather than submit to his sons being sent in to military detention, he has decided to leave the country. Such cases are numerous and inevitable under a system of conscription.—HERBERT CORDER, in the *Friend* (London).

Two items from California will be of interest to Friends. A newspaper clipping forwarded by C. F. Saunders tells of the death of Emily A. Holder in Pasadena, Fourth Month 21, 1913. Before her marriage she was Emily A. Gove. Her family as well as the Holder family were amongst the first Quaker settlers of New England. This interesting connection is thus recited in the clipping:

She was a lineal descendant of Edward Gove, of Hampton, N. H., who lived in the seventeenth century and who was the head of a long line of Quakers. Edward Gove was her fifth great-grandfather. In 1670 he led a revolt against Governor Canfield of New Hampshire, a notorious character and according to Fiske, the historian, a dishonest public servant. Being an army officer Gove was arrested, tried on a charge of treason, and sentenced to death. This was later changed to imprisonment and confiscation of his estates. Gove spent three years in the Tower of London, part of time with William Penn. James III pardoned him in 1680, and restored his estates in America, one of which is still in the possession of William Gove of Hampton. The poet Whittier died in one of the old Gove homes at Hampton. Edward Gove was the founder of the family and after leaving the army joined the Quakers. Emily Holder was born in Ware, N. H. She moved to Lynn, Mass., where her parents, John Chase and Hannah Gove, were prominent Friends. There she married Dr. Holder, a descendant of Christopher Holder, the pioneer Quaker.

"The other item is the announcement of a volume with the title "The Quakers in England and America." It is to be "A Popular Illustrated History of the Society of Friends" to be "Profusely illustrated, about eighty cuts," and is to sell at \$6.00. The author is Charles Frederick Holder, of Pasadena, son of Emily Holder, noticed above. He is a well-known literary character with skill in history, so that his effort will naturally be anticipated with much interest.

Our friends William C. Allen and wife, sailed Seventh Month 1, 1913, on S. S. *Amsterdani* for England. He expects to attend the International Peace Congress at The Hague, which opens the twentieth of the Eighth Month, having been appointed a delegate thereto by the Interdenominational Peace Committee of Pacific Coast churches which represents most of the church conferences and synods in California, Oregon and Washington, and of which committee he is secretary. He also is delegate for two other organizations at the same Congress.

### GATHERED NOTES.

But these are words which many college men need to hear. And some college professors need them too. There is too much tendency among some of our younger professors to take a "rindish" attitude toward life. They frown upon enthusiasms. They look with a mild contempt upon all but men of academic temper. They teach a Greek individualism that is quite at variance with the Christian teaching that life should be conceived as mission. They worship beauty, but are not so keen on righteousness; they d-light in art, but rather deprecate reform. A good many of the young men coming from our colleges catch this biased air. This aloofness of mind, this somewhat cynical attitude toward the great modern movements. In other words, the graduating classes I have

watched every year in various colleges, have not impressed me as being made up largely of eager, prophetic youth. Somehow I more easily associated them with cigarettes and self-importance and a mild contempt for church and the devoted life. There were many splendid exceptions in every class. But something is the matter with our colleges that they cannot turn out a more eager group of men.

The omissions of almost all these baccalaureate sermons were the real religious note and any word about the church of Christ. For four years the several thousand men graduating from our colleges this spring have been hearing day after day of philosophy, history, economics and literatures, ancient and modern. In many colleges they have heard very little about religion. Some of our colleges seem afraid to mention the subject to an undergraduate. It would seem as if the baccalaureate sermon, coming as it does at one of the great dramatic moments of life—at *commencement*; that is, when one commences life, might be made an earnest appeal to dedicate oneself to the Lord Jesus Christ. Is Christ becoming obsolete? If not, why this hesitation to present his claims to young men as the Lord of life, and as the Master of all one's ways? Will any plea to live the life of service have lasting influence if dissociated from him who gave us service as the law of life and whose presence makes service a delight and enthusiasm for humanity natural and spontaneous? A great apostle said, "We love him because he first loved us." He might have said with equal truth, "We love the brethren because we first loved him."—FREDERICK LYNCH, in *The Christian Work and Evangelist*.

### SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Bristol, Pa., says: "Judge William C. Ryan, of Bucks County, has declared baseball on the First-day of the week illegal and has handed down an opinion sustaining the opinion of Justice of the Peace Tomlinson, of Langhorne. The charge was brought under the "blue laws" of 1794. Five persons were fined.

A reduction in the number of the cases of communicable diseases, except measles, is shown for the first six months of 1913, as compared with a similar period in 1912, in a statement lately issued by Dr. Joseph S. Neff, director of the Department of Public Health and Charities. During the period there were 616 cases of typhoid fever, or 131 less than in 1912, an average of 72 to every 100,000 of the city's population, as compared with 95 last year. Of the cases this year, the number per 100,000 in the various filtration districts were 103.7, whose water supply came from the Torresdale plant; 48.3 from the Torresdale high level; 34.7 from the Belmont; 61.1 from the Roxborough, and 46.2 from the Queen Lane. There were 1479 cases of diphtheria, or 138 less than a year ago; 1591 cases of chicken-pox, a reduction of 624; 2427 cases of scarlet fever, an increase of 960 cases; 559 cases of whooping cough, a reduction of 415; 2374 cases of tuberculosis, an increase of 12, and 996 cases of mumps, a decrease of 681. Measles, however, showed a great increase. There were 14,959 cases reported, as against only 669 in the corresponding period of 1912.

A despatch of the 10th from Washington says: "Drought and early frost in certain parts of the country brought the average condition of crops in the United States down to nearly 1 per cent. lower than on the same date last year and 1.7 per cent. lower than the average crop condition on Seventh Month 1st for some years past, ten years in most cases. Conditions are below the average, the Department of Agriculture announced to-day, in the Atlantic Coast and North Central States, except Virginia, Florida, Ohio, Wisconsin, Iowa and Nebraska. They are above average in the South Central and Far Western States, except Kentucky, Alabama, Montana, Utah and California.

Director Porter, of this city, has issued orders for the establishment of a school for policemen, the students to be trained in all branches of a patrolman's work.

An effort is being made in Washington, D. C., to rid that city of disease-ridden alleys. A committee of one hundred has been formed to accomplish it. One of that committee has lately said: "If we find that the death rate in the alleys is twice as high as it is on the street, is it not to our interest to make every effort to remedy the cause? Disease breeds in those places. When a plague enters a city it is invariably by way of its alleys and slums. The second reason may be based on an economic argument. The third reason, and the greatest one of all, is the moral obligation that comes with our sense of brotherhood."

A despatch of the 7th from Atlantic City, says: "War for the total elimination of the mosquito in Atlantic County was declared to-day by the announcement that the County Mosquito Extermination Commission will receive bids for the excavation of 200,000 square feet of small



ditches to drain the meadows between the city and the mainland. Ten thousand feet of the ditching will be 20 inches wide, and an equal amount will be 30 inches wide. The commission has \$20,000 available."

It is stated that Doctor Neff, Director of the Department of Health and Charities has said that the Bureau of Health is prepared to vaccinate with anti-typhoid fever vaccine all persons who may apply there for the treatment. Typhoid fever, like smallpox, he declared, can now be prevented by vaccination, which is especially advocated by him for those who, on account of their occupation or surroundings, are constantly exposed to the disease, including physicians, nurses, hospital attendants, travelers, soldiers and sailors. The efficiency of anti-typhoid fever vaccination in preventing or lessening the severity of the attack in the small proportion of cases in which the disease occurs in spite of vaccination has been established beyond question, Doctor Neff added.

"One hundred thousand conductors and trainmen on Eastern Railroads want their wages increased \$17,000,000 a year. They may strike because the railroad managers' committee do not feel that any increase is warranted. The managers' committee, therefore, in justice to the public—who must pay the railroad wage bill in the end—and in justice to their companies, have refused to make the increase."

The Conference Committee of Managers, representing the forty-four Eastern railroads which refused conductors and trainmen an increase in wages of \$17,000,000 a year, has inaugurated a wide publicity campaign for the purpose of informing the public why the demands of the conductors and trainmen were refused.

A despatch of the 8th from Topeka, Kansas, says: That the plague which killed more than 25,000 horses and mules in Kansas last year was not an infectious disease, but due to a poison, was the report yesterday of the special commission of the University of Kansas, appointed by the Governor to investigate. The report announced that there was no known cure, and that the climatic conditions which produced it probably will not prevail again in many years. A parasitic fungus growing on grains and other vegetation caused the deaths, according to report, and the poisonous condition in the pastures resulted from excessive moisture, accompanied by high temperatures.

A telegram from Dodge City says: The corn crop in this part of Kansas is threatened with destruction by grasshoppers, according to statements by leading farmers. The hot weather of the last week has hatched millions of the insects. Most of the wheat has been harvested.

A telegram from Detroit says: "Five thousand Michigan men, from nearly every walk of life, have recently set an example by building 250 miles of excellent automobile road in a single day. As a result of the labors of these Michigan people, there now is an unbroken line of gravelled highway for over 250 miles from Bay City to Mackinaw City, where two days before there was mile after mile of corduroy road, sand holes and swamp lands.

FOREIGN.—A despatch of the 11th from Rome says: "Torrential storms are raging throughout Italy, devastating the country and destroying the crops. The weather is cold, the thermometer falling in this city to-day to sixty degrees. Extraordinary falls of rain and hail have flooded the country surrounding Naples for the last two days. Torrents of water mixed with mud and ashes from Vesuvius have inundated the villages along the Gulf of Turin. The temperature fell to-day almost to freezing-point, and snow is reported in the Alps. A violent tempest in the vicinity of the Straits of Messina, accompanied by heavy rainfall, has caused enormous damage around Messina. Crops have been destroyed and floods have compelled the population to leave the huts in which they have been living since the earthquake of a few years ago.

A despatch of the 9th from London in reference to ending the war in the Balkans, says: The outbreak of cholera at many points in the field of operations, combined with the exhaustion of the armies by the fierceness of the struggle, is calculated to render some such solution welcome to the combatants. There are indications to-day that the conflict may not be much further prolonged. The Bulgarian Government, it is reported, has sent a circular note to the European Powers, expressing its readiness to negotiate for peace.

It was stated from London on the 7th inst. that the American commission on agricultural organization, co-operation and rural credits arrived here to-day, and it was met by Walter Runciman, secretary of the Board of Agriculture, and several other officials of the Board. The program for the sojourn of the commission in England is in the hands of the Department of Agriculture. Accompanied by Government officials, the commission will inspect several co-operative agri-

cultural enterprises. The delegates will be given a chance to talk with farmers who are actually engaged in co-operative farming. On the 11th the commission will leave for Ireland.

A French aviator has recently made a flight from Paris to Berlin without a stop in about nine hours.

A despatch of the 7th from Naples says: "The activity of Mount Vesuvius, which became pronounced last spring, is growing more accentuated. Studies by Professor Mercalli, director of the observatory, show that the volcano, from 1700 A. D. to date was never tranquil for a time surpassing seven consecutive years. At the end of the seven year period, which corresponds with the present year, that length of time having elapsed since the eruption of 1906, the volcano enters an eruptive stage. Professor Mercalli says, however, this does not mean a violent eruption necessarily is imminent."

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 87.

David E. Cooper and for Samuel R. Cooper, N. J.; Joseph G. Evans, N. J.; Jos. C. Exton for Amy S. L. Exton, N. J.; Ruth A. Clement, Phila.; Fred'k. C. Louhoff, Va.; Sarah B. Leeds for Deborah C. Leeds, Pa.; Elizabeth T. Troth, Phila.; Hannah H. Ivins, N. J., \$6, for herself, Martha T. DeCoo and Dr. Howard Ivins; Leah J. Paxson, Ia.; Anne Zoak, Pa.; Charles B. Heston, F'k'd.; Barclay R. Leeds, Phila., \$20, for himself, Daniel L. Leeds, Wm. H. Leeds, Wm. E. Tatun and others; Wm. F. Terrell, Va.; Anna Mary Kaighn, N. J.; John G. Willits, N. J.; Hannah E. Sheppard, Phila.; Caleb Wood, Phila.; Mary Scott Kay, Pa.; Mary C. Vail, Cal.; Susanna S. Kite, Phila.; Anna Morris, Phila.; Pennell L. Webster, Pa.; Elizabeth S. Smedley, Pa.; Edwin Balinger, N. J., \$6, for himself, Mark B. Will and Herbert Jones to No. 13, Vol. 88; Levi S. Thomas, Pa.; Joel Bean, Cal.; Geo. Abbott, N. J., and for Geo. Abbott, Jr.; R. Satterthwaite, Del.; Edw. Jefferies, Pa.; Geo. T. Sellow, Ill., to 27, Vol. 87; E. H. Richie, N. J., \$8 for herself, E. Roberts Richie, Wm. H. Richie, and Francis R. Taylor; Chas. Francis Saunders, Cal.; Wm. Scattergood, Agt., Pa., \$86 for himself, Elizabeth S. Brinton, Edward Brinton, Mary B. Bailey, Jane M. Cope, David Cope, Gilbert Cope, Morris S. Cope, Aaron S. Edkin, Mary E. Eldridge, T. Clarkson Eldridge, Rebecca F. Evans, George Forsythe, E. Malin Hoopes, Wm. R. Hoopes, Ralston R. Hoopes, Sarah T. House, Jane B. Jacobs, Elizabeth D. Meredith, Thomas S. Mellor, George B. Mellor, Elizabeth W. Moore, Mary E. Roberts, Hannah H. Savery, Chas. C. Scattergood, Rachel W. Scott, Lena Sharpless, Ann Sharpless and for Thos. Sharpless, Wm. T. Sharpless, M. D., and Isaac Sharpless, Deborah C. Smedley, Roland Smedley, Elizabeth S. Taylor, Jane B. Temple, Enos E. Thatcher, Jane S. Warner and for Benjamin S. Lamb, Joseph E. Meyers and Martha Price, Anna Webb, Deborah J. Windle and Philena S. Yarnall; Sarah N. Lippincott, N. J.; Daniel G. Garwood, Agt., N. J., \$56, for J. W. Nicholson, Jos. Stokes, M. D., Caroline Maule, Ebenezer Roberts, S. N. and A. B. Warrington, Henry W. Moore, Anna Mary Woodward, M. and R. Matlack, Martha E. Stokes, Rachel W. Borton, Wm. J. Borton, Miriam L. Roberts, Nathan H. Roberts, Ellis Haines, S. P. and M. W. Leeds, Wm. E. Darnell, Edwin R. Bell, Howard H. Bell, Jos. H. Matlack, Gideon B. Coutant, Allen Maxwell, Mary W. Roberts, Chas. C. Haines, Benjamin S. DeCoo, Wm. Matlack, Wm. Matlack, Jr., Henrietta Willits and Ida W. Roberts; Chas. Lippincott, Gtn.; Lydia S. Ballinger, N. J.; Wm. Berry, Gtn.; Sarah A. Hinshaw, Kans.; Joseph Roberts, Pa.; Rebecca W. Warrington, N. J.; John W. Hilyard, N. J.; E. J. and S. Barton, N. J.; James F. Reid, Pa.; Edward F. Stratton, Agt., O., \$17, for Catharine M. Thomas, Annie C. Bonsall, Geo. Blackburn, Clarkson S. French, Harry E. Moore, Elisha B. Steer, Rebecca S. Hodgins, and Elisha L. French, \$3, for half Vol. 86 and Vol. 87; Margaret W. Haines, Pa.;

Remittances received after Third-day noon will not appear in the receipts until the following week.

#### NOTICES.

DURING Seventh and Eighth Months of this year the meetings at Newton Meeting House, Camden, N. J., will be discontinued.

HARRISBURG Friends are arranging to have their annual picnic in Reservoir Park, Harrisburg, on the afternoon and evening of Seventh-day, nineteenth inst. A religious meeting is expected to be held in the evening and visiting Friends will be welcomed. Those from out of town who desire to be with us and remain over for the meeting on First-day

will be cared for if notification of intention is given the writer prior to the above date.

W. G. HEACOCK,  
434 Market St., Harrisburg, Pa.

#### MONTHLY MEETINGS NEXT WEEK (Seventh Month 21st to 26th):

Philadelphia for the Northern District, Sixth and Noble Sts., Third-day, Seventh Month 22nd, at 10.30 A. M.  
Muncy, at Elklands, Pa., Fourth-day, Seventh Month 23rd, at 10 A. M.  
Frankford, Philadelphia, Fourth-day, Seventh Month 23rd, at 7.45 P. M.  
Philadelphia, at Fourth and Arch Streets, Fifth-day, Seventh Month 24th, at 10.30 A. M.  
Haverford, Pa., Fifth-day, Seventh Month 24th, at 5 P. M.  
Germantown, Philadelphia, Fifth-day, Seventh Month 24th, at 10 A. M.

DIED.—At Sayre, Pa., Sixth Month 26, 1913, JOHN PARDOE, of Folsville, Sullivan Co., Pa., in the seventy-fourth year of his age; a member of Muncy Monthly and Elklands Preparative Meetings of Friends.

—, Seventh Month 10, 1913, at her home in North Dartmouth, Massachusetts, SUSANNA WILBUR GIDLEY, wife of Job S. Gidley, and daughter of the late Jesse and Mary Ann Tucker, aged sixty-six years, eleven months and eleven days; she was an elder in Dartmouth Monthly Meeting of Friends.

—, at her home in Pennsville, Ohio, Second Month 4, 1913, MARTHA LEWELLYN, in her eighty-fourth year; a beloved member and Elder of Pennsville Particular and Chesterfield Monthly Meetings of Friends.

—, in Woodbury, N. J., Third Month 24, 1913, LOTIS STOKES, aged sixty years; a member of Woodbury Monthly Meeting of Friends.

TO ADVERTISERS.—THE FRIEND is now open for selected advertisements at the following rates: One inch, 56 cents, or 4 cents a line; no insertion for less than 25 cents. Long term rates given on application.

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# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. 87.

FIFTH-DAY, SEVENTH MONTH 24, 1913.

No. 4.

## THE FRIEND.

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                              { DAVIS H. FORSYTHE.

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## INTERVISITATION.

In a report of Westmoreland Quarterly Meeting (England), held during the Sixth Month last, the Visitation and Extension Committee informed the meeting that during the year eighty-four visits had been made to meetings by thirty-seven Friends. Many of the Quarterly Meetings in England have similar committees, and their reports during several years past would indicate that the activity of Westmoreland Friends is by no means unprecedented. Intervisitation has thus come into prominence as an important instrument of quickening the organic life of the Society. The word itself (intervisitation) may strike some Friends as new. The process is as old as the founding of the Society. Clarkson in his "Portraiture of Quakerism" points it out as a vital principle of the organization.

The changed social conditions of the past fifty years have seemed to make the old-time methods of entertaining Friends in our homes impossible. Until adjustments to new conditions are completed this is a distinct loss to the Society. Indeed, new conditions and new arrangements do not seem to permit quite the former freedom of intercourse, quite the former heart to heart touch of the old-fashioned family visiting. And yet under new arrangements Friends are getting together. What with Conferences and Old Scholars' Associations and Summer Schools do we yet lack? Slowly but quite surely one other means is now appealing liberally to the interest of Friends in Philadelphia Yearly Meeting. During a single fortnight of last month three meetings for worship, we might call them annual meetings for a better name, were reported to have brought together nearly one thousand people. In a seventeenth century journal these all might have been recorded as "glorious meetings." All three of them were in neighborhoods where Friends are nearly extinct. One was a meeting in what has been a closed meeting-house. Perhaps it is not fair to speak of these occasions as instances of "inter-visitation." They, at least, have much of the merit of this ancient practice.

One other point we wish to observe in regard to them. The idea of an arranged annual meeting to bring Friends to isolated localities also belongs to the early history of the Society. It is not an innovation. The so-called Half Year's Meeting

seems to have been little else than such an occasion. The hardships and perils Friends endured in the seventeenth century and in the early part of the eighteenth century to attend these Half Year Meetings might well put us in this comfort-loving age to shame. If the revival amongst us in holding such meetings is a revival of this ancient spirit let us take heart. A closed or neglected Friends' Meeting-house is a sad commentary upon Quakerism. We may be able to explain to others the apparent decline of interest and zeal which it indicates. Our explanations have more force if backed by an effort to show once a year or oftener that the Society itself still has vitality. But there is one other cause for encouragement for the effort. In nearly all of these abandoned or neglected centres there is such a hospitality of feeling for what Friends stood for in the neighborhood that there is a most liberal response of attendance at such appointed meetings. Truth seems to be opening a field in this direction. It is to be hoped Friends will be prepared for the harvest! J. H. B.

## ADDRESS TO THE GRADUATING CLASS AT CHEYNEY INSTITUTE FOR COLORED YOUTH, 1913.

ALFRED C. GARRETT.

A little over a year ago I stood before a wonderful statue in Athens, one of those ancient Greek statues in bronze, of life size, over two thousand years old, yet practically perfect—the statue of a young Greek athlete or hero in all the wonder of his symmetry and power and beauty. Whom it represents seems not to be known; it is hardly one of the very famous statues; yet I have never seen or heard of any to equal it as the perfect representation, not of a god, but of a man! I believe it will always remain to me as the symbol of human perfection in the outward sense; if we could but add to it the beauty of character, the spiritual perfections, brought in by Christianity, we should have a perfect human being indeed.

Some such ideal should be the aim of education, a perfected human personality—first in the person to be educated himself, and then, through his service, in others also. And I hope that the Greek concept of perfected personality, which some think the human race has never since attained, as well as the ancient Greeks attained it—I hope that this concept may never be entirely lost sight of. Indeed, one wonders whether this thought of a perfected personality is not a higher, finer test of our education and civilization than much that has prevailed in modern times, which seems to make the test only that of our material *output*, our efficiency as to what we make, or do; in a word, not what we really *are*, but what we are able to *make*.

However, the educational world seems now to be largely engaged upon a different task, a better one we trust; in fact, a kind of combination of the two programs above mentioned, viz: not perfection of personality aimed at directly for itself, and not solely the "output" without regard to its effect on the person who produced it; but the perfecting of the person *by the process* of producing something worthy, moulding character, moulding a race, by action and the reaction of skilful effort. And you, I take it, members of the graduating class, have been in the midst of this fine modern process, gathering in yourselves the benefits of Cheyney, an institution where this method is specially and effectively carried out.

You have been passing through what may be called the era of enrichment in human life, when the many varied and rich ingredients of our wonderful existence may be absorbed and incorporated, and woven into one's texture by select action and habit; and now you are about to carry the process on into wider and more practical spheres, and have before you the sense of larger opportunity.

Now my concern for those in this situation is that they should realize fully their great wealth in this matter of opportunity and should not squander it; but use thoroughly and well and to the very full the advantages in the midst of which they are moving, which are theirs now and may not be found to come again. So only will they be successful.

This is a somewhat uncertain time, just at the transition from one's education to one's life work—a time when one may lose his bearings. It is therefore very needful not to drop the activities and interests that have been established in the educational period, but to carry them straight on in ever increasing development and efficiency into practical life. In this kind of education that you are receiving, it should be especially true that our education is never ended. Let us be careful not to slacken effort at this point; for when there is abundance of hope we are apt to be easy going; when we have plenty of chances we feel in less hurry to grasp them and may become aimless; we like simply to revel in good fortune, instead of using it as capital to produce more success. There is a need to lay plans wisely and well, and to continue diligent and vigilant.

A good friend of yours and of all of us, President Sharpless of Haverford, made a remark some twenty years ago, when I was in college, that has always stuck in my memory; he said—"Experience proves that if a man is ever going to be distinguished, he will show it before he is twenty-five." Now if this is true, there is not much time to be lost; those who mean success will watch how the days are passing. In the next eight or ten years much if not most of the materials of success are to be gathered, and your first strong work is to be done.

This, your golden age, is also your golden opportunity. Do not dissipate, but rather discipline. For, as the greatest poet said,—

"There is a tide in the affairs of men,  
Which taken at the flood leads on to fortune;  
Neglected, all the voyage of their life  
Is bound with shallows and with miseries."

And that flood tide is likely to come to you in the next ten years. We are to continue our education then—to continue planning for a perfected personality in the midst of practical life.

There is one simple, often mentioned way of looking at one's personality in planning to improve it, the way I used to think of things as a boy at college, in aiming at an even all-round development:—that is, that we are made up of body, mind and soul, so that we have physical interests, intellectual interests and spiritual interests, all equally to consider. A well-rounded, complete, noble nature, is one in which all three of these are well attended to, and a right proportion is preserved among them. A wisely planned life, therefore, is one which plans right proportion and place to the need of each, body, mind and soul.

First, then, a word on the bodily or physical. This is fundamental; mental and moral success are built up on it. We all know the vital importance of clean, well-regulated lives, hygienic rules, exercise, all kinds of health-giving habits, if we are to be successful in our life work. In this "epoch of enrichment" in which you are, nothing is much more important to enrich life than rich red blood. Guard this treasure of physical health; never squander it. Idleness or overwork, dissipation or any overdoing will squander it and hinder success. Let there be plenty of vigorous exercise and recreation, but no excess of any kind. Do not let any success striven after now handicap your success in life as a whole.

Man is an unusually long-lived animal; the race of life is a

long-distance race; and he needs staying qualities to finish well. Life is not a hundred-yard dash in the heyday of youth; it is more like a ten-mile run. So do not spurt on the first lap, but reserve your breath and your nerve, lest you fall out before this race is run.

Just here, speaking of the physical interests and before proceeding to the intellectual, I find a suspicion arising that there are faculties of great importance for us to develop which it is hard to place exactly in the sphere either of the body, the mind or the soul.

Take even such a thing as manual skill; to which does it belong? It belongs in the bodily sphere, of course, we are inclined to say; but all skill has close connection with the mind; and it also has important effects in the moral regions, and so is connected with religion and the soul. *Qui laborat orat*: he who works prays. Or take morality itself, it is of highest importance to the body, yet it is in closest connection with the soul; it is an essential to both. A third class of faculties—the esthetic or artistic instincts—do they belong to the body, the mind or the soul? They seem to partake of all three—they have a large place in the sensuous region, they must pass through the intellect, and they may reach to the higher, finer instincts of the soul; they seem to bind all together in a light and graceful bond. So such faculties as these three, the manual, moral and esthetic, were not clearly included in my boyhood classification, yet are of high importance for us to remember and attend to in seeking perfect development. It was only the day before yesterday that I heard our honored Mayor, Rudolph Blankenburg, in addressing a graduating class, declare: "The trouble with education has been, that it has kept head and hand too far apart. We need an education that brings head and hand together—and heart too, for that matter; head and hand and heart drawn close together, and all working together; that is what we need, and that is what we are seeking in our education to-day." Did not our good Mayor, in these words, come close to our present thought of the importance and close interrelation of body, mind and soul, as found in such things as the manual, moral and esthetic interests of life? It is in the unity and concentration of personality that power and integrity and success are to be found.

Dr. G. Stanley Hall has taught us of the close connection there is between well-chosen muscular effort and training of the will. If one suffers from a weak will, one of the best helps he can get is to undertake muscular training, seeking the development of force and manual dexterity, whether athletic or industrial; so closely do muscle and will work together. This is the great justification of guarded athletics as a part of education; it trains the will; and as the will is the chief instrument with which to secure morality, it is evident that right bodily training directly helps morals. We can all feel that when we put forth all our bodily force in pleasurable action, and under the control of skill or "headwork," as athletes call it, to the attainment of a pleasurable end, we are exerting our wills—giving exercise to our force of will, lending zest and tone to the will, in a word, developing will-power. And this is true also in the attainment of manual dexterity in industrial pursuits. All carefully directed and selected habitual action, accompanied by a sense of skill, intelligence and interest, must bear good fruit in us, of stronger, steadier wills and sounder moral tone, and even when somewhat monotonous and difficult for human nature to sustain, must be building in us habits that will serve us and bear us up in after life.

Have you ever considered the blessedness of habit? It may be hard pioneering to establish a habit; we may seem to need almost a taskmaster's lash to keep us to the first drudgery; but in after days we are thankful for that habit. Just as the pioneers in our own forests had to struggle with enemies and beasts and the innumerable host of great stubborn forest trees, yet now we enjoy the peaceful farms they cleared; so all pioneering is hard, but the fruits are peaceful. We revert to the hard work of former days with more or less of ease and delight. I have seen this in so simple a matter as learning Latin; in trying to help my children in it, I find the work is

all hard and distasteful to them; they would like to cast to the four winds the poor old dead, dry language, and I recall that so it was to me also in that first pioneering, but now it is a pleasure to go back to it, to puzzle out the sentences, to gather by degrees the thought, and then enjoy the literary result. The old habit now makes a pleasant pursuit. Or take the contrast between the attitude of a young man just entering business and an old man nearly ready to give it up; to the young man, the restraints, confinement and hard work are often only distasteful drudgery, he is pioneering, but to the old man, oftentimes his best comfort and support is still to come down to his office, sit at the accustomed desk, attend to a little correspondence and accounts, and when he stops all this, he becomes a prey to discouragement and disease, so great a help to him in the end was the early hard-won habit of industry. "Blessed be drudgery!" Let all be encouraged in what may seem the painful effort of manual pursuits. "In due season we shall reap if we faint not."

One of my school-boy recollections is that of hearing Samuel Longfellow, brother of Henry Wadsworth Longfellow, when speaking in our school, remind us that his brother, the great poet, said, "Genius is simply the infinite capacity for taking pains." It is a saying that has often been quoted since, but I trust it is still useful to spur us on to faithful, patient effort. "Genius is the infinite capacity for taking pains."

Now as to the esthetic element in our work—that seems to me of great importance too. It is the sweetening that we may mix into it. Is it not this artistic interest in the thing we are making that lifts it out of the mere category of an "output," and by linking it with our higher faculties, and exercising them, gives it a part in the development of our character? In looking over the exhibits of your work in the adjoining buildings, the artistic character of most of them is what was most striking to me and most satisfying; they are not only things of use, but things of beauty and delight. And to be able thus to create objects which, while primarily intended for usefulness, also have that touch of grace, of individuality, of personal pride of craftsmanship and good taste, so as to ornament your homes while completing their convenience, and to raise the mind from the commonplace round by an appeal to the higher faculties, that surely is a veritable mission to one's people.

To return now to our first line of thought—body, mind and soul; we have touched on bodily interests, and those, such as the manual, moral and esthetic, which are connected with the body, yet extend into the other faculties also. Let me now say just a word as to the mind's interests, the *intellectual* faculties purely such. I wish it had been practicable to be better acquainted with the student life of this Institute in order to know how far the delights of the intellectual life are cultivated and known here. I know you have an excellent English department, which promises very well indeed for the purpose I allude to—the pure delight in the best minds, that is, the best books, of the world. In them we find the highest thought, the finest feeling, produced by the whole human race, and in a measure may make these our own. As Milton said in words I often revert to—"Many a man lives a burden to the earth; but a good book is the precious life blood of a master spirit, treasured up and embalmed on purpose to a life beyond life." If our regular duties keep us in manual pursuits, may it not be of special importance for well-balanced development that we should have as a pastime an intellectual companionship with such master spirits, as a relief and release from those duties? So I specially commend the acquirement of a good habit of reading for pleasure—certainly not novel reading—but reading from the best minds of the world, essayists, historians, poets; and the beginning of a little library of one's own, of choice books worthy to be often returned to and pondered over, till they become life-companions. I can commend this as one of the purest pleasures and most happy resources that I know.

And now, in concluding, let me speak to you regarding our *spiritual* or religious interests. I almost wish the subject

of our moral faculties had been reserved for treatment till now, if only to indicate that morals cannot be separated from religion but are a vital and essential part of it. This may seem obvious, but that we know how men sometimes are diligent in religious things and yet at the same time, alas! are no strangers to immorality. True religion, the true soul's interests, must always mean the binding close together of these two things, the moral and the spiritual; and in what I say of spiritual things the moral is meant to be assumed.

The spiritual or religious interests then are the ones that are most apt to be neglected of all three—those of body, mind and soul; and yet most people will acknowledge in theory that they are the most important of all. We therefore need to be specially on our guard not to omit them from our lives; but to work against the natural tendency to ignore them. For no life is full or perfect, much less a noble life, which is not spiritual.

How often you have gathered within these very walls to think on religious things, and hear good counsel together. Did you know how important it was? Perhaps the hours seemed tedious, or the words unsuited to your taste and need. But I believe to some these hours will be remembered as their chief blessing in the years to come. Let me ask you to cherish this memory, and may it prove a benediction to you. One thing I want to say as to the spiritual:—A few moments ago I spoke of life as a long-distance run, and so requiring foresight and endurance. Life is longer than I thought on then; taken in its whole, it is nothing less than life everlasting; be still more careful, therefore, and use a yet larger foresight here, that no success that you attain to now shall handicap you for the success that is eternal. "The race of our life must be a long one to last forever; keep in sound training, run the first round (which is upon this earth) quietly and simply, set the pace that will last, thinking on the recompense of reward; and then "run with patience the race that is set before you, looking unto the author and finisher of our faith."

Or it is a voyage—a voyage into a very distant clime. Oh! when we have crossed the bar and put out into the perilous unknown seas of that great future life, may we not find that through default of foresight here, our bark is "bound with shallows and with miseries,"—but plows the splendid blue of the deep water. What is the deep water? It is God's will; and we find it by ranging ourselves on his side. He who is the beginning and end of all things, the basis and background of the world, the soul and heart of the universe—can we afford to neglect such a Being? To do so means failure; it is suicidal. But success, power, and victory must be for those who are in league with him; the very stars in their courses will fight for them.

My young people, if any of you have not yet decided to be on the winning side, I would do it to-day—your Graduation Day. Then life will be well-planned; the most important thing will be given its important place, and all other interests will fall in harmony, and "make one music as before, yet vaster."

FEELING ELDERS; THE OIL AND THE WINE.—I left London, and arrived at Dunstable, the next day at Northampton, and attended their meeting on Fifth-day. Mourning and sackcloth were my lot. I had lost my beloved, my stay and my staff. I endeavored to seek him, but I found him not; I hung my harp upon the willow and wept when I remembered Zion. I longed to feel the sweetness of mind I felt after I had requested the certificate. On First-day, in the afternoon, two tender Friends called and sat with me. I began to rise a little by their sympathy, and by an affectionate letter one of them put into my hand. I often wish our feeling elders would not withhold little offerings of duty when committed to their charge, it sometimes proves a balm, like oil and wine, that heals the wound. I believe this proving dispensation was of service, by showing the necessity of carefully endeavoring to keep to the root, the precious Seed, the only safe director. He in tender mercy remembered me, when I had no strength to crave his help, in a strange land.—*Memoranda of Mary Hagger.*

## THE FATHER'S BOSOM.

"The only begotten Son, which is in the bosom of the Father." (John i: 18.)

He never left the bosom,  
The Son was always there;  
The Word, the First Begotten,  
From everlasting dear,  
The Father's Well Beloved,  
The bosom was his home,  
Though He, for man's redemption,  
Was seen on earth to roam.

He left, indeed, the glory,  
But quitted not the love;  
Behold, o'er Jordan's waters,  
The pure, the spotless Dove;  
And hear, upon the mountain,  
Where heavenly radiance shone,  
The voice from glory saying,  
"My well-beloved Son."

When sin to Him was reckoned,  
And He on Calvary died,  
Jehovah's face was hidden—  
"My God! My God!" He cried;  
Sin there to Him imputed,  
Jehovah's holy eye  
In justice was averted,  
And hence the bitter cry.

Yet, unto death obedient,  
The Father's love was his,  
And from the grave He raised Him  
To everlasting bliss;  
The bond of love, so holy,  
Not earth or hell could sever,  
Nor render void the bosom,  
His dwelling-place forever.

—ALBERT MIDLANE.

## FRIENDS TO ASK LAW TAKING "QUAKER" OFF TRADEMARKS.

SOCIETY ESPECIALLY OBJECTS TO THE USE OF THE NAME IN WHISKY ADVERTISEMENTS.

If the delegates at the New York Yearly Meeting of the Society of Friends, who for the last four days have been in session at the Friends' Meeting House, 144 East Twentieth Street, have their way, the familiar figure of the Quaker in the garb of his society will soon disappear from advertisements.

Manufacturers of goods which range from whisky to corsets, and which bear the name, will be forced to change their trademarks.

For many years, the Friends declare, the name Quaker has been used to advertise certain lines of merchandise and the Society objects. They oppose this because they declare, "It is immoral for any one to trade for his own profit upon the supposed virtues of another, and a public indecency to exploit for that purpose the name of a religious denomination."

"If Quaker whisky, why not Baptist beer?" said one of them. "If your automobile is equipped with Quaker tires, why not carry a Presbyterian pocketbook? If your wife's dress is trimmed with Quaker lace why not buy a Lutheran looking glass for her? If you use Quaker red paint why not Episcopalian paint when you turn your attention to your house? If you have Quaker oats for breakfast why not get up your appetite for dinner with a Methodist martini or a Catholic cocktail?"

## ESPECIALLY OBJECT TO QUAKER RYE.

The Quaker admits that the one that rangles most is a sign which has been staring him in the face all over the country: "Quaker Rye—Honest as Its Name." Painted on the sign is the figure of a Quaker dressed in the old-time garb of the denomination.

The Quaker does not like it, and, in an effort to have a law passed forbidding the use of the name of a religious denomination for a brand of merchandise, will appeal to other religious denominations to help in the passage of the bill.

To obtain this help a committee on special legislation, which has had the matter in charge for some time, presented a re-

port to the Yearly Meeting, and it was decided to show the other churches just what might happen to them if a law was not passed forbidding the use of the names of their denominations for trade purposes.

"Baptist Beer is the Best Booze."  
"Methodist Martinis Make Multitudes Merry."  
"Episcopalian Paint Covers a Multitude of Sins."  
"Catholic Cocktails, a Cure for All Cares."  
"Presbyterian Purses for Plethoric Pockets."  
"Lutheran Looking Glasses Give Pious Reflections."

## WILL ASK AID OF RELIGIOUS PRESS.

These were but a few of the suggestions which the committee declared might offer themselves to some enterprising advertising manager. At first it was thought that through an advertising campaign, using these slogans as examples, some good might be accomplished, but the matter was finally turned over to the committee with power to act and the suggestion that they enlist the aid of the religious press of the country in the effort to pass the law which they seek.

The report of the committee declares that when last year they sought to have such a bill passed their purpose was defeated by the argument of commercial concerns using the name Quaker as a trademark.

The report quotes several advertisements in which the name Quaker is applied to merchandise in a manner which they deem offensive, and urges the Friends to use all possible means to do away with this use of their name.

The New York Yearly Meeting was the 218th annual one held in this city, and was attended by more than two hundred men and women, representing the branches of the Society in this state and Vermont. One of the questions considered at the meeting was capital punishment, and it was urged that all possible action should be taken for the abolition of this penalty for murder.—*The North American, Sixth Month 2, 1913.*

[The Editor acknowledges a measure of sympathy with the feelings of those who fear the effect of much personal reference in THE FRIEND. He also unites in the view, frequently expressed of late, that interest is often added to the reading of an article by a knowledge of its author, and that accounts of meetings are similarly affected by a recital of the names of those engaged in vocal service. This subject having recently been considered in a meeting of "The Contributors," the following view of one Friend in 1864, which lately came to the Editor's notice, seems peculiarly interesting.]

FOR "THE FRIEND."

## CONTRIBUTIONS FOR "THE FRIEND."

The writer of these remarks reads with satisfaction these essays, and is often comforted and instructed by them, and by no means would say a word to discourage such productions, but acknowledges that a fear often attends his mind as to any real use there is in giving the locality of the writer's residence, or the initials of his name. And may there not be a danger to some extent by thus bringing himself to such public notice, of fostering an ostentatious feeling in his breast, which would prove in the end to be to his disadvantage. "When thou doest thine alms, let not thy left hand know what thy right hand doeth." On one occasion when Samuel Fothergill signed a production of his pen, "Philanthropos," he says, "Inquire not who is the author of these remarks, but whether they are true." As the contributions, above alluded to, come under the observation of the Editor before being made public, any thing calculated to turn the attention of the reader to the writer might be safely avoided.

First Month, 1864.

We take care of our health, we lay up money, we make our roof tight and our clothing sufficient, but who provides wisely that we shall not be wanting in the best property of all—friends?—EMERSON.

Reprint from *The British Friend*.

## RELIEF WORK IN TURKEY.

Letter From Stephen Hobhouse.

There is a point in the ruinous chain of the land-walls of Stamboul, where these rugged fortifications dip gently down to follow the contour of a valley perhaps three-quarters of a mile in breadth. A dirty stream pierces the wall at the lowest point and brings moisture and fruitfulness to a wide expanse of market gardens that run like a wedge into the city's heart. On the southern brow of this garden-valley, close to the great wall, stands "Ghazi Achmet Djami," the Mosque of Ahmed the Glorious—"our Mosque" as I love to call it. With its single lofty minaret and its grey-white dome it is a conspicuous object from the central parts of the town. We are close to one of the principal gates, and soldiers and military convoys often pass within a few yards of us; and yet the entrance to the mosque is so secluded that few passers-by find their way into the court-yard. It has been my duty to go there day after day for some five weeks, and I have got to love the place. A picturesque and pathetic drama is being enacted there. The white-turbaned mollahs and softas, lazy parasites, as they seem to be, of the mosque, have had a rude invasion. One of them told me the Government should have forced the rich to give up their mansions to the homeless refugees instead of turning into a hotel what was intended for a house of prayer. And now, to make matters tenfold worse, unbelievers have settled down in the place and by their ostentatious charity are attracting there hundreds of other war sufferers from the district around.

The wounded pride of these Moslem clerics is natural enough; and yet some of them, I fancy, can forget that we are foreigners and heathen, and rejoice with us to see their Prophet's precepts of charity fulfilled at their doors. The motley crowd of peasants adds life and warmth to a scene that without them is still full of quiet beauty. The mosque is capacious and airy, walls and dome painted with an intricate tracery of rich and well-matched colors. In other mosques that I have visited the atmosphere is damp and stifling, and every square yard of floor space is taken up for the curtained "squatting places" of the peasants. But our mosque has never, I think, been thus overcrowded; and since the spring began a number of families have moved out into the cloistered court outside. And so there is plenty of open space in the centre of the mosque; room enough for the children to chase each other there, and to play marbles. Our people too have got accustomed to live in public; they have dispensed for the most part with curtains, and very few of the women make any pretence of covering their faces when a strange man visits them. That is perhaps one good thing that has come to them from the rude uprooting that they have undergone. Some of the newly arrived refugee women are still afraid to be seen looking a man in the face; I hate to have to carry on conversations with these muffled figures.

We have had much sickness in our mosque, and my visits inside the building have usually had reference to the sick folk. An English Red Cross Sister, who has been through both the Boer and the Greco-Turkish wars, is working with us. She is admirable in her skillful treatment and common sense. Her simple remedies and kindly manner are a wonderful comfort to these trustful people. I expect many of their illnesses are brought on by depression and sorrow; and a little loving encouragement, administered with a Burroughes and Wellcome tabloid, goes a long way towards curing them. We are able to order milk for the ailing, and that is a great boon.

Death has been a visitor at our mosque several times during the past few weeks. We have had an outbreak of rather virulent small-pox among the children. After two children had died in one night I went round to the Municipal Health Officer and induced him to send round a doctor to vaccinate everyone and to have the two other children affected taken to a hospital. The vaccination went off happily enough, and it was a pretty sight to see the women and children baring

their arms in the most eager and interested way for the operation. But we had a distressing time in getting our two little sufferers into the motor ambulance which was to take them to the hospital. The family protested with weeping and wailing, saying the children were sure to die there. Finally we got leave for the distressed mothers to go also to hospital with their darlings. (This is one advantage of the Turkish hospitals, which are otherwise dreary places, that they allow mothers to go with sick children, and children with sick mothers.) We saw them go with heavy hearts, for the poor little things looked as if they would die in any case; but for the sake of the others we had to send them. One of them was the boy of our head cook, Osman, a fine, dignified man. Fortunately he was able to visit the hospital three days after, and his visit dispelled most of his prejudice against it.

Two days later I found the mother returned, and relating her experiences to a group of neighbors sitting round. Alas! the child was dead. When I spoke to his father, he only said quietly, "It is the will of God. We must all die sometime. Only I would have liked to have had the child near me when it died." I can understand; I would not like to die in a Turkish hospital. Even so, another poor woman in a mosque, whom we were going to send to hospital—a sufferer from some painful internal disease—said to us: "If I am not going to recover, please tell me so, and don't let me stay in Hospital. I want to die here among my own people." They take the visitations of death very calmly, these peasants, as is usual among Moslems; so different from the wild demonstrations of grief in which the Christians here are wont to indulge. And besides, the sufferings and sorrows of the last six months have hardened them, I suppose. I got quite angry one day with our excellent "Chansh," or Head-man, for the smiling way in which he brought me back three milk tickets one morning, saying that they would no longer be wanted, as the sick folk to whom they belonged had died since the evening before. In a very few hours and very quietly, after the women have washed the bodies and laid them out, the dead are carried out to rest in the great cemetery that fringes the city walls.

Wonderfully docile and easy to manage are these ignorant Moslems, herded together in so uncomfortable a way on the mosque floor. Considering the circumstances they keep the place beautifully clean and orderly. A crowd of English people of a corresponding social status would be infinitely more dirty, more discontented, and more miserable under similar conditions; so would Greeks or Armenians. These Turks will beg and tell any number of lies, if they think they will thereby get something out of you; but they do not for the most part grumble or quarrel. When we go into the mosque they are mostly sitting cross-legged on the ground round their little bit of charcoal fire; perhaps they are heating on it some water for washing, or else the food which we gave them a few hours ago. But even now, when spring is come, they love to warm themselves over their glowing charcoal; sick people in their last hours will be propped up to crouch over the little bit of fuel, rather than lie down under their quilts. Some of the women may be knitting or sewing, and we encourage them to do crochet work or embroidery. But everywhere they will greet us with a smile; and the children, unless they are sick, are nearly always smiling—dear, delicious children they are, like all children the world over.

In the midst of much that is depressing, my heart is full of thankfulness that I have been given this task to do; yes, and of praise, too, that no failure or disease can entirely efface the image of God in which man was made.

STEPHEN HOBHOUSE.

11 RUE SERRIS, Constantinople, [Fourth Month] 24, 1913.

THERE is so much to be set right in the world, there are so many to be led and helped and comforted, that we must continually come in contact with such in our daily life. Let us only take care that we do not miss our turn of service, and pass by those to whom we might have been sent on an errand straight from God.—*Selected*.

FOR "THE FRIEND."

### JOHN GREENLEAF WHITTIER, HIS LIFE AND WORK.\*

Another life of Whittier? Is it worth while? The author answers this question so well herself that we may quote from her introduction:

"The question whether such a life as I have been able to write is called for I must leave with those who asked me to undertake the work. But I am confident that the consideration of Whittier's nobility of character, his courage, self-sacrifice and beautiful spirit in connection with all he undertook should inspire many hearts to cultivate more of that faithful adherence to truth so conspicuous in the poet. If my work fails in this it will be due to the portrayal of my hero, not to the hero himself. . . . To my American friends I feel a word of apology is due"—she adds—"for my writing of Whittier without having visited their great continent. This has not been possible, owing to pressure of work, and I must ask them to allow my love for their poet and for the American people to overshadow the blemishes that I fear they may discover."

In closing the introduction she says: "The curse of slavery has not ceased." If Whittier's life can encourage "a sturdy hate of wrong, a fine sense of right, pity for the oppressed, and a determination to carry on a strong opposition to all unrighteousness, we shall each have to do our part to abolish everything in the nature of slavery everywhere."

These words are perhaps addressed especially to the author's own countrymen, since she also says: "Unspeakable cruelties exist; and we are not as a nation keeping our solemn pledges on behalf of the colored races," but surely there is much that needs reform in our own land, and this life of Whittier brings out and emphasizes that side of his character so strongly that it must stir up and strengthen the spirit of service in those who read it.

The admirable conciseness of the volume may also be commended, in this day, when what our young people call "slow" books are not in favor.

Perhaps the points which the author most emphasizes are these:

That Whittier's religious faith not only animated his poems but his life. "Whittier never confused theology and religion: one a science, the other a life. 'I regard Christianity,' he says, 'as a life rather than a creed.'"

The story is told of a poor fallen woman in a New York prison, who appeared to resist every effort that was made to reach and arouse her better self. One day, after an unusually violent outburst of temper, the Superintendent took her a volume of Whittier's poems, asked her if she would read "The Eternal Goodness," and then left her alone. Returning, he found her still reading, her eyes showing that she had been crying. "That is beautiful reading," she said, softly, "but is it true what it says? Does God love me?"

When such stories as these reached the poet's ears, he heard them with deep humility—almost pain—yet when his own dark hours came (and his sensitive nature made them dark indeed), he could truly write—"to one fixed stake my spirit clings: I know that God is good."

Just after the death of his precious sister, Elizabeth, his true comrade, he wrote to her friend, Lucy Larcum. "I feel it difficult to realize all I have lost, but I sorrow without repining, and with a feeling of calm submission to the Will which I am sure is best;" and again, "If I can help it I do not intend the old homestead to be gloomy and forbidding through my selfish regrets. She [his sister] would not have it so. She would wish it cheerful with the old familiar faces of the friends whom she loved and still loves."

When he wrote to Sumner of his mother's death, saying, "The world looks far less than it did when she was with us. Half the motive power of life is lost," he still "did not indulge in idle sorrow." Though he lamented in himself a lack of patience, and whimsically said he "had to manufacture it,"

\*John G. Whittier, by Georgina King Lewis. Hentley Bros., Bishops-gate, E. C., London. (3s. 6d. net.)

how large his patience was, even with those whose views differed widely from his own! This is well illustrated in the incident of his being asked to write an ode to the memory of General Gordon; which is, however, too long to quote here.

His sense of humor is well portrayed, and also the interest in human life in its more trivial as well as its greater incidents, which made him such a favorite with his village neighbors. The story of the house-warming for his washerwoman, "Kate Choate," with the verses he wrote for the occasion; and the "surprise party" for another humble neighbor, of which the village paper said that Whittier, the originator of the party, "disclaimed all merit in the matter, saying it was not his nor anybody's doing—it grew out of its own fitness—it made itself," are pleasant illustrations of this, and prove that he had learned for himself the lesson of which he wrote to Celia Thaxter thus, "I am glad to learn that there are making thyself happy in making others so. Probably there is no other way. My happiness has pretty much come in that manner and my unhappiness from the selfish pursuit of enjoyment to the neglect of duty."

The second point of especial interest in this biography to at least one reader is the fact that so many of the reforms in which Whittier took a heart-felt interest are still questions of the day, and that his views were so right and sensible that they are as helpful now as when he wrote them. Take as one example his letter on "female suffrage," written in 1860, when he had been asked to attend and take part in a convention to be held at Newport. After explaining why he could not do this, he goes on to say—"The sacred memory of mother and sister; the wisdom and dignity of women of my own religious communion who have been accustomed to something like equality in rights as well as duties; my experience as a co-worker with noble and self-sacrificing women, as graceful and helpful in their household duties, as firm and courageous in their public advocacy of unpopular truth, the steady friendships which have inspired and strengthened me; and the reverence and respect which I feel for human nature, irrespective of sex, compel me to look with something more than acquiescence on the effort you are making."

After confessing that he is not able to foresee all the consequences of this great social and political change, he adds, "But of this I am at least sure—it is always safe to do right, and the truest expedience is simple justice." Alluding to the fears which he "understands without sharing," that the ballot given to woman will rob her of her womanly graces, he says, "But in this matter it seems to me that we can trust Nature, stronger than statutes or conventions, she will be conservative of all that the true man loves and honors in woman."

"On the other hand, I do not see that the exercise of the ballot by women will prove a remedy for all the evils of which she justly complains. It is her right, as truly as mine, and when she asks for it, it is something less than manhood to withhold it. But, unsupported by a more practical education, higher aims, and a deeper sense of responsibilities of life and duty, it is not likely to prove a blessing in her hands any more than in man's." With all our discussion of the subject have we any better summing up than the last paragraph?

The third striking point is that the life of our poet so truly exemplifies the text, "The path of the just is as a shining light, which shineth more and more unto the perfect day." When one stands in the little home at Amesbury and realizes how small and narrow, viewed in the light of our more complex standard of living, Whittier's life might have been to one who had not the poet's nature (never to him!)—it is easy to lose sight of the fact that despite its earlier poverty, and later ill-health, its loss of many dear ones and its exclusion from the closest of human ties, Whittier's life was a happy one in the truest sense. In this latest biography the sequence of events and the expressions quoted show most clearly that this was so.

His genius was more and more fully recognized as the years passed on. Each birthday was observed in a way which proved how widely his name was known and honored. His work in



the abolition cause, which he had once felt almost ostracized him, was now his honor and glory in the eyes of the world. His life was one of ease and prosperity as compared with the struggles of earlier years, which his delicate physical frame made a real burden. Best of all and underlying all was the assurance of his Heavenly Father's presence, which surely was in his heart when he whispered his last message of, "Love; love to all the world."

One more point of interest. In this book is clearly brought out Whittier's belief in the divinity of Jesus Christ, on which a doubt has at times been cast. "In Him we see the essential character of God." He is the ultimate standard by which we must test all lives, "and humanity can never reach its best apart from Christ." Again, "I am not a universalist, for I believe in the possibility of the loss of a soul that persistently turns away from God in the next life as in this."

"We venture to think," says Georgina Lewis, "that Whittier is growing in the hearts of the English-speaking people everywhere. His poems have crept into many collections without the author's name appearing. His hymns are sung by worshippers of varied creeds."

If this cursory review leads any one to read the last biography of our Quaker poet, surely they will lay it down feeling as he himself did after editing John Woolman's Journal and be able to echo the words, "I have been made thankful for the ability to recognize" (the serenity and beauty of his spirit) "and the disposition to love him."

F. T. R.

In the *New York Nation* for Second Month 13, under the title of News for Bibliophiles, William E. A. Axon has an article of interest to Friends. The opening and concluding paragraphs follow.

The persecution of the Quakers by the Government of Massachusetts is recalled by the title-page of a quaint pamphlet:

A  
DECLARATION  
Of the sad and Great  
PERSECUTION and MARTYRDOM

Of the People of God, called Quakers, in New England for the Worshipping of God.

- 22 have been Banished upon pain of Death.
- 03 have been martyred.
- 03 have had their Right-Ears cut.
- 01 hath been burned in the Hand with the letter H.
- 31 Persons have received 650 stripes.
- 01 was beat while his Body was like a jelly.

Whereof Several were beat with Pitched Ropes.  
Five Appeals made to England, were denied by the rulers of Boston.

- One thousand forty four pounds worth of Goods hath been taken from them (being poor men) for meeting together in the fear of the Lords and for keeping the Commandments of Christ.
- One now lyeth in Iron-fetters, condemned to dye.

Also

Some Considerations, presented to the King, which is in answer to a *Petition and Address*, which was presented unto Him by the *General Court at Boston*: Subscribed by *J. Endicot*, the chief *Prosecutor* there; thinking thereby to cover themselves from the blood of the Innocent.

Gal. 4.29 *But as then*, he that was born after the flesh, persecuted him that was born after the spirit, even so it is now.

God hath no respect to *Cains Sacrifice*, that killed his Brother about *Religion*.

London, Printed for Robert Wilson, in Martins Le Grand.

When the pamphlet now before us was issued to the public, William Leddra's fate was in the balance. "And we have a further account also," says Burrough, "that one of our Friends, named William Leddra, being banished upon pain of Death, he not departing the Colony, but being moved to Return again to Boston, was Apprehended and cast into Prison and there lyeth Chained to a Logg with a Horse-lock, Condemned to Die." He was executed fourteenth of First Month, 1660-61. There were many in Boston who disapproved of these proceedings, and on the Restoration the Magistracy thought it necessary to send to Charles II a

vindication of their action. This pamphlet contains the Quaker reply written to it by Edward Burrough, the man who stopped the further shedding of blood. He obtained an audience of the easy-going King, who had as little taste for persecution as for martyrdom. The King was so impressed by Burrough that, awakening from his habitual indifference, he at once had an order drawn up forbidding any further persecution, and directing that the Quakers, whether condemned or imprisoned, should be sent to England to be dealt with according to law. At Burrough's further suggestion, this document was entrusted to Samuel Shattock, one of the exiled Quakers. That must have been a bitter moment for John Endecott when the banished man returned, bearing in his hand the royal mandate that put an end to the tyranny of the Puritan magistracy over the liberties and lives of their Quaker brethren. Shattock showed the royal document to Endecott, who, after consultation with the deputy governor, said, "We shall obey his Majesty's command."

Edward Burrough was arrested for being present at a Quaker meeting for worship, and died in Newgate fourteenth of Twelfth Month, 1662. The City of London authorities, who were keen enemies of the Quakers, managed to evade even the King's order for his release. *Alios salvos fecit, seipsum non potest saluum facere.* [He saved others, himself he could not save.]

A LAY SERMON.

The most powerful lay sermon that has been preached in years is contained in the first article of the will of the late John Pierpont Morgan. It reads:

I commit my soul into the hands of my Saviour in full confidence that, having redeemed it and washed it in his most precious blood, He will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ once offered, and through that alone.

Such a declaration of belief in the truth of the Gospel would not have been surprising in the will of a clergyman, for ministers are expected everywhere to assert their faith in the essentials of the Christian religion. Of course, every Christian ought to have that same unquestioning faith, but when a layman fearlessly and frankly affirms it, somehow the world is a little surprised.

That is why J. P. Morgan's declaration of faith in the atonement was the first thing that the newspapers spoke of in connection with his will. The large sums that he left to his children and friends, the desire he expressed for the largest public use of his great art treasures, the arrangements he made for the control of his vast business interests were of secondary importance in the eyes of the journalists. The "news" was that the dead banker believed in the saving blood of Jesus Christ, and that he enjoined his children to maintain that belief at "all hazard and at any cost."

Many another layman who has been perplexed with doubts will find the example of the dead financier helpful. If so practical and successful a man of affairs could retain and cherish his faith in the simple religion of his fathers, other business men should find it easier to believe. We are too much afraid in these days of being thought credulous or old-fashioned. J. P. Morgan's explicit and courageous confession of faith cannot fail to turn some who have been wavering back to a firmer belief in the reality of religion.—*Youth's Companion*.

God is love; but this love is not a weak sentiment, impelling him to condone offense against the moral law and to accept amiable intentions on the part of men in place of positive performance of that which is good. The Divine love is not merely good nature; it is the love of goodness. The Almighty is a moral being, and must regard his own law. Our God is a consuming fire. Let not that truth be forgotten. God so loves men that he would love them out of their sin and into holiness. There is nothing which to-day more needs to be clarified than the idea of the love of God, which many in their misapprehension and perversion of it are making an excuse for continuance in sin or of avoidance of religious obligations.—*Zion's Herald*.

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

THE very fact that we are still here carrying on the contest against the hosts of annihilation proves that on the whole the battle has gone for humanity. The world's great heart has proved equal to the prodigious undertaking which God set it. Rebuffed, but always persevering; self-reproached, but ever regaining faith; undaunted, tenacious, the heart of man labors toward immeasurably distant goals. Discouraged not by difficulties without or the anguish of ages within, the heart listens to a secret voice that whispers: "Be not dismayed; in the future lies the Promised Land."—HELEN KELLER.

"THE temperance movement is one of the greatest of our time—a movement by which the people will gain self-reliance and self-control. The final aim is nothing else than the most complete possible liberation of our people from the destructive effects of the use of alcohol. That nation which is first to free itself from the injurious effects of alcohol will thereby attain a marked advantage over other nations in the amicable yet intensive struggle for existence."—CROWN PRINCE OF SWEDEN.

"THE destiny of that people which is unable to react against the moral and physical degeneration accepted in exchange for a degrading pleasure is sealed. . . . All men of good-will, without distinction of party, should unite in a common effort for the relief of the country, threatened at so many points and at one time."—M. LOUIS JACQUET, of France.

A GOOD STORY of an experience of Wm. Jennings Bryan when he was in Japan is told by the *Methodist Times*. He was invited by Admiral Togo to drink to his health in champagne. To do so would have been to break his temperance pledge; and to refuse, unless with the utmost tactfulness, might have caused much offense. Raising his glass of water to his lips, he very neatly combined a mild rebuke and a graceful compliment in the same sentence. "Admiral," he responded, "all your victories have been won on water. When you win on champagne I will drink to them in champagne."

A PROHIBITION MEASURE.—One of the bills signed lately by Governor Tener, of Pennsylvania, prohibits the sale of cigarettes and cigarette papers to persons under twenty-one years old. A sale or gift is made punishable by a fine of \$100 to \$300. A minor in possession of cigarettes is required to tell where they were obtained. Refusal to do so is made a misdemeanor. If the offender is more than sixteen years old the penalty is a fine of \$5 or imprisonment for five days. If under sixteen years, the Juvenile Court is to take charge of the offender.

LESS DEMAND FOR INTOXICANTS.—The Brooks high license law of Penna. gives the court authority to grant license to the saloonkeepers under the guise of providing for the entertainment of the traveling public, but it is being discovered that the habits of the traveling public are changing very rapidly with reference to the use of liquor. One day, not long since, in the city of Scranton, a traveling salesman invited eight other men of the road to go into a bar and drink with him. They accepted the invitation. He invited each man to order according to his own taste, and they did so. The result was that he himself was the only man before the bar who ordered an intoxicating drink. The other eight ordered lemonade and other non-intoxicating beverages. If the saloons of Pennsylvania were obliged to depend for their patronage upon the traveling salesmen, many of them would not sell sufficient drinks in a day to pay for their license.—*American Issue*.

AN AMENDMENT TO THE CONSTITUTION to prohibit the "sale,

manufacture and importation of *distilled* liquor containing alcohol, except for mechanical, scientific and medicinal purposes," was proposed to-day [Sixth Month 21st] by Senator Works.—*North American*.

THE superintendent of one of the largest collieries in Washington county some time ago scouted the idea that the use of liquor had anything to do with the accidents occurring in the coal mines. However, after a conversation with Coroner Heffran, who has given great attention to the matter, that superintendent looked through the records of his own collieries and discovered 72 per cent. of their mine accidents occurred on Mondays and Tuesdays. He also found that Friday (ordinarily reckoned as an unlucky day) showed up best of all the week. Saturday and Sunday are great days for booze in the mining communities. The fact that Mondays and Tuesdays show 72 per cent. of the accidents, while the other four working days show only 28 per cent. is in itself a striking commentary on the effects of strong drink in producing accidents.—*American Issue*.

CONSTITUTIONAL PROHIBITION.—We have long believed license of the liquor traffic unconstitutional under the present Constitution of the United States. We began declaring this belief early in our temperance platform work, nearly forty years ago. We have never ceased asserting it. We have no doubt that a fair judicial decision of our national Supreme Court would establish this belief.

Twenty years ago the vision came to us as clearly that all taxation of the liquor traffic is unconstitutional; and this belief also, we have taught in print, on the platform and in the classroom with unwavering persistence, asserting it first in "Wealth and Waste."

Yet, while believing that our present national Constitution affords ample basis for outlawing the liquor traffic absolutely, we have long and patiently urged the wisdom of a national prohibition amendment. Over and over again upon Southern soil we have said that as the North once forced on the South prohibition of slavery by constitutional amendment, so the South might one day be compelled to force upon the North the prohibition of the liquor traffic for the good of the nation, also by constitutional amendment. Only in this way, perhaps, could our Empire State, with its great metropolis, be brought under the sway of clean life and pure government, and other States might rank in the same class.

But we have always recognized that constitutional provisions do not enforce themselves. We have never believed that a prohibition amendment would be automatic and finally become a fact in government without governmental administration.

We know that such an amendment will not be secured easily or soon. It may take years to win the necessary two-thirds of the States in majority approval of it. Years previous may be consumed in getting it before the States by act of Congress that they may consider it. Only as the people mass themselves and their sentiment in some solid phalanx, and move upon Washington by their approving representatives, can there be the slightest hope of presenting the amendment to them for popular endorsement and possible passage.

We welcome every proof that such an amendment is demanded in the people's behalf. The louder the demand and the mightier the phalanx making it, the sooner it may be met. The more cohesive the effort behind it the larger the possibility of success. Through cohesion only can power be applied. The kind of cohesion must be determined by the thing to be done and the kind of power imperative to do it.—*National Advocate*.

WAR AND OTHER WICKEDNESS.—At a recent Hague anniversary meeting, held under the auspices of the Washington Peace Society, Secretary of State William Jennings Bryan said some true things about war.

"War is in the interest of a few people, not of all," W. J.

Bryan declared. "The profits are garnered by a few, while the masses pay the taxes. A few men gain glory while the mothers of the nations furnish the sons who make food for battlefields. War rests upon feeling, not upon necessity. Back of much of the furor for war is the interests of the manufacturers of battleships. And there are men so unpatriotic that they try to stir up trouble in another country against their own so as to make possible profit therefrom. Is there any baser use for money?"

Truth of precisely the same kind might be declared—indeed often has been declared—about the liquor business. Its "profits are garnered by a few," and the cost of it is borne by the many. There is no glory in it, but the gains of it give power to the brewers and the distillers, while "the mothers of the nation furnish sons who make food for" the traffic's voracious maw.

Back of much clamor for the liquor traffic's right to live and grow is the selfish interest of brewers and distillers. If the avarice of the maker and the seller of drink could be eliminated the appetite of the drinker would be easily overcome.—*National Advocate*.

MICHIGAN is reported as "the first State to offer a concurrent resolution requesting Congress to pass an amendment to the Federal Constitution forbidding manufacture and sale of intoxicating liquors as a beverage. The vote," says *The Union Signal*, "was 45 to 37 in the House and 16 to 12 in the Senate."

## YOUNGER FRIENDS.

### PERSEVERANCE.

"Perseverance! Can you spell it?  
And its meaning, can you tell it?  
If you stick to what you're doing,  
Study, work, or play pursuing,  
Every failure bravely meeting,  
Bravely each attempt repeating,  
Trying twice and three and four times,  
Yes, a hundred, even more times,  
You can spell it! You can spell it!  
And its meaning, you can tell it!"

—Selected.

WHAT A LITTLE CLOCK DID.—A little clock in a jeweler's window in a certain Western town stopped one day for half an hour at fifteen minutes to nine. School children, noticing the time, stopped to play; people hurrying to the train, after a look at the clock, stopped to chat a minute with one another. And all were half an hour late, because one small clock stopped. Never had these people known how much they depended on that clock until it had led them astray.

You may think you have no influence, but you cannot go wrong in one little act without leading others astray.—Selected.

A KIND-HEARTED MAN.—A story is told of Professor Leidy, the great naturalist, which shows how kind he was to animals of every sort. Once he collected half a dozen frogs for the purpose of studying their habits under different conditions. He shut these frogs up in a little box for a little while and presently, forgetting all about them, he left his home on some important errand.

When he was six blocks away Professor Leidy suddenly remembered the little captives that he had left behind him, and fearing that they might suffocate because of his neglect, he walked back the whole distance and put them into a more comfortable place.

This great naturalist, to whom a monument has been erected in Philadelphia, took pains not to cause suffering to any dumb animal. Surely we should all follow the example of the scientist who was so kind-hearted in all his dealings with animals.—Selected.

THEY TOLD THEIR FRIENDS.—The fact that dogs have a way of communicating news to one another was shown in a

very singular and amusing fashion in a certain place in Georgia, where, as yet, little provision is made for the comfort of domestic animals.

One bitter night, such as "cold waves" frequently bring to that locality, a Georgian heard at his front door the unmistakable sounds of scratching and whining. Upon opening the door he found two of his neighboring friends, a pug and a little terrier, asking admission.

In the face of the cruel cold it was granted them, and they were made welcome to share the comfortable quarters of the two household dogs. In the morning they took their leave, but great was the astonishment of the Georgian to see them return the following cold evening, this time accompanied by a large Irish setter, who likewise wagged admission to the warm quarters of which he seemed to have knowledge.

If there were any doubts as to whether these hospitable night lodgings were discussed among the shelterless dogs of the neighborhood, the doubts were removed on the third night, when the three tramps returned, their number further augmented by another pug and an old pointer. The mute but eloquent language of their wagging tails, the humble appeal in their eyes, were at once amusing and pathetic.

With his own two pets and these five tramps, the Georgian had now seven dogs stretched out comfortably before his dining-room grate, but their irreproachable behavior and many ingratiating ways had insured for them a welcome at his house as long as the cold wave lasted, which was a week. After the cold subsided they returned no more.—*Harper's Weekly*.

THE LOVE OF A DOG.—For several years a small business-like dog sold newspapers to hundreds of people in Boston every day. The little dog, so loving, patient and faithful to his crippled master, was always to be seen near Park Street subway entrance, trotting around with a paper in his mouth, until a sale was made to a regular customer or a stranger. The money must first be deposited in a small leather pocket attached to a collar with bells which the dog wore before the paper was to be had; then the dog would return to his master for another paper to sell.

Silently, yet persistently, this dog of business approached the men, women and children with the latest news of the day. Patrons dropped their pennies in the pocket about the dog's neck and hurried away, more thoughtful and considerate of others because of this friendly morning greeting. Often the shopping people and children would linger for a friendly talk. It was not an unusual sight to see from fifty to a hundred persons waiting their turn to buy and say a few kind words to the intelligent little worker.

Each week the dog earned about twenty-five dollars for his master, who in return shared his fire, his food, his bed, his heart with his companion. Such love and service were as the love of David and Jonathan.—*The Child's Hour*.

WHEN MARK TWAIN WAS SERIOUS.—Mark Twain writes, in one of his notebooks, a passage that may well take its place among the best things ever said about the style of the Old Testament:

"It is hard to make a choice of the most beautiful passage in a book which is so gemmed with beautiful passages as the Bible. Who taught those ancient writers their simplicity of language, their felicity of expression, their pathos, and, above all, their faculty of sinking themselves entirely out of sight of the reader and making the narrative stand out alone and seem to tell itself? Shakespeare is always present when one reads his books; Macaulay is present when we follow the march of his stately sentences; but the Old Testament writers are hidden from view."—*The Christian Advocate*.

THE issue of your work is not of the slightest consequence. Whether you succeeded or not is of no moment whatever; that was in my hands, not in yours. But the spirit in which you set about it, the diligence, the cheerfulness, the earnestness with which you obeyed, what was that?—BISHOP TEMPLE.

E. PAYSON once wrote: "Christians might avoid much unhappiness if they would but believe that God is able to make them happy without anything else. God has been depriving me of one blessing after another; but as every one was removed. He has come in and filled up its place, and now when crippled and not able to move, I am happier than ever. I was in all my life before, or ever expect to be, and if I had believed this twenty years ago, I might have been spared much anxiety."—*Selected.*

### FRIENDLY NEWS.

**IMPRISONMENT OF A FRIEND IN AUSTRALIA.**—A letter from William Ingle (23 v., 1913) says: "I am thankful to say I am out of prison to-day stronger in faith for the honor of doing the fourteen days, and ready to go again and again." The nights were evidently long, but at his labor in the daytime he got interested in some of the other prisoners and tried to be of service to them.

When asked his age, etc., and religion, "I said, a member of the Society of Friends." The warden snapped out, "That's no religion." I said, "It is very much of a religion or I should not be here." The other warden said, "It's a Scotch society, is it not?" I said, "It is not tied to any race or caste, but is a whole seven days' religion." He said, "I have been here forty years, and you are the first." I said, "I won't be the last to make the same stand." Then he was marched to the store and rigged out in prison dress with the broad arrows on, and so locked up.

He felt as if in his prison cell he could hear the prayers and words that were being spoken in meetings; and listening to the voice within, he meditated the more on the true strength the world wants to bring a higher tone of brotherhood to bear, making religion in life more real, and the Fatherhood of God a living thing, so that Christ would yet reign in righteousness.

When released, he was met by his wife, John Hills and other Friends, and all the workmen from the Robsons, and taken to a restaurant, "but I could not eat, and was pleased when I reached home." "I ask you to leave no stone unturned to build up the freedom of the future race."—J. R., in *The Friend* (London).

**CHARLES F. HOLDER'S HISTORY OF THE QUAKERS** was noticed in last week's *FRIEND*. Since then the following clipping from the *Pasadena Star* has been received from our friend, C. F. Saunders. We gladly give it a place in our news columns:

"The Quakers in Great Britain and America" is the title of an interesting book of 600 pages, by Charles Frederick Holder of Pasadena, which has just been published by the Neuner Company. It thoroughly covers the religious and political history of the Society of Friends from the seventeenth century to the twentieth, and is in every respect a valuable and entertaining work from the viewpoint of anyone at all interested in Quakerism. It is dedicated to the widow of Russel Sage, a descendant of famous Quakers of the early days. The work is profusely illustrated with photographic reproductions.

In his preface C. F. Holder explains that in writing the book he endeavored to put himself in the place of a reader hunting in a library for the brief essentials of Quakerism, and made his own demands and necessities his guide. The author himself is descended from illustrious Quakers and therefore had a great personal interest in his work, which naturally adds to its value and interest. He writes most entertainingly, and has succeeded admirably in his attempt to prepare a history for the masses, as well as to provide a work in which the student or historian will find the essential facts of Quakerism without having to refer to interminable works and pamphlets scattered over America and England. He presents a popularly written, condensed history of the Quakers, yet covering a wide range.

C. F. Holder, in this book, has emphasized, but not unduly, the political aspects of the moral conquest by the Quakers, and has briefly carried along their relations to the various reigning monarchs and rulers of the time. He points out that the average citizen has a faint idea of the profound influence Quakers have had in the evolution of Christianity during the last two and one-half centuries in England and America, and presents an array of interesting facts in this connection. He shows that there are few colonial American families in New York, Philadelphia, or Boston, that have not a Quaker branch or forbear, and he asserts the Quakers were the pioneers in 1656 in every dominant reform for which normal men and women are fighting now."

*The Friend* (London) of the 7th inst. has an appreciative article (with photo.) concerning Joseph Storrs Fry of Bristol, England, recently deceased at the age of eighty-seven years, who was the head of the well-known "Fry's Cocoa" concern of that place. From 1881 to 1890 this *Friend* was the Clerk of London Yearly Meeting.

THE Meeting for Sufferings of London Yearly Meeting, at its recent sitting approved a carefully prepared message to the Chinese people from the Society of Friends in England. It will be translated into Chinese in London, under careful supervision, and will then be personally delivered to influential statesmen in China and published to the people in general.

*The Friend* also reports the receipt of a cable from Sydney, Australia, conveying the information that a Friend, Sydney Crossfield, a lad of eighteen, is now confined in Victoria Barracks under sentences totalling fifty-three days for declining military drill. "He and his father are both quite determined neither to drill nor pay the fine imposed."

### CORRESPONDENCE.

LETTER TO MARGARET W. HAINES.

TOKYO, JAPAN, Sixth Month 13th, 1913.

MY DEAR FRIEND:—

These are days when we live much in twenty-four hours in Japan.

It has been necessary for those in touch with Peace affairs to be on the alert.

All the Spring it has been difficult for those outside the Sunrise Kingdom to know the tenacity of feeling here. To-day's paper gives the best, the newest real grasp of the situation, and we can but rejoice that this whole California affair has come up. There was, at first, a great outburst of indignant feeling with many indignant meetings held in the parks and in the wrestlers' hall, the largest hall in Tokyo. A few spoke of the unfittedness of the Japanese to become citizens of the U. S., particularly as they would not give up ancestral worship, and that was a thing that could not be assimilated, but must be given up if they became naturalized.

Now, this morning's paper says, "Japanese must raise their moral standards and ideals if they would gain the favor of the Americans."

On the evening of the eleventh we had a Men's Meeting in our drawing and dining-rooms—sixty-five men—with Mayor Baron Sakutani as the main speaker, and two Keio University professors as the other speakers.

I was glad to hear Baron Sakutani say this: "The question of the day is not so much one of color, as to whether a man is white, yellow or black, as it is whether he is the child of God." Count Okuma said a few days ago: "This is a question that can be settled by prayer to the Christian's God, but not by diplomacy." Professor Muko following the Baron, plead with the people not to blame the Americans, saying he was sure that if the Americans would suddenly dump down into Tokyo the same quality of people most of the Japanese were who were on the Pacific Coast, they would do much worse toward them than the Japanese had yet received from the Americans.

They are beginning to see the difference. I am glad to say the Emperor seems to be well again. He had pneumonia, and we came very nearly losing him last month. These are days full to the brim with work and interest. I must not take time to write more now, but just to let thee know we are well and busy, and also that the spirit in Japan is improving on this question.

Always affectionately,

MINNIE P. BOWLES.

### FRIENDS' MEETING IN PARIS, FRANCE.

THE EDITOR OF THE FRIEND, PHILADELPHIA.

Dear Friend:—American Friends visiting Europe have often found their way to the Friends' meeting which has been held for many years in Paris, every First-day morning, at the house of a French Friend, Justine Dalencourt, 67 Rue du Théâtre, Grenelle. This meeting, however, has hitherto been closed during Eighth and Ninth Months, which our friend is accustomed to spend at her country residence, where she has established a Home of Rest for Christian Workers. Leon Revoire, formerly a Roman Catholic priest, now director of a mission to ex-protestants, who, though not a member of our Society, is largely in sympathy with it, has now kindly arranged that the meetings may be held during these two months at his room, No. 1 Rue du Pont de Lodi, near the Place St. Michel, and within easy reach of the centre of Paris.

Friends passing through Paris can be warmly encouraged to attend this meeting, where they will have the opportunity, according to the season, of making acquaintance with one or other of the above-named French Christians, who have both been constrained to leave the church in which they were brought up, and are seeking to make known to their fellow-countrymen a simple and spiritual gospel.

JOSEPH G. ALEXANDER.

3 MATFIELD ROAD, Tunbridge Wells, England.

#### SUMMARY OF EVENTS.

UNITED STATES.—A despatch of the 15th from Washington, D. C., says: "Wireless storm warnings and general weather forecasts for ships at sea, covering conditions 100 miles off shore all along the Atlantic coast, is the latest innovation of the Agricultural and Navy Departments. The plan was inaugurated to-night and hereafter every night a few minutes after ten o'clock bulletins will be sent broadcast from the great naval wireless stations at Radio, Virginia, and Key West, Fla.

It was stated from Washington on the 15th that Senator Owen to-day introduced a resolution calling upon the President to suggest to the nations of the world the holding of an international conference to put a general limitation on war preparations and for the promotion of world peace.

The playing of baseball on the First-day of the week is illegal in this State. This decision was handed down by Judge William C. Ryan, of Bucks County, on Seventh Month 8. It affirmed the judgment of Justice Frederick C. Tomlinton, of Langhorne, in fining a baseball player who was arrested.

A despatch from Harrisburg of the 16th says: "Governor Tener to-day signed the bill providing for a City Planning Commission for cities of the third class and giving these commissions jurisdiction within the city and in a territory for three miles beyond the city limits. The commission is to be composed of five members whose terms will be one, two, three, four and five years, respectively, so far as the first commission is concerned and five years each thereafter. The Mayor and Council are to appoint the members, who are to serve without pay. The commission is empowered to pass upon all ordinances relating to the location of public buildings, civic centers, streets or the widening, extension or paving of streets, parks, parkways, boulevards, playgrounds and the like.

It was stated in a despatch from Marietta, Ohio, on the 14th: "Following a cloudburst near Zanesville to-day, the Muskingum River and Duck Creek are out of their banks, the entire valley is under water, and it is feared a number of lives have been lost. The property damage will be enormous. The waters of Duck Creek came upon them like a mighty wall, rising five feet within a few minutes, then settling to a rise of five feet per hour. The rainfall was 6.45 inches, less than half an inch below the rainfall which caused the 3d Mo. flood. The damages were estimated anywhere from \$200,000 to half a million."

It is stated that under a new law all persons are prohibited from furnishing minors with cigarettes or cigarette papers by "gift, sale, or otherwise." Violation of the law is punishable with a fine of not less than \$100 nor more than \$300. Refusal on the part of minors to give the police names of persons who furnished them with the smoking materials is made punishable with a fine or imprisonment for minors more than 16 years old. Those less than 16 years of age will be taken before the Juvenile Court.

It is announced that the Pennsylvania Railroad Company is preparing to spend \$600,000,000 for the elimination of grade crossings on its lines east and west of Pittsburgh. This is according to an estimate made by officials, who say that there now are approximately 13,000 crossings at grade which, in the interests of public safety and efficiency of operation, must be removed. It is estimated that the removal of one grade crossing costs \$50,000. On such a basis it would require an expenditure of, approximately, the sum named to elevate or sink the tracks. Since 1902, it is said, the Pennsylvania system has expended \$66,641,294 on the elimination of 1052 grade crossings.

It has recently been stated that at least 100 farmers in Ford, Grey, Edwards and Pawnee Counties of western Kansas have joined in spreading tons of poisoned bran mash over the fields in an effort to check the ravages of grasshoppers that in the last three weeks have done thousands of dollars of damage to young trees, alfalfa, corn, cane and other crops.

It is stated that an increase in the death rate for the first six months of this year in this city was due in large part to deaths of infants under two years from measles. Dr. Neff has again called attention to the fact

that measles is not a trivial disease. The fact, he says, is that measles causes more deaths of children under two years of age than any other contagious disease.

A telegram from Fort Smith, Ark., of the 16th says: "Eight hundred men, including ministers, bankers, doctors and farmers, appeared at sunrise this morning, and by sunset they had completed twenty miles of fine roadway connecting Vian and Sallisaw, Okla. Business in both towns was suspended, and all farmers along the road quit their fields and lent their horses and implements to the road builders. Ministers used picks and shovels and tugged at road scrapers and graders. More than 100 teams were contributed without charge and 30 scrapers and 15 graders were lent by the county."

George H. Rea, of Jefferson County, Penna., has been appointed State inspector of apiaries. It is said that it is hoped that by careful attention and instruction in overcoming enemies of the bee, farmers can be induced to revive the industry, especially in the fruit-growing districts, where the bees' presence is necessary for the proper fertilization of blossoms.

FOREIGN.—Despatches from Peking mention that fighting has occurred between the adherents of the regular government and the revolutionary forces.

A despatch from Berlin of the 14th says: "Regular wireless communication between Germany and the United States has been brought appreciably nearer realization by successful experiments just conducted between the German Telfunken station, at Sayville, Long Island, and the great central station at Nauen near Berlin. For the first time on record, telegrams totaling 28 words were transmitted to-day, from New York to Nauen, by means of Arcos high frequency apparatus."

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 87.

Beulah Palmer, Pa., \$4, for herself and T. Chalkley Palmer; Edgar T. Haines, Agt., Pa., \$10, for Joseph T. Whitson, Elizabeth C. Cooper, Pennock Cooper, J. Adrian Moore and Zebedee Haines; John H. Foster, R. 1; Hannah B. Horne, Ind., per M. T. H.; Caroline Cope, Calif.; Mary A. Knudson, Ia.; B. V. Stanley, Agt., Ia., \$24, for John E. Hodgins, Wm. G. Coppock, E. S. Smith, Robert W. Hampton, Russell Z. Taber, Thos. E. Stanley, Lewis B. Stanley to 13, v. 88, Esther Coppock, Morris Stanley, Pearson Hall, Ellis W. Stanley and Mary L. Test; Phebe Harned, Pa.; Benjamin Briggs, Ia.; Henry T. Moon, Pa.; Joseph J. Coppock, Agt., Ia., \$6, for Benjamin Elysson, Wm. Thomas and Pearson W. Thomas; Hannah B. Evans, Gtn., and for Edith W. Silver; Joseph J. Neave, Australia, £1, 5s. to No. 27, vol. 89; George M. Warner, Gtn., to 13, v. 88; Sarah J. Rich, Kans., \$1 to No. 27; Matilda Yerkes, N. J.; Thomas Hartley, O.; Edwin K. Cooper, Phila.; Jos. H. Roberts, N. J.; Sarah D. Hoopes, Pa.; Anne Hutton, O.; Geo. B. Borton, N. J.; Rezin Thompson, Calif.; \$4, for himself and John C. Thompson; Daniel G. Garwood, Agt., N. J., for Wm. E. Rhoads; Anna P. Chambers, Pa., and for Alfred Sharpless; Ruth L. Jones, Phila.; Rebecca B. Lowry, N. J.; Marianna Eastburn, N. Y.; Anne S. Lippincott, Gtn.; Ellen C. Tomlinson, Phila.; Margaret Maule, Pa.; Elizabeth Cadbury, N. J.; Samuel Benington, Ia.; Minerva Harvey, Mont.; Walter L. Moore, N. J.; Mary W. Stokes, Phila.; Henry D. Allen, Phila.; Caroline Morris, Nova Scotia; Mary R. Williams, N. J.; F. J. Hoag, O., \$8, for himself, Mary E. Hoag, Emma H. Dobbs and Wm. H. Hoag; Joseph S. Moore, Kans.; Geo. L. Smedley, Phila.; Joshua S. Cope, Pa., to 13, v. 88; Henry W. Satterthwaite, Pa., and for Mary A. Sharpless; John E. Darnell, N. J., and for Frederic Lippincott; R. A. and H. C. Williams, N. J.; Elizabeth Taylor, Pa.; John M. Sheppard, Pa.; Joshua L. Bailly, Pa., \$6, for himself, Anne T. Bailly and Sarah Lloyd Collins; R. S. Ashton, Agt., Ind., \$16, for himself, Arthur B. Maxwell, Edward Maxwell, Joel D. Carter, Alpheus T. Pike, Phineas Pickett, Morris Peacock and Edward Edgerton; Thos. W. Draper, Calif.

Remittances received after Third-day noon will not appear in the receipts until the following week.

#### NOTICES.

DURING Seventh and Eighth Months of this year the meetings at Newton Meeting House, Camden, N. J., will be discontinued.

MONTHLY MEETINGS NEXT WEEK (Seventh Month 27th to Eighth Month 2nd):

Gwynedd, at Norristown, Pa., First-day, Seventh Month 27th, at 10.30 A. M.

Chester, Pa., at Media, Pa., Second-day, Seventh Month 28th, at 10 A. M.  
 Concord, at Concorville, Pa., Third-day, Seventh Month 29th, at 9.30 A. M.  
 Woodbury, N. J., Third-day, Seventh Month 29th, at 8 P. M.  
 Salem, N. J., Fourth-day, Seventh Month 30th, at 10.30 A. M.  
 Abington, at Horsham, Pa., Fourth-day, Seventh Month 30th, at 10.15 A. M.  
 Birmingham, at West Chester, Pa., Fourth-day, Seventh Month 30th, at 10 A. M.  
 Goshen, at Malvern, Pa., Fifth-day, Seventh Month 31st, at 10 A. M.  
 Lansdowne, Pa., Fifth-day, Seventh Month 31st, at 7.45 P. M.

**MARRIED.**—At Friends' Meeting-house, Hickory Grove, near West Branch, Iowa, on Sixth Month 11, 1913, ALBERT LINDLEY PEMBERTON, of Galena, Kansas, son of Cyrus L. and Sarah M. Pemberton, and LOUISA M. HAMPTON, of West Branch, Iowa, daughter of Clinton E. and Sarah Hampton.

**DIED.**—At her residence, in Pennsville, Ohio, on the fourth of Second Month 1913, MARTHA LLEWELLYN, widow of Thomas Llewellyn, in her eighty-fourth year; a member and elder of Pennsville Particular and Chesterfield Monthly Meeting of Friends.

—, Tenth Month 8, 1912, at Pasadena, Cal., EMILY COPE, daughter of Jesse and Elizabeth M. Cope.



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# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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FIFTH-DAY, SEVENTH MONTH 31, 1913.

No. 5.

## THE FRIEND.

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## SELECTIONS FROM THE DIARY AND CORRESPONDENCE OF JOSEPH S. ELKINTON, 1830-1905.

This is the title of a volume of about five hundred pages "printed for private distribution" by the family of the late Joseph S. Elkinton. In matter and in measure it is not one whit too long to satisfy the affectionate interest of a very wide circle of close personal friends. More than most, perhaps more than any other public Friend of the past fifty years in Philadelphia, Joseph S. Elkinton had the capacity of entering into sympathetic, we had almost said into confidential, relationships with a very great variety of people. That expression of one at his funeral, "Oh! I have lost such a true friend!" was the feeling of many hearts. Indeed, this gift of sympathy, called the "pastoral gift" in the concluding paragraph of the book, was so much in evidence and so much in his case in the line of self-effacement that even his "true friends" will possibly have some amazement at the importance and extent of his religious services revealed in this volume. For more than fifty years he was actively engaged on behalf of the Indians and Negroes, and during all that period found time to move about in the meetings of Friends in most of the eastern states. His service, however, was by no means confined to these limits. During seven years he was "grandfather" to the Doukhobors. His labors on their behalf seem almost incredible. The Mennonites and River Brethren claimed his sympathy and interest and his time. He was probably better known in Roman Catholic circles in Philadelphia than any other person not of their faith. Mayors and governors and presidents, with all grades of intermediate functionaries in several states, received him with respect and assisted him with his concerns. He was not a stranger even in Hebrew synagogues, and most of the organized evangelical missions of the city as well as the jails and reformatories of a wide range of territory gladly promoted his efforts. At seventy-four years of age, although with reduced physical strength, he is found laboring amongst the coal miners of Pennsylvania, and getting into personal touch with them by going into perilous places in the mines. Nor is any of this work done in other than the most thoroughgoing manner. This paragraph from the record of a Doukhobor pilgrimage when he was seventy is typical:

"We reached Yorkton after visiting the villages in the North and South Colonies. We held forty-seven meetings, visited five or six hundred houses and had from three to four hundred miles' riding in twenty-two days."

Such records extending through half a century make a challenge to our generation that cannot safely be put aside. Any disposition to reflect upon a past (or passing) type of Quakerism as too much devoted to quietism and introversion should be effectively silenced by such instances of world service. Much better will it be for any of us to seek the secret spring of power in such lives and to concern ourselves with that power. The volume before us makes this secret spring clear. In simplest phrase it is the universal principle of communion with the Highest, and of guidance under the effect of that communion. Joseph S. Elkinton was educated in a home and school atmosphere where these ideas were dominant. The portion of the book that pictures this period is made particularly interesting by anecdote and narration of special providences. The matter chosen and the way in which it is put together reflect much credit upon the editor. Apart from godly parents probably no religious influence of this period was more potent than the ministry of Elizabeth Evans. The history of Friends in Philadelphia during the corresponding time has frequent mention of the value of her prophetic gift in determining in the young the choice of a religious life. She was, however, but one of a large circle who commended the type of personally guided lives as at once practical and lovely. Modern child study may have made it appear that much that belongs to child nature was excluded from this particular form of child nurture. It remains for demonstration that the more modern method produces a larger measure of desirable fruit. In any event, it was a great point gained to have the matter of God's immanence and of the communication of his will to individuals so well rooted in developing characters.

These fundamentals of the religious life made two characteristics of Joseph S. Elkinton's service observable throughout the fifty years of his public career. These characteristics have been noted in what is already written above. It may be well to specify them still more definitely. John H. Dillingham, who had great respect for Joseph S. Elkinton and for his type of Friend, more than once in conversation reverted to these characteristics. "If you will observe," he said, "the communications of our Friend, it will be apparent that two expressions are most frequently on his lips." These were, "There is a power," and the single word "community." In modern phrase then he was preaching the great principles of the Divine Immanence and of the Social Consciousness. This is the rallying ground of present-day Christianity. The address to the citizens of Philadelphia, for which Joseph S. Elkinton was chiefly responsible, and the constant service of his life for "community" were prophetic of the deepest as well as of the most enlightened efforts of our day. These char-

acteristics loom very large in this volume, and before them types of Friends and idiosyncrasies of character sink into insignificance. We rejoice in such a record and welcome it as a valuable contribution to real religious history.

J. H. B.

For "THE FRIEND."

### MEMORIES OF JOHN BRIGHT.

Having last evening finished reading Trevelyan's life of the great Commoner of England, fresh from the press of Constable, I am persuaded that we have in it a biography of no common value. It should appeal to every member of the Society of Friends the world over, as the record of a life of singular devotion and nobility; as the enduring portrait of a character at once strong and gentle, pure and passionate, humble and courageous, filled with a lofty scorn for all selfishness and hypocrisy.

The author indulges in no fulsome eulogy, but has succeeded in drawing a picture of the man and of his work which will repay the reader; to those among us who remember the dark days of fifty years ago and the perils of our country, the services rendered to this nation by John Bright are a peculiar treasure.

In the midst of the political unrest and tumult of this present time, our young men will do well to turn aside for a moment and contemplate the scene in which were engaged the energies and talents of Bright, Cobden and their associates; and no man can do this with an honest mind without receiving some inspiration for the duties of to-day.

In the belief that a few extracts from the book will be acceptable to the readers of THE FRIEND I have selected the following, which, though necessarily disjointed and fragmentary, may yet serve to reveal some features of a Christian statesman, and, none the less, of a faithful servant of the Lord Jesus Christ.

GEORGE M. WARNER.

GERMANTOWN, Seventh Month 10, 1913.

"He practised the silence of his sect, and drew thence the strength of his soul, the purity of his heart, and the quality of his speech."

"More than a generation after the Corn Laws had been repealed, a great Liberal meeting was advertised in Manchester, with Lord Hartington in the chair, and Bright as chief speaker. Before the proceedings began, a gentleman in the audience found himself sitting behind three old workmen who had walked in from a neighboring county to hear John Bright speak once more, because they had often heard him in the Corn Law days. When they saw him come on to the platform, they all three broke down and burst into tears.

"Neither in youth nor age was Bright moved to speak at the religious meetings of the Society, though he took an active part in their meetings for business. And even in the family circle as he advanced down the vale of years, he touched on religion less often in speech or writing than he does in these earlier letters to the Priestmans. But his faith, never with him an elaborate structure of theology, did not fall away from him. Religious feeling in its simplest form, was the very basis of his life. He was always a Friend before everything else; and a servant of God; a man of deep, though ever more silent devotion."

On the Crimean War:—

"After the speech," so Bright told Spence Watson, "I went into Bellamy's to have a chop, and Dizzy came and sat down beside me, and he said, 'Bright, I would give all that I ever had to have made that speech you made just now.' And I just said to him, Well, you might have made it if you had been honest."

"Twenty years later Bright was passing through Llandudno with Philip, his youngest boy. They drove by the Guard's Monument in Pall Mall, one of the few public memorials in London that shows any appositeness of feeling for the men or events commemorated; three bearded privates in the bear-

skins and great coats stand with heads bowed, in sorrow for their comrades fallen at Inkerman, while a Victory in mourning crowns them from above. No general or statesman is honored in the word CRIMEA at the base. As father and son drove by that day, the Rochdale lad, looking out eagerly at the great city, asked the meaning of that word. Bright was silent for a moment, then said, 'A CRIME.' He offered no further explanation, and the boy, a little frightened by something in his father's voice, asked no more, but always remembered what he did not then understand."

Entry in Journal, 1857, at Rome.

"I write this surrounded by the ruins of the once mistress of the world, and from her history, and indeed from all history, I learn that loud boasting, great wealth, great power, extended dominion, successive conquests, mighty fleets and armies, are not immovable foundations of national greatness. I would rather rely on an educated and moral people, and on a system of government, free at home, and scrupulously moral and just in its dealings with every other government and people."

In a speech to the men of Birmingham:—

"I believe there is no permanent greatness to a nation except it be based on morality. I do not care for military greatness or military renown. I care for the condition of the people among whom I live. There is no man in England who is less likely to speak irreverently of the Crown and Monarchy of England than I am; but crowns, coronets, mitres, military display, the pomp of war, wide colonies, and a huge Empire, are, in my view, all trifles light as air, and not worth considering, unless with them you can have a fair share of comfort, contentment and happiness among the great body of the people. Palaces, baronial castles, great halls, stately mansions do not make a nation. The nation in every country dwells in the cottage, and unless the light of your constitution can shine there, unless the beauty of your legislation and the excellence of your statesmanship are impressed there on the feelings and condition of the people, rely upon it you have yet to learn the duties of Government."

In his speech at Rochdale, 1861, in favor of peace and arbitration on the Trent affair:

"Now, whether the Union will be restored or not, or the South achieve an unhonored independence or not, I know not, and I predict not. But this I think I know, that in a few years, a very few years, the twenty millions of freeman in the North will be thirty millions, or even fifty millions, a population equal to or exceeding that of this kingdom. When that time comes, I pray that it may not be said amongst them that, in the darkest hour of their country's trials, England, the land of their fathers, looked on with icy coldness and saw unmoved the perils and calamities of their children. As for me, I have but this to say: I am but one in this audience, and but one in the citizenship of this country; but if all other tongues are silent, mine shall speak for that policy which gives hope to the bondsmen of the South, and which tends to generous thoughts, and generous words, and generous deeds, between the two great nations who speak the English language, and from their origin are alike entitled to the English name."

"Bright was well able to defend his honor against definite false charges, but he was not of a disposition to rush into controversy with those who made personal attacks upon him. He was combative in the public interest, but not quarrelsome on his own behalf. On one occasion when a celebrated antagonist was reviling him with marked animosity, one of his family exhorted him to reply, but in vain; 'a man in a clean coat should never wrestle with a sweep,' he said."

"Every fine day he was lifted on to a quiet Welsh pony, and with wife or daughter rode at a walking pace for more than two hours on the sands or in the quiet lanes around Llandudno. In this way he used often to visit a lonely cottage under the Welsh hills where for twenty years a poor little woman had lain in a bed as small as a child's cot, too crippled by disease in her joints to move anything but her head; entirely dependent on a husband out all day and a neighbor who came in once or twice to move and feed her. Her one companion was



'Robin,' a devoted collie, who would sit in the lane listening for the horse's feet and then run in to tell his mistress who was coming. My father always carried a packet of bones for 'Robin,' and some little comfort for the invalid, and would sit on his pony at the open door talking to the occupant of the cot with the deformed and shrunken figure and the bright eager eyes. Her cheerfulness under the terrible conditions of her life, and above all, the look in her face, which is only given by an abiding and sustaining faith, were lessons not to be forgotten. My father often said he left that cottage 'humble yet uplifted.' He never forgot her, and continued to care for her in various substantial ways till she died."

"Dogs played a large part in his home life. So did a grey parrot, who was taught by the rising generation to interrupt the master of the house by the disconcerting remark, 'John Bright, let it drop,'—a phrase which he himself often employed to put a term to discussion. One day the bird opened its cage, flew away, and was lost for a considerable time. Finally it was picked up in the town and restored to One Ash, because it plaintively explained to the crowd that it was 'John Bright's Polly.'"

"Lord Morley has said that the most impressive and pure piece of religion that he ever witnessed was John Bright reading a chapter of the Bible to his maid-servants shortly after his wife's death, in his beautiful and feeling voice, followed by the Quaker silence."

**JOHN WOOLMAN QUAKER.**—Woolman took to wife Sarah Ellis, a sweet girl who was at once devoted and devout, and lived in a tiny white-washed cottage on Rancocas Creek in West Jersey. There, amid his apple trees which he planted and cultivated, he was most happy, what time he was not going to and fro spreading his Gospel of purity and pity. It was an humble abode, but he was content. He regarded agriculture as the business most conducive to moral and physical health, and was wont to say that "if the leadings of the Spirit were more attended to, more people would be engaged in the sweet employment of husbandry, where labor is agreeable and healthful." He did not condemn honest wealth, but he saw that luxury rots men and deforms women.

From his little farm he looked out with a mingled feeling of wonder and sorrow upon the fret and unrest of the world, and especially was he grieved to see luxury overgrowing the early simplicity of his own religious society. He regarded the merely rich man with unfeigned pity. With none of his scorn, he yet had all the feeling of Thoreau for men who went about bowed down with the weight of broad acres and great houses on their backs. Near the end of his life he went to England on a religious errand, traveling in steerage, despite the protest of his friends, rather than endure the luxury of the cabin. There he saw the hardship of the life of the sailor, and it haunted him to the end. A storm came up mid-sea, and for a time all seemed lost, but Woolman, inwardly still, went about among the panic-stricken company giving words of cheer. It reminds one of a like day in the life of Fox when his ship was pursued by pirates, "but there was a spirit in her that could not be taken."—J. F. NEWTON, in *Green's Fruit Grower*.

**CONTRITION** is tender. It has no harshness. It springs from the love of God. It does not come before the mind as a duty; it springs out of the heart by the necessity of its own inspiration. It is the longing of a soul burdened with the sense of defilement to be conformed to the holiness of Him whom it loves. It springs from the love of God, not from the hatred of sin; we cannot rise to love by hatred, but we must pass on from the love of God to the hatred of what He hates.—B. W. MATURIN.

CAN it be true, the grace He is declaring?

Oh, let us trust Him, for his words are fair.

Man, what is this, and why art thou despairing?

God can forgive thee all but thy despair.

—F. W. H. MYERS.

## EXTRACTS FROM THE JOURNAL OF SAMUEL MORRIS.

(Continued from page 18.)

IN NEW ZEALAND.

*Ninth Month 1, 1803.*—A good open time with Ann Jackson, she returning to Auckland after lunch.

*P. M.*—I am rearranging my notes on Japan, and refreshing the memory for a "talk" which our good friends here are expecting this evening.

The weather was not favorable, but about fifty gathered at the Meeting-house, and I discoursed for more than one hour to a very attentive audience, whose questions at the close showed an intelligent interest in their neighbors, the Japanese.

*Ninth Month 2nd.*—To Otahuhu by an early train. Hither we had gone to visit the widow Wetmore, who, though not a member with Friends, inclines strongly to them and expects a visit from travelling ministers. She received us very kindly. Edward West with his wife also called. We had met with the latter before, and though not a Friend, she is evidently a tender-spirited young woman. The maid who had waited on us at table also joined our little company and she too seemed to be one "not far from the kingdom." The occasion proved an open and refreshing time.

*Ninth Month 3rd.—First-day.*—Bright and fair; about seventy came together at our meeting this morning. Ann Jackson opened with a sweet prayer. Then I spoke of the walk of the two disciples to Emmaus, the meeting with their risen Lord; the holding of their eyes that they should not know him; but how He gradually revealed Himself by first opening to them the Scriptures and finally by the breaking of bread. Thus I had been led into sympathy with some who fervently love their Saviour now, but who might not realize so much of his presence as they would desire. These I trusted might believe that He is nearer to them than they may sometimes suppose. That He is ever tenderly watching over them, and that, as they continue waiting and looking and longing for his coming, He will again and again, as with the disciples of old, break the spiritual bread to the refreshing of their souls. Then they too shall realize that they have been with their Beloved.

With John Rigg we went again to the Hall where the Y. M. C. A. hold their weekly services. Here about four hundred assembled, and I soon felt they represented a more thoughtful class than we met a week ago. The exercises were now led by an elderly brother, C. E. Button, whose reverent spirit and a prayer full of unction impressed us as marking a man of deep Christian experience, while he seemed able at once to carry with him his audience. Upon his introducing us, I had felt very unprepared with anything to offer, but seeking fervently for the help without which I knew I "could do nothing" for my blessed Master, I was opened upon the circumstances attending his coming in the flesh, the Shepherds of Bethchem, the song of the angels, "Glory to God in the highest, on earth peace, good will toward men." It is the spirit which breathes through this heavenly anthem that still is to distinguish the Gospel Dispensation. We may well grieve that to-day there are to be found so few of the results which we might have looked for in the hearts and lives of many, while wrong and oppression and war still exist. This I sought to prove arises not through any lack in the teachings nor yet the example of our Holy Redeemer, but in the unwillingness of men to receive him into their hearts and conform their lives to his plain precepts. Some of these, as set forth in the "Sermon on the Mount," were briefly referred to, and how, if they were but carried into practice, many of the wrongs and much of the misery that now abound would speedily vanish.

*Ninth Month 6th.*—Thomas Jackson tells us that on their old home at Otonga, Whangarie, there stood a Kouri pine, that was fifteen feet through, carrying nearly this thickness seventy feet to the first branch, its full height being one hundred and fifty feet. It was estimated to cut 35,000 feet of

boards, and as remarkably free from twists or knots, a large tree would not have more than one or two inches of sap wood. The "Mate" is another pine, growing often one hundred and fifty feet high, four or five feet in diameter, with spreading branches at the top. Its wood is hard and finished much like mahogany, taking a fine polish. The "Rata" is a vine that drops its roots from the crotch of a tree, where the seeds may have been carried by the wind or dropped by a bird. Upon reaching the ground the vine clasps the tree and encircles it with many folds, crushing the fostering trunk to death and in its turn becomes a tall umbrageous tree. In this singular habit it resembles the climbing fig of Queensland. The wood makes excellent fuel and is hard and durable, but necessarily twisted in the grain. The "Totara" is a large tree, very durable, and under water is worm-proof. It is, therefore, much valued for making piles. The foregoing are all New Zealand trees, the "Kouri" being native only in the North Island. The *wild Flax* of New Zealand grows in all parts, and its fiber makes excellent ropes, though scarcely equal to hemp or jute. It is also spun and woven by the Maoris into strong fabrics for clothing, etc., and at Palmerston, N. Z., there is a colonial manufactory for working it up. But the prices are low and the plant is nowhere cultivated. Eight tons of green leaves make one of fiber for manufacturing purposes.

*Ninth Month 8th.*—I took a delightful stroll along the shore, and the morning was one of the loveliest we had yet seen in New Zealand, for Spring is just opening, and one would rejoice to see more of it, did not stronger attractions call us in another direction. In the evening we joined the kind Friends with whom we have been so freely mingling of late in a "farewell social." Thus about fifty met us and after partaking of a simple collation at the Meeting-house, the tables were cleared and chairs rearranged for an opportunity for the dear people to express themselves, and to hear from us what we might have to offer on their behalf.

Thos. Jackson now spoke, with much feeling, of the comfort and help he had received from our visit. Jon. Dimmock, Jon. Rigg and others followed in expression of their thankfulness at our having been sent to them and the strength our services had been to their meeting.

*Ninth Month 9th.*—Had a comfortable sitting with our kind hosts, and the little boys toward whom my heart has been much drawn, with earnest desires that they might be preserved in the innocency and ingenuousness of character, which are now attractive in them all. Jonathan went to town to see to some business matters. I finished my packing and toward two p. m. we were at the quay of the *Mariposa*. Here we found dear Ann and Bertha Jackson had come, "because they must have one more parting look and word." Then our friend Brackenrigg wanted again to say "Adieu." Wm. Beal and George Creeth, with the boys, were there, also John Rigg, Wm. Smith and his wife, with others of the "adult class." Very near the hour, our good ship slipped her hawser and swung into the harbor. Soon the last waving of hats and handkerchiefs were lost to sight, and we bade farewell to Auckland. I confess my sympathies and Christian interests had found a strong lodgment upon first entering it as a stranger, and these only grew deeper with our longer stay.

*Ninth Month 11th.*—Sea still rough. Took breakfast and lunch in our berths, but little of either.

*P. M.*—Got again upon our feet. Sea easier and we in better plight. A flying fish leaped upon the deck and among the passengers, but the poor thing seemed badly bruised and one of its wings broken. 'Twas mercifully returned to its native element.

To-day we crossed the 180th meridian, thus making by nautical reckoning another day, which I will designate as *Ninth Month 11<sup>1/2</sup>*.

*Ninth Month 12th.*—This evening we enjoyed a glorious sunset, heightened by a young moon that was beautiful by Venus, singularly large and brilliant, lying almost within the horns of the crescent.

*13th.*—I found a squad of Islanders in the waves, splashing and diving after money tossed to them from above. 'Twas said they would bring a coin from the bottom when failing to catch it on the way.

*16th.*—Had an unlooked for but open talk with the young man who delivered the lecture last evening. He is from London, has passed through Cambridge University, lost his father when quite young and being exposed to various influences unfavorable to his establishment as a Christian, acknowledged with regret that he had in great measure lost his faith in the truths of Christianity. He wished with all his heart it were otherwise, but feared he was gradually getting further and further from its teachings. I endeavored to place a few views before him, which seemed to put some things in a new light, presenting the Gospel in a very simple aspect, stripped of the dogmatic theology with which he had grown weary. He thanked me for my interest in him and felt our talk had done him good.

In the evening, Robert Louis Stevenson, who is widely known as a writer, and his companion, a young man connected with a newspaper in the States, gave some brief information regarding Samoa and its people. Both speakers had joined us at Apia, and the former on account of his health has been making his home in the Island for some time past. They represented the government and business affairs there as being in a very unsettled and unsatisfactory condition, while from what we have otherwise learned the morals of the community in Apia must be deplorably low.

*17th, First-day.*—This morning a gentleman from Sydney, who seemed, up to this point, to have studiously avoided exchanging with us the common civilities of ship life, approached me in a very friendly manner, evidently desiring to "break the ice." He has been acting as "Chairman of the Committee on arrangements," is a man of more than ordinary intelligence, but reserved in his manners. Since it seemed almost needful that we should understand each other regarding the exercises of the meetings to-day, I was especially glad thus to open an acquaintance.

At eleven the gong was sounded, and our cabin passengers very generally with the Captain and several of his officers came together in the "Social Hall." Several hymns were sung. Lindsay Brown read a selection from the Scriptures of Jonathan's choosing; and I spoke with much liberty upon the claims which our Father in Heaven has upon us for a large measure of thanksgiving and praise because of his tender care over us thus far on our voyage. Therefore it was eminently fitting we should do, as I trusted we had done, in coming together this morning with grateful hearts and desires turned toward Him. But it is not only in his watchful care over us He would have us recognize his loving hand, but to know Him also in the riches of his grace and that abounding love which is in Christ Jesus our Lord. The visitation of the Holy Spirit to our souls was described as one of the principal means He employs for making us realize our real condition without Him, and our need of a Saviour; while it is only as we yield to these that we are brought into that tender relation to Himself wherein we can, from the depths of our hearts, call Him "our Father in Heaven." Jonathan offered prayer, another hymn was sung, and the company dispersed feeling, as I could but believe, that it had been good for us thus to come together.

In the p. m. Lindsay Brown, two ladies and ourselves went among the passengers who had their quarters in the after part of the ship, and upon explaining our object, several gathered about us willingly, one of them saying, "We heard there was to be preaching in the saloon this morning, and we are glad to be remembered at our end of the steamer." Our companions proposed several hymns in which others joined. Jonathan read selections from the Epistle of James, and then spoke forcibly upon the nature of sin, its remedy, and the salvation from sin and sinning for which, we may thankfully believe, provision has been made through our blessed Saviour. I spoke more especially to some of the wandering ones who might be present but who, like the prodigal, realized that they

are to-day far from the Father's house and their souls are perishing with hunger. I assured these there is still "bread enough and to spare," while there is only needed on their part a repentance for sins that are past, and a hearty turning of their hearts to the Lord, in order to find that forgiveness and mercy and love are waiting for them at his hands, through Jesus, the sinner's friend.

18th.—Jonathan had some interesting talk with R. L. Stevenson, in his state-room, regarding Samoa and its present condition, which only goes to confirm the impressions we have already received.

FOR "THE FRIEND."

### THOUGHTS ON THE PLAIN DRESS.

There are four considerations put forward in our Discipline that ought to weigh in determining our conduct in regard to dress. These are *Simplicity, Utility, Economy and Non-conformity to the Fashions of the World.*

In regard to the first three, Friends would agree pretty closely in theory, though the practice of many shows such a wide deviation from simplicity that it would be hard to justify their course on any reasonable ground of righteousness; and the natural appeal to our pecuniary interests does not always weigh very strong against our fancies in deciding whether an article is useful or economical.

On the fourth head, there seems to be a wide divergence of sentiment, even among Friends who are otherwise well concerned; and as it seems to me to be the most important of the four, so far as men's dress is concerned, I have felt like offering a few suggestions on the subject.

In the first place, let it be understood that our testimony is not primarily against any particular cut or fashion of dress, though we think that all should endeavor to exercise a sound and discriminating judgment in regard to form; and that form which has come to be known as the distinctive appearance of a Friend I believe I can commend as a good one.

The testimony is against following that immaterial thing known as fashion, rather than against a fashion; that disposition to be looking for and following after every new fanciful device or cut which the leaders of the fashionable world see fit to impose on humanity, and which so often occupies the attention of the world at large as to exclude more serious thoughts. In this sense, it becomes an idol, before which the majority of people fall down to worship in a sense just as surely as the ancient heathen prostrated themselves before their images of wood and stone.

In an article which appeared in THE FRIEND a year or more ago, a writer speaking of this matter of fashion while in a measure upholding it, says, "It is hard to estimate the evils which rise from our inability to dress as our fancy dictates. From an economical standpoint it is one of the greatest curses of mankind. As a disturber of domestic quiet it is exceeded only by strong drink. As a promoter of discontent, which means inefficiency, there is nothing else so detrimental." This is not from the pen of a member of our Society, who might be thought to be biased by education, but written by the editor of a daily newspaper, showing plainly that the editor was awake to the evils of following the fashion. And when we consider how many families are led to ruin, through extravagant expenditure on their apparel; the envy and ill-will which many feel because they cannot keep pace with others; how husbands and wives are estranged as a result of the family demands for money to keep in the fashion; and how the world in general is so ruled by this passion as to give rise to the saying, "We might as well be out of the world as out of the fashion," are not the above strictures fully justified?

When the Society of Friends was in its primitive days the members were enjoined to simplicity in regard to clothing, and assumed the simpler modes of attire then commonly worn by religious people. But little was said about the form of dress. As, however, the people of the world were changing with every change of fashion, the Society soon found they must bear testimony against this evil also; and so it came about be-

fore long that their dress was peculiar to the Society, whose members came to be known by it from the rest of the world. By the middle of the eighteenth century this habit came to be known as the appearance of a Friend; and while the Society may not have gone so far as to advocate it publicly in its writings and discipline as one of our testimonies, yet in practice Friends were expected to conform thereto; and those who were sincere converts to the Society soon found themselves constrained to wear this same form. This, however, did not forbid our members from occasionally making some changes, which plain utility seemed to dictate; being careful, however, to see that such changes were not the result of a desire to be in the fashion, remembering the adage:

"Be not the first by whom the new is tried;  
Be not the last to lay the old aside."

When, in the fore part of the nineteenth century, it became the common fashion to have the coat collar turned over behind and the vest with the folding lap in front, and somewhat later for men to wear the beard, Friends could not approve of these deviations, feeling that they were at the dictation of fashion, without sufficient utility to justify their adoption. From thenceforward for many years the making of the distinctive appearance of a Friend was looked upon as one of the essential testimonies that we had to bear before the world, not, however, insisting that any particular make of the coat or hat was necessarily a part of our religion, but that this is the only way that we can show that we are not conforming to the changing fashions.

It would seem that the reasons that were applicable then ought to have equal force now. How can we disapprove of the vagaries of fashion indulged in by the fair sex, if we too are wearing suits made as the fashion dictates.

It has been said that the plain dress is a hedge to keep us out of many hurtful associations, and therefore to be recommended. But I think it is *more*: that following the fashion because it is the fashion is an evil, and we should give no countenance to it by word or act. Many will insist that they are not looking after the fashion in being so attired; but does that excuse them? Many of the customs against which our Society has testified have in measure lost their original significance. Yet it cannot be expected that customs which had their origin in evil can ever be acceptable in the sight of our Creator; and I believe this to be one of them. I have also found in the course of a large acquaintance with the conditions of society in various parts of our land that the more faithful Friends have been in observing this testimony the better has seemed the general state of the meetings.

Many objections are brought against wearing a plain coat; some from not having a true idea of the reasons for maintaining this custom; but chiefly, I fear, because it is naturally such a cross to differ in appearance from other people that we are ready to seek almost any excuse to avoid it. We are told that it is expensive to have our clothes made in this way. I admit that common, ready-made suits are cheaper than those made by a tailor, but oftentimes not so neat or durable, and a plain suit will cost no more than a fashionable one when ordered made. Where, however, a principle is at stake, it is not right to swerve from the Truth on account of expense. Many other things cost us something to maintain; we might make more money by staying home from mid-week meetings, but that would not justify us in doing so.

Probably the strongest objection put forward is that we ought not to assume the plain dress until we feel drawn to do so by the Spirit. While I believe that few will take up so great a cross to the natural inclination unless drawn thereto by the Holy Spirit (and I would not have it understood that the mere following of a custom in this particular is all that is required of us), yet it does seem to me that, in all cases where the application of the moral law is concerned, if there is no decided conviction in either direction, it is better to be on the side of the virtue than of the opposite, vice; and no one can reasonably assert that he is Divinely required to follow out the fashions in dress. Upon the theory advanced, would not

the paid pastor be required to continue receiving money for his services so long as he does not feel uneasy with his profession, and the soldier remain in the army so long as he feels no conscientious scruples arise against the service? In our own Society, it would be right to stay away from mid-week meetings unless we were drawn to attend them; to use the plural language and the heathen names of days and months unless Divinely drawn to reject them. The declaration of a minister years ago in a family sitting has always seemed to me pertinent to the case in hand. Using the text, "If ye know these things, happy are ye if ye do them," she endeavored to press upon us in regard to these peculiar testimonies of our Society, that if we were exercised in them, they would more and more become matters of conviction; and I cannot believe that out of the many hundreds or thousands of members of our Society, who have been attired in the plain dress of a Friend, some perhaps with little conviction on the subject, any were ever called to regret it on a dying bed. Rather the fact of our being so attired tends to make us think why, especially when called on to defend our course as often as we are.

I have heard it argued that it was unreasonable to think no one would ever get to Heaven unless he wore a plain coat. I think such argument puerile, for I do not believe any really concerned Friend who advocated the plain dress ever had any such thought.

Again, we have been accused of being narrow-minded for urging the importance of this practice. Is it not possible that our opponents have so little knowledge of the true reasons which actuate Friends in upholding this testimony, that they are really the narrow-minded ones who have never comprehended the principles of the Society in this matter?

One other error I wish to notice, advanced by no less a writer than Caroline E. Stephen. It is that those thus attired give the suggestion of over-sanctity or thinking themselves on that account better than others. The same principle will hold good here as in some previous objections. If our wearing the plain dress must subject us to the charge of Pharisæism, will not our faithful attendance of meetings, our use of the plain language, our declining hat honor, and others of our testimonies do the same? Think where such a course would lead us. It would almost forbid the exercise of every virtue except as it was observed by the common crowd around us. But some one will say, It is all right for those to live up to conscience who feel a duty in it, but they ought not to endeavor to force their sentiments on others who do not feel such requirement. I would not wish to deny to any one the right to act as he feels required of him, aside from what others think. But in organized religious society there are responsibilities which we cannot shirk and do right. As members of the Church, in our families, and in our schools, there are occasions constantly arising that require the crossing of the path of other Friends, for whom we have no ill will, and towards whom nothing but a desire for the right, and a concern for the best interests of those over whom we are placed, leads us to take the position of opposition to their wishes. It has been the concern of those who have charge of our boarding-schools to preserve the plain dress among the children, because we wish to early impress them with the importance of keeping their minds from being devoted to the hurtful and changing fashions in dress. How then can we rightly assist in giving the charge of these institutions to those who are not concerned to uphold this testimony? And it seems to me the obligation ought to be equally strong on parents also to train up their children in a consistent manner.

Whenever, too, we place in a prominent position in Society those whose apparel does not conform to our distinctive appearance as Friends, at least if faithful Friends can be employed, we are practically saying to the rising generation that we consider this testimony of little account; especially is such a hurtful influence exerted when we recognize as ministers and elders those who disregard our distinctive form of dress. We will be told we must not judge. There is danger of wresting passages of the Bible from their true meaning, and if we

study carefully the whole of the Scriptures, we will find there are many passages that show judgment to be a Divine requirement. Without it how could we be allowed to treat with offenders, and how would we single out and avoid evil company in our daily associations? And as to condemning others better than ourselves, the charge so often brought against concerned Friends in this connection, I believe we will find many in other denominations so closely following the light that is given them that we will have to give them credit with being deeper Christians than we are; yet they would not on that account be calculated to maintain the doctrines of Friends. No more can those in our Society who do not unite with our practices be expected to faithfully maintain them. In any worldly organization for social, philanthropic, or financial purposes, who would advocate giving the management of their affairs to those who were opposed to the principles on which they were organized? It would seem that we ought to exercise as much care at least, when choosing the officers of our meetings, that they should be really concerned to uphold all our principles. So strong was the belief in the past generation of Friends in the necessity of this practice that Philadelphia Yearly Meeting, even so late as 1874, deemed best to send out the following advice: "It has been cause of sorrow to observe that in some meetings, those are occasionally appointed to stations or employed in services who make no appearance of being Friends, and whose manner of life is not in accordance with our distinguishing doctrines and testimonies. Herein the precious cause which we are called to uphold and promote must suffer."

It would be practically impossible under present conditions in nearly all our meetings to follow out the advice above cited, and yet I feel that we should not lose sight of the concern. Far from thinking the plain dress is all there is in religion, I should yet be glad to see it restored to its rightful place among our testimonies. The word in closing seems to be, "Be watchful and strengthen the things that remain, that are ready to die."

BARNESVILLE, O.

JOS. E. MEYERS.

#### CHARACTER STANDARDS.

An esteemed correspondent and subscriber has put into our hands a copy of the report of the Commission on Character Standards made to a recent convention of the Young Women's Christian Association. The whole report is interesting and valuable. Its dominant note may be gathered from the following quotations. The commission gives no uncertain sound on a most important subject.—[Ed.]

"This country is in the throes of a great moral and spiritual awakening. Religious leaders are keenly sensitive to the blurred standards of character and conduct. In the midst of the complex demands of modern society, the multiplying of impersonal interests, the widening chasms between groups of people, the prevailing irreverence, it has been so easy to lay failure in character attainment at the door of heredity, environment and physical disabilities. We share the profound need of each succeeding generation for a force mighty enough to strike through the tangled interests and befogged ideals of people and stamp their lives for righteousness. As we face our responsibility to the young women whose narrow, aimless, superficial lives must be transformed to breadth of purpose, steadfast, deep and true, we realize that only as Jesus Christ himself becomes the great redeeming standard, can we hope to see character made strong instead of flabby, and life a throbbing dynamo of power."

"Our work will be finished only when every girl has come into the experience of vital faith in Jesus Christ and a joyous allegiance to him, and has caught his enthusiasm for a life spent in service for others, not only along the broad lines of philanthropic effort, but even more in simple friendliness for those who need her sympathy and love."

MEN look to God for some mysterious sign,  
For other stars than those that nightly shine,  
For some unnatural symbol of his might.

## THE MARCH OF REFINEMENT.

Sons and daughters of Fox, from your slumbers awake ye,

No longer in listless indulgence recline;  
From the fetters of sloth and luxury break ye,  
And put on your beautiful garments and shine!

Time was when your fathers, in wisdom grown hoary,  
In their doublet of leather, the pilgrim's rude guise,  
Contemning the pride of this world and its glory,  
Pursued their *rough path of reproach* to the skies.

Unletter'd as they who on Judah's lone mountain,  
By her wind ruffled lake, in deep forest or den,—  
Drawing waters of life from salvation's best fountain,  
Surrounded the houseless Redeemer of men.

Your sires, by his spirit's best influence guided,  
Regardless of dangers, of prisons, and death;  
Alike by the sage, and the triferl derided,  
*Look'd o'er this vain world with the keen eye of faith.*

From the lure of false glory, false happiness, turning,  
With the courage of martyrs they follow'd their Lord;  
Their loins girded close, and their lamps brightly burning,  
Unceasing they publish'd his life-giving word.

Those days are long past, and new light rises o'er us,  
No longer we suffer such hardship and loss;  
The "March of Refinement" now opens upon us,  
And *points other ways than the way of the cross.*

No longer we talk of meek, patient endurance,  
Of low self-denial and watchful restraint;  
But of confident hope and exulting assurance,  
And the triumphs that wait on the steps of the saint.

Knowledge waves her light wand, and poor, wandering mortals,  
No longer a rugged and thorny road trace;  
The gate that was *strait* now unfolds its wide portals,  
The way once so narrow expands into space.

Religion has softened her features; around her  
The attractions of taste and of fancy are shed;  
The arts with their graceful adornments surround her,  
And weave a rich veil for her delicate head.

Our maidens, no longer the homely task plying,  
That once could engage the grave matrons of yore,  
Are all in each liberal accomplishment vieing,  
And high on the pinions of sentiment soar.

"*Th*is true there are some who, these flow'ry paths fearing,  
Again and again tell us plainly we stray;  
Who the standard of ancient simplicity rearing,  
Exhort us to pause and consider the way.

But many, tho' granting their honest intentions,  
Deem them rigid and narrow, of prejudice'd mind,  
And believe that 'midst thousands of modern inventions,  
Some happy expedient yet we shall find

To reconcile things in their nature discordant,  
Inclination and duty no longer at strife;  
Religion with luxury kindly accordant,  
The peace of the soul, with the pride of this life.

Vain hope of blind man! in his fond self-deceiving,  
Whilst immutably true stands the Saviour's own word,\*  
Happy they, who, its sacred assurance receiving,  
*In lowliness follow their crucified Lord.*

\*Ye cannot serve two masters.—Matt. vi. 24.

—*Tract.*

ANSWERED PRAYER.—He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given Life that he might enjoy all things.

He has received nothing that he asked for, all that he hoped for. His prayer is answered. He is most blest.—*Selected.*

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## THE TESTIMONIES OF FRIENDS.

It has been customary to treat of the principles and testimonies of the Society of Friends in connection, and we may further say it has been admitted by those of deep religious experience that the adoption of the one necessarily leads to the practice of the other. Among what have been marks of distinction there may be some that have been merely habits. Where these have been accidental it has been a weakness to claim for them any Divine authority. But even when not fundamental they have their value, and when any under our name from temptation of conformity with the world have yielded in minor points, they have commonly lost further ground by yielding the badges that are essential to a Christian character.

The departure in dress and manners has become so extensive that it has raised the question in many minds how far this testimony to plainness is obligatory. We have based it upon conformity to the will of God, and it was a maxim with J. Dymond that "the will of God being known, human duty is ascertained." It is an excuse on the part of some that they do not perceive it to be the Divine will that they should bear these testimonies. This may be true for the moment. But if one sets about leading a religious life it is not expected that conformity in dress and manners with the standard of Friends will be the first outward evidence. Our Saviour testified that the change in his followers should commence within, and all experience goes to show that in the way of holiness the first step is the work of regeneration. When this takes place, when the heart is cleansed the outside afterward becomes clean also.

We may see this all-important work, as it is gradual, in all stages of fulfilment. At first the temper, the countenance, the manner of expression are necessarily affected. The speech of dedicated ones, "betrays that they have been with Jesus." In the case of early Friends they found it to be a call of duty in various ways to confess Christ before men.

To preach the Gospel publicly may be the work of but few, but to bear some testimony in everyday life is a service for which all are fitted, and we may say is required from all. It should be borne in mind that each of us is accountable for the influence he exerts in passing through the world. Any one who has been divinely visited and led in some degree to "bear the yoke" is likely to be influenced in shaping his heavenward course by the example of those around him. Some of these perhaps have "stumbled at the cross" and become callous in regard to their unfaithfulness. Others are encouraged in a compromise with the world, by association with such as have fallen short in duty, and the more creditable these evil examples may be the greater is their influence. Thus the evil goes on. And when these nominal members, imbued with the spirit of the world are placed in positions of trust in the Church, it greatly magnifies their unconscious power for spiritual weakness. It would ill become any who have attained some stature in Christian growth to cast aspersions around them upon others they may think less favored. They cannot, however, but fervently desire the overthrow of the doctrine that the Truth no longer leads in these paths of self-denial. That the followers of Christ must bear his yoke is an ever-during testimony.

Christ is spoken of as our example in a sinless life. He could weep with the sorrows of mankind, but there is no intimation that He ever indulged in what the world calls pleasure. His service does not entail upon us a life of gloom and dejection. He does forbid participating in delights that are at war with his perfections, but to those who wholly follow Him He gives "the peace of God which passeth all understanding," a fountain of enjoyment the world knows not. I am inclined to think that the deficiency in attainment of the present day is somewhat referable to taking ideas obtained from studying the Scripture as the beginning of a religious life. If there is no heart work preceding it or co-operating with it, a religion obtained in this way will be wanting in vitality. Its growth will be unhealthy, and when beset by the allurements of the world on the one hand, or its frowns on the other, will yield to its

force. Some of our members who highly value religious consistency, but do not appear as Friends, may flatter themselves that their line of usefulness lies in conformity with customary usage. But I apprehend that this sphere of action is not just what God designed for them. Perhaps if they would carefully trace back their past lives they would find some places where duties were pointed out which they failed to comply with. A few such mistakes would account for all the deflections that appear. I believe there should be no compromising the difference between those who observe our testimonies and those who but partially do so, and there is no unity to be arrived at but by going back to Bethel, and noting from thence the waymarks of our pilgrimage.

LLOYD BALDERSTON.

COLORA, Fourth Month 4, 1903.

### CHEYNEY SUMMER SCHOOL.

As usual during the Seventh Month for seven years past, a Summer School for colored teachers has been conducted at Cheyney this year. The completion of a new dormitory last month (Baily Hall) has made possible a larger number of students than heretofore. There have been over a hundred resident at the Institute. These and those boarding nearby and in West Chester have made a total enrollment of one hundred and twenty-five. Nearly all the Southern States are represented in the enrollment, several teachers coming from as far south as Florida. The amount of determination and self-sacrifice represented in the attendance is most promising for the progress of the race. Most of the teachers from the South have meager salaries and the outlay for carfare and a ten dollar fee at Cheyney often requires the savings of two or three years. The universal testimony of such teachers is that the short term at Cheyney is worth all this cost.

Another interesting feature of the attendance is the fact that several of the teachers come to the Summer School at the instance of Boards or Associations to promote the progress of the race. This is a further acceptable indication that the training at Cheyney has recognition in some of the most intelligent circles. The work this summer has had a good measure of momentum from the start, and those who have any pause of feeling as to the wisdom of investing money in such a cause would certainly find their perplexities relieved in the presence of such an object lesson as the Summer School presents.

J. H. B.

### NEW PRINCIPAL AT CHEYNEY.

After ten years of valuable service for the Institute for Colored Youth, Hugh M. Browne is retiring from the principalship at the conclusion of the present term of the Summer School. The Board is happy to announce that they have secured Leslie Pinckney Hill for the position. He is a Harvard graduate, has had valuable experience in teaching and for six years has been principal of the Industrial School at Manassas. He found Manassas with one poorly appointed and poorly equipped building. Chiefly through his efforts, \$80,000 has been wisely invested in a farm and a good school plant. An enrollment of about three hundred students has justified the need of this investment, and a quality of work has been attained in academic and industrial lines equal to any in the very best Negro schools.

Under such circumstances no slight responsibility has been entailed by the Cheyney Board in attracting L. P. Hill from his present post. It is due him to say that he would not have considered the change had it not appealed to him as an enlarged opportunity for service in his chosen field. To his mind as to many others teacher training appeals as the most economical as well as the most effective means of serving the Negro cause. For the ensuing year Leslie P. Hill will continue some responsibility for Manassas. It is hoped this will attract the interest and sympathy of Friends to assist this worthy monument of the late war. Manassas is situated so it overlooks the battlefield of Bull Run. Let education wipe out wrongs as blood could not.

J. H. B.

### YOUNGER FRIENDS.

#### THE BOY FROM TOWN.

He had not thought the sky was blue,  
Nor realized the grass was green.  
The city streets were all he knew,  
The country he had never seen.

He had not heard the birds and bees;  
He had not seen the brook, his friend;  
The beckoning road beneath the trees  
Wound gaily on without an end.

Like a caged creature free at last,  
He gave a ringing shout of joy,  
And running far, and running fast,  
He claimed this world made for a boy.

Now he can wander merrily,  
With no policeman near to frown.  
The grass, the flowers, the earth is free,—  
Free to the poor patched boy from town!  
—ABBIE FAREWELL BROWN, in *Everytand*.

KILLED BY A WORM.—“See that dead tree! It was killed by a worm,” said a gentleman to his friend.

“How could a worm kill a tree?” asked the other.

“Two years ago that tree was full of leaves, but I saw a wood-worm about three inches long working its way in under the bark of the tree. I thought, ‘I wonder if that black worm will do much harm to the tree?’

“The next summer the leaves of the tree did not stay green, but dropped off very early, and the second year not a single leaf came out upon the tree. That one worm had killed the tree.”

“Strange!” said his friend, “but if one worm kills a tree, it shows how one sin may kill a soul.”—*The Picture World*.

Selected by S. S. K.

MINER.—Bradford was spending his vacation with his grandfather who lived on a large farm in New Brunswick. He found many things to interest him there. “The farm is remarkably well stocked,” he heard his father tell his mother, one day.

The horses, especially, interested Bradford, they were so big and strong looking. All but the one they called Miner; he appeared a little more clumsy, Bradford told his grandfather.

“Miner has done excellent service in his day,” Grandfather said, stroking the animal’s mane lovingly.

The horse returned the caress by gently rubbing his nose against Grandfather’s coat sleeve.

“Why doesn’t Miner work, like the rest of the horses?” Bradford asked. For he had noticed that this horse was always either in his stall, or else feeding in a near-by field.

“Poor Miner’s working days are over, my boy,” Grandfather answered.

“But he looks just as able to work as the rest of the horses,” Bradford declared.

“He may be physically as able, but he is blind,” Grandfather replied, as the horse raised a pair of large, brown, but unseeing eyes to his own. “For twelve long years Miner worked in a coal mine,” Grandfather went on to explain, “and he did faithful service there. One day it was proposed by some one that Miner be ‘retired,’ as they call it when they lay off a man on half-pay when he becomes old and feeble. Miner hadn’t got feeble yet, but the men who had worked with him and who knew what a faithful horse he had been thought it would be nice to let Miner see and enjoy daylight again before he died.

“So one day the horse was put aboard the mine car on one of its upward trips, ‘sent up to pasture,’ as they call it. But when he stepped his foot on the ground Miner began to stumble about like a blind person. I happened to be standing near and I grasped his bridle to keep him from falling.

“‘It is too sudden a change,’ some one observed. ‘He should be put into a stall for a few days until his eyes become gradually accustomed to the light.’ As no one seemed to want

a blind horse, I offered to take Miner and care for him until his eyesight came back. But it never came," Grandfather said, after a pause. And in a voice that sounded a trifle husky, "and I would part with every horse in my stable, now, before I'd let Miner leave me," he assured the little boy who had listened to the recital with shining eyes.

"Where was the mine where Miner worked?" Bradford queried and his voice, also, seemed a little unsteady.

"Under the Bay of Fundy, lad," Grandfather replied, taking a handful of oats from the bin and holding them under Miner's quivering nostrils. "Horses that go down into a coal mine to work usually stay there until they die," he went on. "They grow accustomed to it, just as the men do. A man who has worked down in a mine for a number of years usually is homesick to get back. But I never intend to let Miner get homesick; and that is why I am allowing him to spend his old age in enjoyment and comfort." Grandfather patted the old horse affectionately.

"I am so glad for Miner, Grandfather," Bradford whispered, burying his face in the flowing mane of the faithful horse, who neighed softly as if in answer to the caress.—NELLIE M. COYE, in *Our Dumb Animals*.

Selected by S. S. K.

SEEN ON A NEW YORK STREET.—Editor *Our Dumb Animals*: Even in cruel New York one finds a tender heart for horses. This morning (the temperature near zero) as I was coming from the ferry to the office I heard a man talking loud about a horse which evidently did not want water from the water-tank in front of him.

The man on the wagon said, "Yes, he does want water. Don't check him up." As he jumped off the wagon, I stopped and noticed that the poor horse was blind.

The man carefully took the poor thing's head and slowly pushed it to the water, and, my, how that poor horse did drink, and how pleased the driver was and how sheepish the cursing man looked and acted! There were enough of us watching that incident so that not only the kind-hearted driver but other drivers saw that such kindness was appreciated by others than the horse.

I complimented the driver and he said, "Oh, Bob is a good old skate. He will do anything for me, but when I bought him for \$12 no one could get near him." Then he started talking to Bob and Bob understood, and I knew they were friends.

If we could only have all drivers like this one!—C. W. WHEATON.

### FRIENDLY NEWS.

MAX I. REICH of London, a member of Westminster and Longford Monthly Meeting of Friends, has been in Philadelphia and vicinity during the past few weeks and has attended acceptably a considerable number of meetings. Some Friends have also had the privilege of having him in their homes. The minute of his Monthly Meeting informs Friends that he is "an esteemed member whose service among us has our cordial appreciation," and that "he hopes to have some service among Friends and others" while on a visit to America and Canada. The minute was granted him the twelfth of Sixth Month. On religious service he has previously traveled in Wales and Scotland and also in Germany.

JOSEPH STORRS FRY, whose death was noticed in last week's FRIEND, sent a written message to London Yearly Meeting in 1912. At that time his health was too much enfeebled to make attendance possible. The following is the concluding sentence of the message:—"My chief desire for my dear Friends is that they may all be found truly living under the transforming and sustaining power of the grace of God, coming to us through faith in that blessed Saviour who ever abides as the great Head of his Church and people, and Who gave Himself for us all that we might be his faithful followers here and partakers of his heavenly Kingdom for evermore."

THE prospect of a new edition of the works of William Penn, by Albert Cook Myers, has been noted in THE FRIEND. A correspondent has furnished a clipping from the *British Congregationalist* which recites several results of the search in England for new historical data bearing

upon Penn and upon his family. The bulk of the clipping is reprinted herewith:

#### THE LIFE STORY OF WILLIAM PENN.

Albert Cook Myers, who has been in this country for some months past prosecuting enquiries and researches regarding Penn and his ancestors and descendants, has devoted a considerable time to Bristol and the West Country, and one of the most interesting of his discoveries is that William Penn, ere he sailed for America, was appointed an inspector of the Friends' "Latten Schools" in the Bristol district. Probably he secured this appointment because he had received an University training, which few members of the community of Friends, or Quakers as they were then known, at that time enjoyed. What would have happened to the future of the New World had Penn settled down to his humdrum life of teacher or inspector of schools it is perhaps idle, although it is undoubtedly interesting, to speculate.

Among other discoveries of A. C. Myers' whilst at Bristol was that of the will of the famous Admiral Sir William Penn, the father of the founder of Pennsylvania and the friend of garrulous Pepys, in which he directed that his body should be interred next to that of his mother in the beautiful church of St. Mary Redcliffe. By tradition Wm. Penn, the founder of Pennsylvania, has been regarded as the writer of the epitaph which appears above his father's tomb, but A. C. Myers, although desirous of proving or disproving this tradition, has failed to find any evidence in favor of it.

There are many picturesque stories of Penn's conduct when an undergraduate that A. C. Myers' researches have served to shatter. One of these is that Penn, after becoming a Quaker, set to work and tore the gowns off his fellow undergraduates' backs. His new biographer has also failed to find a scrap of evidence that he was "sent down" from Oxford as the penalty of becoming a Quaker. But A. C. Myers has succeeded in adducing considerable evidence that the story that Penn was not after all interred at the spot indicated at Jordans by the existing headstone is without reasonable foundation.

In an old Cautions Book in the Bodeleian Library, A. C. Myers found an entry under the date 1660: "William Penn, Gentleman Commoner, Cautions Paid," and two years later an entry of "Ten pounds cautions returned" under the same heading. Thus approximately fixing the duration as well as the date of Penn's sojourn at the University.

In his very widespread researches A. C. Myers has discovered in the collections of the Dukes of Devonshire, Portland, Buteleuch and Earls of Lonsdale and Spencer many quite forgotten and hitherto unpublished letters of the great Quaker. Included in these interesting finds were his diary entitled "My Journey on Truth's Account through Kent, Surrey, and Part of Sussex," and two letters, dated from Philadelphia, giving valuable particulars regarding the German immigration into Pennsylvania, and details concerning the foundation of the city of Philadelphia in the early part of the eighteenth century.

One fact which is not, I fancy, generally known or realized, has been established by A. C. Myers' researches, it is that William Penn spent rather less than four years altogether of his life in America, although the fruits of that short sojourn were so important and even epoch-making in their effects. Not the least interesting of A. C. Myers' many discoveries have been the itineraries and details of Penn's various journeys "On Truth's Account" both in England and on the Continent. Light will be shed upon this only partially known and neglected aspect of the "Great Quaker's" life. By his diaries and letters he substantiates a claim to be considered a great and one of the earliest missionaries. A quite romantic touch has been lent to the researches of A. C. Myers by the discovery of a chest containing the orders and decorations bestowed upon Admiral Sir William Penn by the Stuart Kings, long forgotten and unopened.

From the materials and letters—the latter upwards of one thousand in number—which A. C. Myers has been able to trace and examine, we are promised not only a deeply interesting biography, but William Penn presented in a quite new aspect from several points of view.

ATLYMER NORRIS.

### CORRESPONDENCE.

QUOTATION FROM LETTER OF WM. W. CABDRY, M. D.—"*Religious Work*—In no line of endeavor during the past twelve months has success so signally attended our work as in the religious life of the institution. An intense interest in religion is manifest among our Chinese associates. A year ago only two of the nurses were Christians,—since that time all have joined the church, except the two probationers just admitted.

Several of our coolies have become Christians. Our services are well attended and inspiring occasions. Our meeting-room is [often] overcrowded so that we are very anxious to find other accommodations for our male nurses in order that the section of this room occupied by them may be opened for the services. Frequent visits are made to one of the city prisons by Dr. Liu at the special request of the chief-of-police, and in a neighboring village meetings are held every [First-day] evening for the village people. The success of this work should be chiefly attributed to Dr. T. S. Liu."

A PERSONAL letter from Joseph J. Neave, of New South Wales, Australia, contains so much of value and interest to Friends generally that the editor feels he ought to share a portion of it with the readers of THE FRIEND.

I had some serious attacks on heart and breathing, that commenced about fifteen months ago, and for about seven months was expecting the Home Call:—since then I have slowly, but surely, regained strength, and come back to earthly matters again, so that I am better now than at any time during that period,—but rarely leave the house, as I am still subject to the attacks (frequently without apparent cause or warning), though they are much less frequent and severe, and yield readily to applied remedies. I feel reproved and instructed, for I was too much hoping and longing to go Home,—forgetting, as Montgomery puts it, that:

"Where his Spirit bids thee dwell,

There,—and there *only*,—thou art well."

And it is well to wait the Lord's time, for we cannot comprehend but in a small measure "His work,—his strange work,"—which He is carrying on in the perfecting of his redeemed children,—the answering of their prayers, in which perhaps they have a place they little suppose or understand (through long infirmity, weakness, or suffering, or trouble of various kinds) and in his purposes concerning mankind generally. His ways and works are "perfect." The question,—“Are ye able to drink of the cup that I drink of?” may have a deeper meaning than some of us have hitherto given it. The disciples little understood it, when they said so readily, “we are able,”—so, with all who have followed, probably up to the present day:—*experience*, increases our knowledge, enlarges our understanding and vision, and strengthens our faith. I am but a child in these things,—but as the veil lifts a little, or the mists of mortality clear, the vision is wonderful and glorious. Faithfulness to the “Light,” already granted, in childlike trust and obedience, is the path each individual must travel,—looking to and leaning on the Son of God, and guided by the Holy Spirit:—then,—as we are able to receive, or He sees fit to impart,—our good and his glory follow.

The people in this Commonwealth and New Zealand have probably a hard time before them, and if Satan succeeds here,—other more populous and important lands may be alike afflicted. The people have never been consulted in the matter of what is called a “Defence Act.” The military power, being filled with fear through the “dog in the manger” policy of past and present years, whereby we have wronged peoples of other nations whose skin differs in color from our own,—have thrown their net over these lands,—breaking three of the “ten commandments,” and endangering others,—enslaving our lads before their characters are formed, and wasting our revenue at the rate of £2,500,000 yearly, with a clear promise of considerable increase. Probably seventy or eighty per cent. of the lads hate it, but most submit. Large numbers are being had up for failing to drill, are fined and handed over to the Drill Sergeant. Timid, objecting parents have been frightened into submission. Hard cases exist, but no legal release is granted. Two lads who have made a clear, Christian protest and are, I humbly believe, resting on the Lord Jesus for help to stand true to Him, are sentenced, but at present left alone. Two or three Friends are expecting to be summoned for not registering their sons, as the failure is of weeks’ standing. The elections, which took place on the 31st ult., have probably caused the delay, as the candidates wanted to avoid calling attention to the matter till it was over. In New Zealand they pursued a similar course till after the election, then, till now, they enforced the Act with rigor. Many lads are suffering much in those Islands. We have no right to expect milder treatment. The Act may destroy the civil and conscientious rights of the people, and gives military tribunals absolute power, under certain circumstances. Both the Liberal and Labor parties seem to me false to their avowed principles and the interests of the people:—with few exceptions, neither party have said anything on the subject. Unfortunately the daily press, and much of the pulpit, are in favor of the Act. A few noble men have stood out firmly against it, and encounter public

scorn:—but this, as with the Lord's faithful followers in every age, is to their honor. Large numbers of ministers in the churches who feel the evil of this Act, are afraid to speak out, because their living would be endangered. A Colonel Onslow here is opposed to the compulsory clauses in the Act, and says he would not take conscripts into action. I think he is the President of the “Freedom League.” In New Zealand, and I fear it may be so here, lads, piously brought up, are losing faith in religion through the way the churches generally view the Act, and the way they are being treated. It seems to me two things are sure to follow, unless the Lord in mercy checks the folly and wickedness of this military action. He “is not mocked,” and as they sow they must expect to reap. With Socialism, as we see it, many of these lads will probably use the knowledge and skill they are now obtaining to upset right Government a few years hence. (The Jesus Christ Socialism that seeks the good of all, and the injury of none, will yet triumph, and bless the world, to his glory and the good of all nations. Already, the “dove” has brought the “olive leaf” from the Hague,—the earnest of the “New Earth” that is yet to be.) Then, as with our faithful fathers,—God will raise up among these lads faithful witnesses to his glorious and everlasting Truth, that may yet shake the lands from end to end. His power is not less, nor his hand shortened, since the days of old, and his *Light and Love* are more understood and apparent, and spread over the world,—than people realized before. We are living in very critical times, and changes take place rapidly, that were little looked for:—latterly, a decade contains as many changes as a century, when or before the Victorian era was developing. The people of God need our Saviour's exhortation (Luke xxi: 36) for, in many ways, the civilized world seems passing through a similar experience to the Jewish nation at that time. The military power is set up (as “in the plains of Dura”), and all men are bidden to bow down and worship. The settled nations are crushing their own peoples to provide the means to destroy each other, while *here* the rights of conscience are ignored, in violation of the assurance given by the Commonwealth when the States federated in 1900,—and the clear commands of Jesus Christ overridden or set aside. But this state of things is only for a time. “The expectation of the poor will not perish forever.” God's appointed and anointed King will yet reign, and his Kingdom be established the world over, in truth and righteousness. With much love to thee, and thine, and all my friends, I am thine, truly,

JOSEPH J. NEAVE.

#### SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington of the 21st ult. says: “Scores of suffragist-laden automobiles are hastening toward Washington bearing petitions to Congress for a Constitutional amendment granting universal suffrage, and by the end of this week, leaders of the National Woman Suffrage Association said to-day, these automobiles would be numbered by the hundreds.”

It was stated from Topeka, Kansas, on the 22nd ult. that about six weeks without any important rain, ending with almost two weeks of blighting temperature, have resulted in havoc to the corn crop of Kansas, which gave promise of exceeding 200,000,000 bushels. Present indications are that the State will not have half a normal crop. For two weeks the thermometer has been above the 100 degree mark every day.

According to the general manager of one of New York's department stores, the increase in weight from eleven to twenty pounds authorized by the Postmaster General for the parcel post service will be beneficial. “Under the new maximum weight,” this manager said, “much wearing apparel can be sent that could not be shipped through the mails previously. It will, of course, further develop trading with the rural districts, and enable the city merchants to supply the farmer with goods more reasonably than under the existing order.”

It was stated from Altoona, Pa., on the 22nd that farmers are having more than the usual trouble this season with pests. Destructive bugs and insects of every description are rampant and nothing escapes their ravages. The consequent losses will amount to many hundreds of dollars. R. Bruce Dunlap, county agriculturalist expert, is devoting considerable time to searching for a remedy, but admits that the most effective means of combating the pests will be the protection and the propagation of birds which devour the pests and the insects. In this class he placed Bob White first. He declares that it would be money well spent to propagate these friends of the farmers. Heretofore they have been regarded in many sections as being only worth hunting, and as a result they are rather scarce. Now they are being sought, not to be killed, but to be protected and fed in the winter months.



A recent despatch says: "Dr. Henry S. Drinker, president of the American Forestry Association and president of Lehigh University, in speaking for the association at the forestry conference here to-night, spoke of the awakening of the public to the dangers and losses from forest fires and to the need for adequate protection. He said: 'The lesson has been taken to heart by our people. No less than 34 of our 48 States have taken active practical State action in forestry. We have some 27 well organized forestry and conservation associations, and some 35 associations organized for timber protection and allied conservation purposes.'"

The Department of Agriculture at Washington, says: "Protect and encourage the meadow lark, for its principal diet consists of cotton boll and alfalfa weevils, grasshoppers and predaceous ground beetles. While the bird, it is acknowledged, does some damage to sprouting grain, its value as a destroyer of injurious insects is shown to be far greater."

Announcement has been made by Secretary of Agriculture N. B. Critchfield, at Harrisburg, Pa., of the appointment of the ten experts who are to give advice to farmers on soils and methods of farming under the terms of the North act. These experts are to cover the entire State, responding to requests for advice on problems in practical farming and aiding in agricultural development.

A despatch from Nome, Alaska, says: "Direct wireless communication between America and Asia is now an accomplished fact, the United States army signal corps, stationed here, having been in nightly communication with the Russian station at Anadyr, Siberia, 500 miles west of Nome."

It is stated that the Richards marriage law prohibits the issuance of marriage licenses to persons with transmissible diseases, to imbeciles, to epileptics, to the insane, to persons under the influence of liquor or drugs, and to males who are or have been within five years an inmate of any county asylum or home for the indigent. Physicians and social workers were greatly pleased over the fact that Governor Tener had signed the Richards marriage license bill, and looked upon the new law as a highly desirable application of the science of eugenics.

Wireless storm warnings and weather forecasts are now to be sent out about 10 o'clock each night from the great stations at Radio, Va., opposite Washington, and from Key West. The message will reach mariners all along the Atlantic coast and far out to sea so that they will be prepared in advance for the weather.

A despatch from Washington of the 23d, says: "Strong corroboration of the theory of scientists that the original American Indian came from eastern Asia and Mongolia by overflow of the original population of those regions was obtained by Dr. Ales Hrdlicka, of the Smithsonian Institution, who has recently returned from a trip of scientific exploration in Siberia and Mongolia. The particular object of this Asian mission was to search for data concerning the race which is supposed to have peopled America. He gathered extensive information and collections, from which he draws the conclusion that there exist in several places in Siberia, Mongolia and Tibet numerous remains of an ancient population which was physically identical with and in all probability gave rise to the American Indian. He found striking evidence that the theory of transmigration of the aboriginal Indian from Asia is correct, basing his belief not only on the prehistoric remains found in this little-explored region, but also on the striking resemblance of the existing race of natives to the American Indians."

It is stated from Chandler, Ariz., that the growing of Egyptian cotton has become such a great industry in Salt River Valley that a ginning plant has been purchased and will be installed at Chandler. As it grows now the long staple cotton is 94 per cent. a perfect stand, the stalks averaging two feet in height. It is said that the average production per acre is about three times greater at Chandler than elsewhere, because of the long season and abundance of water and sunshine.

To safeguard the public health against milk-borne diseases, the Board of Health of this city has adopted a new rule which will require that all milk and cream sold in this city shall be pasteurized, except that which is certified or guaranteed by authorities approved by the Board of Health. Pasteurization consists, in principle, of exposing the milk to a temperature high enough and for a period of time long enough to destroy all disease germs which contaminated milk and yet not to interfere with its quality or food value. One of the great advantages that is expected to result from the enforcement of the new rule is a further reduction in infant mortality.

FOREIGN.—In reference to the war between Bulgaria and Greece it is stated that the battles between the Bulgarian army and the Servians, Greeks and Montenegrius were desperate, with heavy losses to both sides.

It is estimated that more than 50,000 have been killed and wounded. The harvesting of crops has been restricted by the lack of men and must result in serious suffering in the camps and threatens a serious epidemic. A commission is trying to arrange peace. On the 21st it was stated the Bulgarian Cabinet formally notified the European Powers of its readiness to order the cessation of hostilities immediately if the Powers could induce Servia and Greece to take a similar course.

A despatch from Constantinople of the 17th says: "Trustworthy reports of appalling massacres and devastation by Turkish irregular troops come from districts in Thrace which the Turks are reoccupying. The Bulgarians pillaged and burned the Moslem villages and massacred their inhabitants, and now the Turks are wreaking dreadful vengeance on the Christian villages which the Bulgarians spared."

A despatch from Berlin of the 21st of Seventh Month, says: "Besides the sharp shocks of earthquake felt throughout Wurttemberg yesterday, tremors were experienced all over southern Germany. Many persons were thrown down in the streets, and hundreds ran in terror out of their houses. At Strassburg the seismic recording instruments were put out of order by the violence of the disturbance."

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 87.

Jacob R. Elfreth, Pa.; Jane D. Engle, N. J.; Addison Hutton, Pa.; Nathaniel B. Jones, N. J., \$6, for himself, Rebecca W. Jones and Jesse H. Jones; James W. Bradway, Calif.; Sarah A. Lovett, Pa.; Alice C. and Sarah H. Letehworth, N. J.; Wm. B. Moore, Pa.; Sarah R. Baker, Calif., \$6, for H. P. Rudolph, Morris Longstreth and Warner W. Cooper; Henry W. Leeds, N. J., \$8, for himself, Sarah W. Leeds, Samuel P. Leeds and Laura Moore Leeds; Wm. Evans, N. J.; Samuel Forsythe, Pa.; Jesse Negus, Agt., Ia., \$25, for himself, Peder G. Pedersen, Joseph N. Dewees, Nicholas Larson, Lars C. Hanson, L. Claudia Negus, Voorhees Industrial School, John Mather, David F. White, Jacob Cook \$1 to No. 27, Elisha J. Bye, \$4, for \$6 and \$7, and Israel S. Larson; Annie Mickle, Pa.; W. W. Dewees, Pa.; Mary P. Nicholson, Mary A. Osborne and for Hannah Frazier, Ind.; Mary W. Trimble, Pa., \$6, for herself, Robert W. Baklerston and John B. Hutchinson; J. H. De Wees, Agt., O., \$32, for Edith Smith, Lizzie M. Smith, Hanna M. Matson, Jos. P. Binns, Jonathan Binns, J. Henry Binns, Lewis Hall N. L. Hall, B. F. Starbuck, Samuel Hall, Gilbert McGrew, A. D. Hall, Lewis C. Steer, Elwood D. Whinery and Gilbert E. Thomas; W. E. Mekeel, Agt., N. Y., \$10, for H. Foster Owen, Edward Wood, Arthur H. Wood, Jesse Mekeel and Sara D. Mekeel; Samuel T. Haight, Agt., Canada, \$16, for Joseph H. Clayton, Joseph G. Pollard, George Pollard, Albert Pollard, Joshua Waring, Henry S. Moore, Catharine Hall, and Alice Treffry; Wm. Scattergood, Agt., Pa., \$10, for Lydia Embree, T. Francis Warrington, Mercy Anna Roberts, Elizabeth L. Roberts and Charles C. Roberts; Jonathan Eldridge, Pa., \$4, for vols. 86 and 87; E. G. Stands and R. K. Peckham, Ia.; Ezra C. Bell, N. J., and for Clayton H. Evans; Joseph H. Haines, N. J., \$10, for himself, M. W. and E. H. Haines, Jane E. Eves, M. Emma Allen and Annie H. Stokes; Wm. D. Smith, Agt., Ia., \$6, for Thomas Blackburn, Wilson T. Emmons and Elisha Hope; Thos. K. Wilbur, Agt., Mass., \$14, for himself, Sarah E. Mitchell, Isabel L. Gifford, Job S. Gidley, James H. Tucker, Jesse R. Tucker and Samuel S. Wilbur; Edward Lippincott, Pa., and for Thos. B. Lippincott; Sarah Hoyle, O.; Elizabeth P. Smith, Phila.; Wm. Hoyle, O.; Rachel B. Dowlin, Phila.; Thos. A. Crawford, Agt., O., \$20, for Jonathan K. Blackburn, Henrietta French, Jesse Edgerton, Chas. E. Crawford, Robert Ellyson, Edgar Warrington, Gilbert Warrington, Horace J. Edgerton, Selma Taber Miles and Abner Woolman;

Remittances received after Third-day noon will not appear in the receipts until the following week.

#### NOTICES.

DURING Seventh and Eighth Months of this year the meetings at Newton Meeting House, Camden, N. J., will be discontinued.

MEETINGS NEXT WEEK (Eighth Month 4th to 9th):

Philadelphia Quarterly Meeting, at Fourth and Arch Streets, Third-day, Eighth Month 5th, at 10 A. M.

Abington Quarterly Meeting, at Germantown, Phila., Fifth-day, Eighth Month 7th, at 10 A. M.

MONTHLY MEETINGS:—

Kennett, at Kennett Square, Pa., Third-day, Eighth Month 5th, at 10 A. M.

Chesterfield, at Trenton, N. J., Third-day, Eighth Month 5th, at 10 A. M.  
 Chester, N. J., at Moorestown, N. J., Third-day, Eighth Month 5th, at 7.30 P. M.  
 Bradford, at Coatesville, Pa., Fourth-day, Eighth Month 6th, at 10 A. M.  
 New Garden, at West Grove, Pa., Fourth-day, Eighth Month 6th, at 10 A. M.  
 Upper Springfield, at Mansfield, N. J., Fourth-day, Eighth Month 6th, at 10 A. M.  
 Haddonfield, N. J., Fourth-day, Eighth Month 6th, at 7.30 P. M.  
 Wilmington, Del., Fifth-day, Eighth Month 7th, at 10 A. M.  
 Uwehlan, at Downingtown, Pa., Fifth-day, Eighth Month 7th, at 10 A. M.  
 London Grove, Pa., Fifth-day, Eighth Month 7th, at 10 A. M.  
 Burlington, N. J., Fifth-day, Eighth Month 7th, at 10 A. M.  
 Falls, at Fullington, Pa., Fifth-day, Eighth Month 7th, at 10 A. M.

Evesham, at Mt. Laurel, N. J., Fifth-day, Eighth Month 7th, at 10 A. M.  
 Upper Evesham, at Medford, N. J., Seventh-day, Eighth Month 9th, at 10 A. M.

**DIED.**—Seventh Month 6th, 1913, ESTHER NEWLIN STOKES, daughter of Frances and Catharine W. Stokes; a member of Germantown Monthly Meeting of Friends, Pennsylvania.

—, at the residence of Benjamin H. Cope, near Mt. Pleasant, Ohio, on the morning of the seventeenth of Seventh Month, 1913, MARY B. LUPTON, wife of the late Isaac B. Lupton, in the eighty-seventh year of her age. She was a member of Short Creek Monthly Meeting of Friends.

—, Sixth Month 20, 1913, at the residence of her brother-in-law, Jesse Edgerton, Damascus, Ohio, SARAH A. GILBERT, daughter of Benjamin and Lydia Gilbert, in the eighty-fourth year of her age; a member of Salem Monthly Meeting of Friends, Ohio.

TO ADVERTISERS.—THE FRIEND is now open for selected advertisements at the following rates: One inch, 56 cents, or 4 cents a line; no insertion for less than 25 cents. Long term rates given on application.

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# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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## SOCIAL SERVICE, ITS PLACE IN THE SOCIETY OF FRIENDS.\*

This is the sixth Swarthmore Lecture delivered as a prelude to London Yearly Meeting since 1907, when the lectureship was founded by the Woodbrooke Extension Committee. In a sense the series has been an ascending one, each year's contribution coming one step nearer to a practical self-realization of the power and withal of the limitations of the Society of Friends. This word self-realization may not express the conscious purpose of the Committee in establishing the lectures, but from a point of view across the sea it has in part at least seemed to be the purpose. In any event, the strength if not the weakness of the Society has been well inventoried, and the militant forces measurably put in array for battle.

The choice of subject this year has been at least timely, and probably no Friend living is better equipped to treat of social service than Joshua Rowntree. A new call to social service has been so variously sounded of late that the demand was specially for a judicial presentation of the case from the point of view of accurate historical perspective. This form of treatment has made the lecture now under review a recital of very great interest. Indeed, the history is so well presented that it argues its own case, and we accept as true for a Christian Society what Robert Barclay wrote, "Good works come as naturally from the birth of Christ in us as heat comes from fire." It is mentioned by Joshua Rowntree that Auguste Jorns, the latest German critic of Quakerism, makes this quotation from Robert Barclay, and it may not be out of place to observe that her theses in "Studies in the Social Politics of the Quakers" is quite in line with this sentence from Barclay and with the following statement made by Joshua Rowntree in his lecture: "The early Friends worked ever from the centre of life to the circumference. Their work came out splendidly true and it was never shallow" (p. 110). Indeed, it seems only just to A. Jorns and to two other German students of Quakerism to confess that they, better perhaps than any historian of our own membership, have disclosed the real dynamic of our early history. Prof. Paul Wernle's phrasing of the subject, quoted by J. Rowntree, is in these striking

words, "There is no great work of humanity and mercy in which the Quakers have not had their share, and which finally is not rooted in that which Fox recognized as the power of the Seed of God."

An equating of this ancient phrase "the power of the Seed of God" with the modern term "social service" is actually the work that Joshua Rowntree has done so well in this lecture. The range of subjects shown by him to have been included in seventeenth and eighteenth century Quaker activity may well give pause to much of our self-gratulation as to our enlightened attainments in the present. Here are some of them: A living wage; improvement of conditions in farming, in industry, in commerce, in invention; efforts for prisoners, for the insane; various educational movements, including play grounds! Is it any wonder that a great German publicist called the Quakers "ethical Socialists?"

The method of "the power of the Seed of God" in social service—a method which makes men first and movements as a consequence of men, is put in a most amiable light by Joshua Rowntree. One paragraph from the lecture will illustrate this and serve to convey the flavor of the whole:

"The writer recalls in his school days the tall, spare figure of a venerable Friend who regularly attended Yorkshire Quarterly Meeting. It was evident that he lived in the wholesome deliberate air of the country. His Quaker garb was spotlessly neat. His face spoke of indwelling light and peace with all mankind. When words came they were few and weighty. It is told how he would drive fourteen miles to a Friends' Meeting to worship. On one such occasion he rose and said, 'God is love,' and then sat down again. It is believed no listener forgot that sermon. He and his family were known to be of the salt of the earth; but what could a plain tenant farmer accomplish in a small village aloof from the life of the world? At the time when he settled in it, several of the houses were in an unsanitary condition; the laborers had no gardens to speak of, the children had no school, but there was a public house for the parents. When at fourscore years his call came to go up higher, he left a village where every cottage was a healthy home, where all able-bodied laborers wishing for an allotment could have one. The public house had gone and a good village school had been established. For many years the schoolmistress had lived in his house. A Bible Society anniversary in his big barn was the annual festival and Eirenicon of the district. It may fairly be said that the whole neighborhood was slowly uplifted by the coming of one quiet life into its midst. When he died Dr. Vaughan preached a funeral sermon in the parish church of Doncaster on his friend, William Dent, the Quaker tenant farmer of Marr."

J. H. B.

\* Social Service, Its Place in the Society of Friends, by Joshua Rowntree. Headley Brothers, Bishopsgate, London, E. C. Price, one shilling.

To be truly happy is a question of how we begin and not of how we end, of what we want and not of what we have.—STEVENSON.

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### THE CASE OF THE MINISTERS.

There has always been to me something pathetic about clowns and jesters, but for many years I did not know why. At last I found out: it was because they were compelled to make their living by means of laughter. Now laughter is, or should be, a spontaneous, even a capricious thing. It is one of the delicious "extras" of life, it comes with an enfranchisement, momentary perhaps, but real, from the pressure of sterner realities. That this gave, free thing should be put in harness, and made to serve these sterner realities—therein lay the pathos that I had always dimly felt. From such a lot might every one I loved be delivered! Let them work hard—break stone, dig ditches, what you will—but let their laughter be unenforced.

Such is still my prayer, but it has enlarged its scope. For I now see that there are other things which should be left free. Laughter, let us say, is the gleam of sunlight over life. By all means let us not try to turn it into "power." But there are other gleams: the moonlight of poetry, the white light of religious experience, the radiance of love. And in my prayer I include all these.

It is no needless prayer. Thousands and thousands of men are suffering to-day, perhaps without knowing it, because the prayer has in their cases not been answered, because they are compelled, in the pursuit of their livelihood, to exploit some one of these.

I am thinking particularly of the clergy. They have come to seem to me even more to be pitied than the clowns. Laughter, indeed, is precious, but that which our ministers are required to put in harness is even more precious: it is the impulses and experiences of the religious life.

In all the discussion about the ministry and the church which is now so rife, no one seems to have a word of pity for the men who are being forced continually to do the impossible, the unthinkable thing, namely, to exploit their own spiritual nature in the earning of their daily bread. Some discipline is doubtless good for us. To be compelled to chop wood when one is weary, to keep books when one loathes accounts, to sit behind a desk or teach spelling when one longs to go fishing, these things may be good for one's moral fibre, or again they may not. But to be compelled by one's "job" to "make a prayer" when one does not feel prayerful, to be obliged to talk about spiritual realities which are at the moment, or perhaps usually, not felt as realities at all—this can never be good for the moral fibre; it must be disintegrating to it. This is not discipline, but the most disastrous form of slavery. It is a slavery that demoralizes sometimes past hope of recovery, for it strikes at the foundation of character: spiritual honesty.

There is one thing to which, even more than to life, liberty and the pursuit of happiness, every one has a right, and that is, the possession of his own depths of selfhood. There is in all of us a hidden life, often unacknowledged, usually unexpressed, which is sacred. With most of us it is protected from violation by all the bars of reserve. Not so with the ministry! With them the bolts are shot back at the stroke of an hour, or there are no bolts, and the latchstring is out for every passer-by to pull. Their religious life, their deepest convictions, their profoundest visions, these are, to put it most crudely, their stock in trade, their business capital. That which with most of us forms the background of life, with ministers constitutes the foreground. It is this that makes the anomaly, the preposterous anomaly, of their position. It is useless to declare that they have private rights like other men. Practically they have not. Even theoretically they scarcely have. What is the good of talking about private rights when a man is liable at any minute to such demands as these: pray with me, talk to me about God, make an emotionally satisfying address over the coffin of my dead mother.

Contrast the conditions under which men work in the other professions. The lawyer, through years of training, to which he brings some natural aptitude, makes himself master of certain branches of the law. In these he is more or less of an

expert, and he earns his living by a combination of honesty, industry and skill in applying his expert knowledge. All this he can do, and still preserve that sacred something we have called selfhood.

With the physician it is the same: he has the aptitude, he equips himself with the knowledge and the skill. He offers these to society, and society gladly avails itself of them. In both professions, to be sure, the self behind the day's work is what gives the day's work its final value, but it is always *behind* the work. It is not served up as the very work itself. These men may have sympathy, inspiration, reverence, faith, love. They must have them, in some degree, but they are forces that underlie and compel.

The case of the minister may, indeed, be stated so as to make it seem parallel. He too, starting with some natural aptitude, spends years acquiring knowledge and skill. He masters ecclesiastical history, he delves in theology, he studies church government, he practices oratory. Along these lines he too becomes to some extent an expert.

This sounds well, but it will not bear scrutiny. For, whereas the expert equipment of the lawyer or the doctor is what gives him his value and ensures his measure of success, the minister's expert equipment, except perhaps his training in oratory, and this only in a minor degree, has very little to do with his value or success. What we want in a lawyer is mastery of the law, what we want in a physician is mastery of the conditions of health, but what we want in a minister is not mastery of church history, theology, church government, or even oratory. The thing we really demand of him is the possession of a vivid religious life and the power to make "telling" use of it so that it gets a real grip on the spiritual lives of others. Without this the rest of his equipment is useless. With this, the rest may be dispensed with.

That is, his sympathy, inspiration, reverence, faith, and love, instead of being the underlying forces of his nature, must be kept on top all the time, ready to pass out to people at a moment's notice. At certain hours of the week the minister must summon from his hiding-place the spirit of prayer, he must literally exploit it for the edification of three hundred or five hundred or a thousand listeners. At certain other hours he must call forth his most solemn convictions about life and death, and exploit them in the same way. And at uncertain times, at any and every time, week in and week out, he must have his personality ready to deliver when called for.

Is this fair? Can we wonder that the weakness of the ministry is along the line of hypocrisy, of the over-facile in expression, of the cheaply ready in sympathy? that ministers sometimes develop a professional manner as marked as the professionally sympathetic manner of the undertaker? Is it surprising that in self-defense they should build up for themselves an armor, not of obvious reserve, but of glib expressiveness which meets the same end? If they were always really turning themselves inside out, as they are nominally supposed to do, there would be nothing left of them, they would be worn to a frazzle in three months. Some there are who really do this, and these are usually indeed worn to a frazzle. Or, to use the conventional term, they "break down." Most of them do not do it, and they survive, but ideals suffer.

There is something wrong. It is the wrong of professionalizing what ought to be left free. We see this quickly enough in other cases: poetry is a lovely thing, but so soon as it becomes professionalized, it is in danger. Personal charm is an adorable thing, but when the actor makes it a daily offering to an expectant public its finer bloom is too apt to vanish. Love and friendship are the greatest things in the world, but when they are habitually exploited, they lose part if not all of their greatness. The court favorite, paid for his devotion, the lover or the mistress, paid for their favors, compelled to render them without regard to the spontaneous impulse behind them, these are in danger of falling very far short of greatness. Perhaps Tolstoi was right, and every man should have some tangible work to do, not perhaps with his hands alone, but using his whole practical equipment of skill, knowledge and

aptitude, and allowing for an overflow of energy which should follow whatever channels it found open, without being forced into pipes, to turn wheels and push pistons.

Such, indeed, was to some extent the life of the monks of old. They worked their gardens, they nursed the sick, they made medicines, they taught, they printed books; and these activities formed as large a part of their lives as their daily office, often a larger part. But back of all this, the daily round of tangible duties, lived the ardors of conviction and faith, flashing through sometimes in a radiance of inspiration, oftener perhaps smouldering unrecognized in the depths of an unchallenged and unexploited reserve.

This was a healthy life. And there are some ministers to-day whose lives are much like this. There might be more. For there is enough practical work waiting to be done to keep all the ministers busy, if they never again made a reluctant prayer or delivered an enforced sermon. There are many people who think that an institutional church and a liturgical service is the ideal for the future. But there are many also who deny this. And meanwhile, the public accepts, and demands, this living sacrifice of its ministry. It is imposing a compulsion which cannot help sapping some of the honesty, the vitality, the spontaneity, that are our most precious possessions.

For "THE FRIEND."

#### FIVE IMPORTANT RENDERINGS OF VERSES AS ADOPTED BY THE AMERICAN REVISION COMMITTEE, A. D. 1900.

H. R. WANSEY.

1. Luke xi: 41.—"But give for alms those things which are within; and behold all things are clean unto you." By looking at the context of this verse we see that our Lord had been rebuking the Pharisees for paying more attention to outer than to inner cleanliness (verses 39 and 40); and He proclaims their foolishness and their impending calamity for thinking more about tithes in money than the inner tithes of justice and the love of God (verse 42).

2. Luke v: 36.—"No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old." The context shows that our Lord was defending his own ways against those of John the Baptist, and the inference can be drawn that John's water baptism does not agree with the establishment of Christ's wholly spiritual kingdom.

3. Luke xviii: 16.—"Suffer little children to come unto Me, and forbid them not: for to such belongeth the Kingdom of God." Then, little children with their joy and happiness, their innocence and humility, their trustfulness and freedom from care, etc., are already within the Kingdom.

4. John iii: 15.—"Whosoever believeth, may in Him have eternal life." All those who believe—not only in Him but "into Him," as it is in the Greek text—that is, all those who so believe in Christ that they live in the Spirit of Christ, have eternal life.

5. 1 John v: 12.—"He that hath the Son hath the life: he that hath not the Son of God hath not the life." Note the difference between "life" and "the life." The life that is life indeed—the "life more abundant"—is the life of the man of God where Christ reigns supreme.

NIKKO, Japan.

A MORNING RESOLVE.—I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—JOHN H. VINCENT.

For "THE FRIEND."

#### THE INWARDNESS OF CHRISTIANITY.

MAX I. REICH.

When the message of the early Quakers concerning the inwardness of Christianity is preached to-day, it is often met with the criticism in certain circles that such preaching leads to morbid introspection. I have had quoted to me as a good motto the words: "If you would be miserable, look within; if you would be happy, look to Jesus." And yet our early Friends, and for that matter the dear old saints of former generations generally, whether known as Quakers or not, delighted to speak of their "turning inwards towards the Lord." That which transformed and lit up with increasing brightness the life of "the long mournful Isaac Pennington" was his finding within what he had long sought in vain without. This had been the confession long before of such an one as the great Augustine of Hippo, as it afterwards became the watchword of such an one as the evangelical mystic, Gerhardt Terstegen of Germany. The Quaker, the Catholic and the Calvinist, thus unite their testimony that within must be known the Kingdom of God, within the fountain of living water, within Christ must be formed, or else the profession of Christianity is a sham, a form of godliness with the denial of its power, a shell without the kernel.

It is admitted that turning within first produces misery. But it is a wholesome experience. It is the light within that reveals the corruption. It is because many desire a short cut to peace and assurance that they turn away from this self-discovery with its attending distress, and comfort themselves with texts and promises which have not been applied to them by the Divine Spirit. Thus a false conversion results. The religious life is built up on a sandy bottom. "Repentance towards God and faith towards our Lord Jesus Christ" cannot be divorced to-day any more than formerly—neither one without the other.

The preaching of the early Quakers was as a two-edged sword against the profession of their day, and is not the selfsame profession under new names still with us? The new birth alone can give spiritual vision; and yet many imagine that the mind of man, if only sufficiently trained, is capable of itself of apprehending the Kingdom of God! The wise and prudent still miss what is revealed inwardly to babes who welcome the Divine approach, who are tender towards the tender visitations of the Spirit, who seek after and abide under that overshadowing which forms Christ within, the only righteousness, sanctification and redemption of his people.

To seek an inward experience of the grace and power of God, to have made good *in* us what Christ, by his work without us in the days of his flesh, has secured for us, will not produce introspection. Said a servant of Christ to a troubled seeker: "Fix not thine eyes on thy corruptions, but on the light which shews thee thy corruptions." "The inward light" is not the natural reason, noble gift of God though it be, but Christ by the light of this Spirit shining in the darkness of human ignorance and sin, to reveal not only the evil, but also his saving power to deliver from the evil. And blessed are they who in our generation, as others have in generations past, so come to this light as to believe in it, and to become children of it, bringing forth the fruit thereof.

INSTEAD of pleading what he had done for God, David's only thought of help was in what God had done for him. The multitude of past favors which are ours, are the ground upon which we may hope for further grace in time of need. While we must always say it with feelings of deepest humility, yet we can say it truthfully: God has purchased us at a tremendous price, and we are precious in his eyes. This very fact assures us that having brought us thus far, He will not abandon us now. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."

"TWO MEN WENT UP TO PRAY."

"Two men went up to pray." Each thought himself sincere,  
As to the temple gates his eager steps drew near,  
Both felt the need of prayer, and in the faith of each  
God's temple was the place his mercy to beseech.

"Two men went up to pray." In confidence came one,  
His hopes dependent on the god that he had done.  
So full of "merit" he! Superior to the throng  
Of sinful folk who did not to his class belong!

His prayer was a boast. His spirit felt no need  
Of sin's forgiveness, and for mercy did not plead.  
To hear his impious chatter one might think his God  
Was ingrate debtor to this creature of the clod.

The other looked not up. He feared the just behest  
Of him whose law he had transgressed. He beat his breast;  
For, like a true physician, he discerned the smart  
Of sin and guilt to deeply lie within his heart.

His cry "Be merciful!" disclosed his deepest mood:  
He trusted in the altar, and his cleansing blood.  
For not by works that we may do, but in the cross  
Do we find mercy, and are saved from final loss.

This man, and not the other, from that sacred place  
Went down, set right with God,—a child of sovereign grace.  
So may we find an answer to our heart-felt cry,  
If on the merits of Christ Jesus we rely.

—GEORGE WHITMAN, in *Baptist Commonwealth*.

HISTORY OF OHIO YEARLY MEETING.\*

ROBERT H. SMITH.

The greatest individual sacrifices made, the most impressive forms of heroism witnessed, have been for the attainment of a freedom of conscience, a simple form of worship, a purity of devotion. Since the day Paul wrote, "I perceive in all things ye are too superstitious," has the Christian world been struggling away from superstition and error, to a purer light of truth. In these efforts for better conditions, the Society of Friends has had no inconsiderable part. Many of the things it has advocated, and for which its members have conscientiously suffered, are now recognized by thoughtful people at large as the real truth. This to us is cause for devout thankfulness, because the world is the richer, because it is an encouragement to us to value the privileges purchased by our fathers: to fulfil the duties called for at our hands.

Perhaps two of our fundamentals not so generally recognized as others are, a silent, inward worship, a Divinely ordered ministry. Prizing these as Friends have and do prize them, the establishment of meetings for their exercise would seem a necessity. So wherever we would find a friendly settlement we would expect to find provision for carrying out convictions in the manner of devotion. When the early pioneers poured over the Alleghenies to the westward, one of the first concerns was to provide a place of worship. Considering surrounding conditions, from Jonathan Taylor's log in the forest, to the cabin, then the brick meeting-house, the steps were comparatively short. For a number of years following 1800 came a tide of immigration from New Jersey, Maryland, Virginia, North Carolina and Pennsylvania, many of them Friends, some to find new homes in the wilderness, others primarily to escape the associations of slavery; withal carrying a fidelity to conviction of right, an element of religious fervor, that had much to do in shaping the thought and action of the communities settled. One of these was Mt. Pleasant, afterward famous for temperance and anti-slavery movements, and a fitting place around which religious activity should center. As members became numerous, smaller meetings well established in this vast western territory, the Friends felt the need of a superior meeting nearer than across the mountains to Baltimore; so we find them petitioning for a Yearly Meeting in Ohio. This same year, 1812, many Friends from Philadelphia and Virginia were present at Baltimore

Yearly Meeting, and it was decided that the "Quarterly Meetings west of the mountains might convene at Short Creek in the capacity of a Yearly Meeting."

In accordance with this we find the records beginning: "At Ohio Yearly Meeting, for the State of Ohio, Indiana Territory and adjacent parts of Pennsylvania and Virginia, held at Short Creek, the 14th of 8th month, 1813."

Five Quarterly Meetings were represented — Redstone, Short Creek, Salem, Miami and West Branch. The names of representatives at that time may sound familiar to some of our older people: Jonathan Taylor, Horton Howard, James Raley, Joshua Cope, William Hodgins, John Street, Benjamin Vail, Benjamin Ladd are frequently mentioned.

At this first meeting a committee was named to endeavor to provide a suitable house for the future use of the meeting. This committee went forward with their work to the extent that it was definitely decided the next year to build a "Yearly Meeting-house," sixty by ninety-two feet, the estimated cost being \$8,500. The novel way of raising this money gives us some idea of the number of members, each meeting paying by the number of families. Redstone, 181 families, each family to pay \$8.00; Short Creek, 410 families, each family to pay \$7.00; Salem, 202 families, each family to pay \$6.00; Miami, 352 families, each family to pay \$3.00; West Branch, 458 families, each family to pay \$3.00, making the \$8,500 supposed to be required. Next year, however, the usual story came to hand that an additional \$2,500 would be needed to complete the building. This amount was to be raised by voluntary subscription. The greater part of the total was paid and the work advanced so the meeting could convene at Mt. Pleasant in 1815. How well the building was done is shown by the now ancient landmark, still standing, rounding out its century. Could it re-echo all that has passed within, what thoughts, what sermons, what prayers, what tears,—resolves and re-resolves for future years would be revealed. As another has said.—

"If these walls could speak through the cobwebs and mystery

That hang them about; and tell us their history

Written or unwritten, yet known to be,

What panorama of pictures we'd see."

But all this has passed beyond our view, and we shall now turn to some historical incidents connected with the Yearly Meeting. At the first meeting at Short Creek, because of Friends' sufferings on account of some of their testimonies, steps were taken for the organization of a Meeting for Sufferings, just what testimonies were alluded to is not stated. While supposed to represent the superior meeting at any time occasion may require, perhaps the duties implied by the name were most urgent, in endeavors to assist and relieve members during the civil war.

During the earlier years of Ohio Yearly Meeting two subjects to which reference was frequently made were the use of spirituous liquors and slavery, as also at different times protests against capital punishment. The condition of the Indians also claimed attention. A farm for their benefit being operated at Wapohoneta until the tribes under care were removed west of the Mississippi in 1833. Some of the speeches of the chiefs made at conferences between them and the Indian Committee kept under appointment by the meeting, are interesting examples of good English, as also apt illustrations of existing conditions. About 1820 we find a message addressed to President Monroe protesting against the furnishing of liquor to the Indians. Prior to this a committee had been appointed to discourage the use of liquors by our members, especially at harvest time and on public occasions. Yearly reports indicated improvement in conditions, until the unnecessary use of spirituous liquors among our members became a rare occurrence; perhaps from 1840 to 1845 witnessed the last public use.

Aside from the part individual members may have taken in anti-slavery agitation from about 1820 forward, the sentiment of the meeting was very pronounced against negro

\* A paper read at the recent anniversary at Mt. Pleasant, Ohio.

bondage, minutes on the subject being quite frequent and the concern unabated until the final emancipation. Thereafter the freedmen claimed much attention, appropriations being sometimes made for their help. At one time \$400 was sent to North Carolina for Friends to use in aiding free colored people.

Following the division which occurred in 1828, near fifty pages of our minutes are devoted to giving the cause of the division, and explaining many points of doctrine—parts of it very interesting to some of us two generations removed, as also a much briefer record following the separation of '54. These may also be instructive, as showing how effect follows cause, as also teaching lessons for the present from the history of the past.

Reference was made to the establishment of schools as early as 1814, but much more definite action was taken in 1830, by naming a committee to inspect the condition of schools the children were attending, with encouragement to provide schools of our own. Monthly Meetings were also advised to appoint committees to have care of schools, not only school work, but to look after the behavior of the children, when outside at playtime, indicating extraordinary care or extraordinary children! Next year the committee reported some schoolhouses built and schools established.

A committee to encourage the use of the Scriptures, and see that each family was supplied with a copy, reported next year, 1832, the "lamentable fact" that some families were found to be destitute of legible copies. From this time forward more attention was given to this subject, and to supplying books through a book committee.

During these years the frequent visits of English Friends, and correspondence with London, were important features continued until the division of '54. This with that of 1828 and setting off Indiana from Ohio Yearly Meeting in 1830, were the three important changes and reductions in our membership. It has been said by some that one of our most interesting periods was for a few years prior to removal to Stillwater, partly perhaps because many of our members most vividly recall happenings of this period in connection with Mt. Pleasant.

During the years from '61 to '65 the exercise of the meeting in regard to the trials of its members in upholding our testimony against military service was a notable feature. We of this generation know comparatively little of these things. But there are occasional murmurings which lead us to reflect that either through military requirement or religious intolerance, we might be aroused from our sense of security to a time of testing of the reality of our faith.

In 1877 it was decided that the time had now come to change the place of holding the Yearly Meeting to Stillwater, and a committee appointed to have a suitable house erected for the next year. Not without some misgivings, some tears of regret, were many old associations severed, yet time has proven the wisdom of the move.

In sketching our records the writer has been particularly impressed with the ready response of the membership to the advice of the Yearly Meeting and not only the interest, but manifestly the deep concern of our fathers in the line of apprehended duty. "They rest from their labors and their works do follow them."

\* Perhaps we have a work. Perhaps the mission is not ended. Perhaps there is still place for a conservative Friend, a conservative body. We believe so, distinctively so.

"There are those who take note our numbers are small,

New Gibbons who write our decline and our fall.

But the "Lord of the seed field" takes care of his own,

And the world shall yet reap what our sowers have sown."

More to us than our professions, our gifts, or our inheritance, is it that our impressions of duty are ripened into convictions, and those convictions heeded; even if it cause "weeping for a season, joy cometh in the morning."

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### THE MESSAGE OF QUAKERISM.

There comes a time in our human lives when, in some measure, we begin to feel the solemn responsibility of life; and the desire stirs within us to put away childish things, to take a place in all seriousness amid the workers in the world, to do something for the betterment of our fellow-men. Whether this condition is first experienced in early years or not until later, it marks a critical stage in the earthly pilgrimage; and upon reaching it, it is of vital importance where we look for counsel—whether the attention is directed outwardly to man for leading and direction, or inwardly to a greater than man; for there is needed now, both for our own welfare and that of those whom we would benefit, the teaching of One, who knowing the secrets of every heart, can speak with certainty to its needs. Is such instruction within the ability of man to give? Is there not, indeed, great danger lest men, through ignorance of the true condition of the seeking soul, or perhaps from a well-meant zeal to utilize a willing hand, may hurry it unconsciously into activities before its time and beyond its strength, so stunting its growth? An eagerness to work for the spread of righteousness in the earth is a good motive, but it may well be questioned if it is ever in itself a sufficient qualification for labor. "I began to see," says John Churchman, humiliated because of some over-zealousness of his youth, "there was a difference between seeing what was to be done, and being bidden to do the thing shown; besides this I had to consider there [is] a time to bud, a time to blossom, a time for fruit to set and appear, and a time for it to ripen."

The earth is not man's but the Lord's. To the fields white unto harvest, it is the Lord's prerogative to send the needed laborers. Grave is the responsibility, therefore, alike of them who, being called, hold back, and of them who, taking the need or some earthly motive for a call, go unbidden of the Lord of the harvest. He it is that ruleth in the kingdom of men; He alone is Lord; beside Him there is no Saviour. To man there would seem to be the choice of but one of two positions as regards Him. Either he must resign all to the disposition of his Lord, that whatsoever he does may be in harmony with the Divine will, and himself a willing instrument in the Divine hand; or, failing that, he becomes, by following the leadings of his own imagination (however high his motive), as an undisciplined and self-willed workman, wasting his own energies and by his waywardness impeding the labor of others.

"We are nothing, Christ is all," has ever been a watchword with the devoted followers of the Lamb of God. But this sense of nothingness is not a thing to be assumed at will; it is attained only by a daily death—by a patient submission to that thorough purging of the heart, that burning up of the chaff with unquenchable fire, which marks the essential baptism of our Lord and Saviour Jesus Christ. "Who may abide the day of his coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver." In those who wait for and give themselves up to this heavenly work, mortality becomes "swallowed up of life," and Christ the Lord becomes all in all. Not in name merely, but in truth, He is their life, their righteousness. Abiding in Him, as branches in the Vine, they wait to know his will declared in them, and what they do is done in that power fresh from the spring of his Divine life. Their works, then, are not their own, but his wrought through them. Such may say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself self for me."

Certain of the people coming unto our Saviour, inquired of Him, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on Him whom He hath sent." Now a true belief in Him implies such a trust in Him, such a confi-

dence in his authority, that our wills are given up to Him, our lives are surrendered into his keeping, our supreme care is to do his bidding. "Every such believer," says William Penn, "becomes an Enoch translated; that is, changed from the fashion of this world, the earthly image, the corrupt nature; and is renewed in the likeness of the Son of God." Such a faith [and nothing short of it is a *saving* faith] is the gift of God; its elements are by the revelation of the Father. "Who say ye that I [the Son of Man] am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "No man can come unto me," again He declared, "except the Father which hath sent me, draw him." "Though I read the Scriptures that spake of Christ and of God," says George Fox, "I knew Him not but by revelation; as He who hath the key did open, and as the Father of life drew me to his Son by his Spirit."

There is abroad to-day in more than one branch of this scattered society, a spirit of inquiry as to the manner in which the spiritual life of its members may best be stirred up, developed and directed. In its fundamental aspect, is there not, after all, but one way? Who is He that hath said, "I am the resurrection and the life;" "I am the bread of life;" "I am the way, the truth, and the life;" "he that believeth on me hath everlasting life;" "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." To know Him—there is the essential thing; it is something infinitely more than to know of Him—than to be thinking of Him to-day and to be off in the world to-morrow. There is need for each of us of that same process of humiliation, that same fiery trial that Job was obliged to submit to before he realized his condition and in contrition of spirit could say, "I have heard of thee by the hearing of the ear; but now mine eyes see thee. Wherefore I abhor myself, and repent in dust and ashes." Not by works first, but by submission; not by activity first, but by passivity; not by the encouragement of the first nature, but by its death, that being dead we may be made alive in Christ—is not this the Gospel order? Is the work such as may be accomplished in a day, or that one man may do for another?

Here, it seems to the writer, lay the strength of primitive Quakerism, and here lies the possibility of the continuance of Quakerism to-day—namely, a practical faith in the headship of Christ over his Church, so great that no earthly consideration, no love of ease or false peace, no ridicule of men, can shake it. He, the Alpha and the Omega, the beginning and the end, the author of our faith and its finisher, must be the constant spring of our activities, or we fall away into the world. How like a trumpet call is the first Quaker's declaration of his mission: "When the Lord God and his Son Jesus Christ sent me forth into the world to preach his everlasting Gospel and Kingdom, I was glad that I was commanded to turn people to that inward light, spirit and grace, by which all might know their salvation and way to God; even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any. But with and by this Divine power and spirit of God and the light of Jesus, I was to bring people off from all their own ways to Christ, the new and living way; from their churches which men had made and gathered, to the Church in God, the general assembly written in heaven which Christ is the head of; and off from the world's teachers made by men, to learn of Christ, who is the way, the truth and the life, of whom the Father saith, 'Thou my beloved Son, hear ye Him;' and off from all the world's worshipers, to know the Spirit of Truth in the inward part; and to be led thereby, that in it they might worship the Father of Spirits . . . ; which spirit they that worshipped not in, knew not what they worshipped. I was to bring people off from all the world's religions, which are vain, that they might know the pure religion, might visit the fatherless, the widows, and the strangers, and keep themselves from the spots of the world; then there would not be

so many beggars, the sight of whom often grieved my heart, as it denoted so much hard-heartedness amongst those that professed the name of Christ. I was to bring them off from all the world's fellowships, prayings and singings, which stood in forms without power, that their fellowship might be in the Holy Ghost, the eternal Spirit of God; that they might pray in the Holy Ghost, sing in the Spirit and with the grace that comes by Jesus; making melody in their hearts to the Lord, who hath sent his beloved Son to be their Saviour, caused his Heavenly sun to shine upon all the world, and through them all; and his heavenly rain to fall upon the just and the unjust (as his outward rain doth fall and his outward sun doth shine on all) which is God's unspeakable love to all."

Have conditions so changed that the message of Quakerism should be another thing to-day than that which it was in that early time? Surely not. The trials of the human soul are not essentially different from one age to another; and the heart is still the seat of that holy warfare which is accomplished with weapons that are not carnal. The Truth, in its very nature, is ever the same, however men's appreciation of it may ebb and flow; and the Gospel of Christ is an everlasting Gospel—forever remaining to be "the power of God unto salvation to every one that believeth."

#### A NEGLECTED TREASURE.

The newspapers recently told the story of a man in New Jersey who was about to move to the West, and was undecided what to do with a large Bible he had inherited from an aunt. For the first time in thirty-five years he opened the brass clasps, and found within nearly three thousand pieces of paper money, ranging in value from ten cents to ten dollars. The smaller bills were of the old fractional currency common during the war and for a number of years afterwards, some of which may command a premium. The total amount of the money was \$4,807, and it had lain idle for thirty-five years since the aunt, dying, left her Bible to this nephew. Of this incident, *The Advance* of Chicago says:

A number of similar incidents have occurred from time to time, and they point their own moral. Not only was the use of the money lost to the man who had inherited it, but the principal might easily have been lost to him, either through continued neglect till he had died and left it to another, or by careless disposition of the book without examination. Yet this may not have been the greatest loss which the owner sustained or risked in the neglect of the Book. For within it are treasures of a rich legacy from the past, far too valuable to ignore.

Evidences are not lacking that popular ignorance of the Bible exists, and that to an extent wholly unjustifiable, even from a literary point of view. Young people mistake who assume that a knowledge of Norse legends and Greek mythology is superior as a mark of culture to the fine old narratives in the earlier books of the Bible, or that the history of Rome is more significant than that of Israel in its influence upon modern life, or that nobler works of biography are to be found than the lives of the men of the Bible.

Indeed, so interwoven are all branches of human knowledge with topics directly derived from Biblical knowledge and allusions, that a knowledge of the Bible stands at the front as a means of culture, and those who neglect it, do so to their harm.

But this is not the greatest loss in the neglect of the Bible. For the highest things in life are the things of the spirit. "The things which are not seen are eternal." To these, the deepest aspirations and hopes of human life, the Bible ministers as no other book. Let then the parable of the lost treasure hidden between the leaves of the brass-bound legacy preach its own little sermon of warning against the neglect of something still more precious in the Bible itself.—*The Presbyterian*.

\*George Fox's Journal.



## IN THE CROSS OF CHRIST I GLORY.

In the Cross of Christ I glory;  
Towering o'er the wrecks of time,  
All the light of sacred story  
Gathers round its head sublime.

When the woes of life o'ertake me,  
Hopes deceive and fears annoy,  
Never shall the Cross forsake me;  
Lo! it glows with peace and joy.

When the sun of bliss is beaming  
Light and love upon my way,  
From the Cross the radiance streaming  
Adds new lustre to the day.

Bane and blessing, pain and pleasure,  
By the Cross are sanctified;  
Peace is there, that knows no measure,  
Joys that through all time abide.

In the Cross of Christ I glory;  
Towering o'er the wrecks of time,  
All the light of sacred story  
Gathers round its head sublime.

—SIR JOHN BOWRING.

## TAKE THESE THINGS HENCE.

(John ii: 16.)

A recent number of *The Record of Christian Work* makes the following astounding statement:

There are various paragraphs in the report of the Social Service Committee of the Men and Religion Forward Movement which read like a bad joke. We are told that "the theatre has been a religious institution during most of the world's history," and that it is the "daughter of the Church." The Y. M. C. A. is asked to arrange dancing gatherings in its buildings. It is urged that the churches see to it that their young men are provided with pool tables, which, with other amusements, "would tend to make the work of garnering a harvest of souls saved, much easier, all of which would redound to the glory of God and make the establishment of that Kingdom here on earth which Jesus came to do (!) the nearer at hand." Not a word of Scripture is to be found from end to end of the seventy-five pages, but space is given to various quotations from the *Zend Avesta*, the sacred book of the Persian sun worshippers. We are informed, for example, "that the riches of Vohu-manu shall be given to him who works in this world for Mazda."

All this is suggestive of the conventional social talker, the young man with the mildew of college education not yet rubbed off.

Truly, it would seem that the scourge of small cords was imperatively needed to meet the conditions named in the preceding paragraph. It is almost incredible that any voice would be raised to advocate the views therein set forth. Yet nevertheless such is the fact.

To learn that the theatre has been a religious institution, during most of the world's history, and also that it is a daughter of the Church, is news indeed. It has been said there is Scripture for almost everything. Perhaps these pious advocates of the stage fall back upon Paul's experience at Ephesus, when his companions were rushed into the theatre, and Paul essayed to flog them, but his friends persuaded him from so doing.

Our modern Pauls, however, are no longer prevented from frequenting the theatre, but, rather, encouraged to patronize it. Verily, time works wonders.

If the Men and Religion Forward Movement really approves of the stage, the sooner it disbands, the better.

Those who are promoting this scheme must certainly know that there was never a time when the forces of evil were so rampant as now, when godly men and women mourn and sigh for the abominations they cannot prevent; when worldliness, high living, extravagance, luxury, sensuousness, lavish display of dress and jewelry, divorces and the gilded sin of immorality, were so prevalent as at the present day; when these all permeate society; when too many who have named the name of Christ partake of these; when church discipline, if attempted to be enforced, is absolutely defied and set at naught; when too many churches are so leavened with these conditions that the

dividing line between them and the world is scarcely perceptible.

Of all forms of worldliness, there is nothing so fascinating and bewitching as the stage. To connect the stage with our holy religion is profanation indeed, and those who attempt this show an appalling degree of spiritual obtuseness.

How any one can reconcile the teachings of the New Testament, which enjoins a renunciation of the world, the flesh and the devil, a daily cross bearing, a faithful following of our Lord and Saviour, Jesus Christ; a lowly, consecrated, sanctified life; an avoidance of everything that would bring disgrace upon the Gospel of Him whose blood stained the cross of Calvary; a rejection of all things hurtful to the soul—with the theatre, its associations, its demoralizing influence, its delineations of the vulgar, the vile, the sensuous, it is impossible to conceive.

Some, who do not frequent the theatre, patronize the opera, which is simply an adjunct of the former.

And can a good word be spoken for the opera? which is the place of the most lavish display of jewelry and gorgeous apparel, and where, in these respects, the greatest rivalry is shown, each one trying to outvie the other. And yet, thousands who have confessed Christ before the world, and consider themselves consistent church members, have watched most eagerly the sacrilegious, licentious performance of "Salome."

As for the scandalous lives of too many actors and actresses, who are flaunting themselves before the public (only too eager to behold them), let a covering be placed over them, after the manner of Noah's sons, lest modesty and decency should be shocked at their conduct.

If the Men and Religion Forward Movement be joined to this most unholy alliance, let them pause and consider the great injury they are doing to the cause they profess to further. If such is really the case, then let all piously disposed persons, and these yet seven thousand who have not bowed the knee to Baal, shun this movement altogether. Let them refuse to countenance it. Let them take no part in their proceedings, or contribute to their coffers. Let the churches give them the cold shoulder, and refuse their sanctuaries for their meetings.

This may be thought too drastic and radical, and the disease not warranting such heroic surgery; but, nevertheless, it is the teaching and requirement of the Gospel to have no fellowship with the unfruitful works of darkness, or invoke Satan's aid in furthering the Lord's work.

As for the Y. M. C. A., it is as great a sinner as the Men and Religion Forward Movement. "Dancing Galleries," and "Pool Tables!" Who would ever have thought that these abominations would find a place in a professedly religious institution? Or, if not actually there, their presence desired? Will the officials of this much-vaunted institution fall back upon David dancing before the ark, and thereby justify dancing for their members? Can they consistently leave a "pool" table, and, in a reverent frame of mind, attend the table of the Lord?

Recently, the writer of this article, on reading the announcement of a well-known Y. M. C. A., saw "boxing" and "fencing" amongst its attractions. Have they perverted and twisted St. Paul's declaration, "So fight I, not as one who beatech the air?" Would the great apostle, if here, sanction such exhibitions? Nay, verily.

Now, let all spiritually-minded persons, as well as all churches, who still believe in an old-fashioned Gospel, that enjoins a consistent, self-denying life, a renunciation of the world, its customs and maxims, an avoidance of all evil and immoral associations, refuse the right hand of fellowship in every way whatever to these, and all similar movements, which cast a slur and disgrace upon our blood-bought and holy religion.

The time will come when the *Zend Avesta*, the sacred book of the sun worshippers, will be relegated to the limbo of all other false faiths, and the everlasting Gospel of a once crucified Saviour will go onward, conquering and to conquer, illuminating the dark places of the earth, turning the disobedient to the wisdom of the just; proving its Divine authority in saving souls,

in healing the broken hearted, drying mourners' tears, disarming death, robbing the grave of its terrors, and brightening the darkest dispensations of life, sweetening the waters of our Marahs, and peacefully resting his pilgrim children in the shades of Elm's palms; and all this, and much more, of which the half can never be told, without the aid of the wretched, worldly, dishonoring expedients now alas! used and advocated by those who should know better.—JUNUS, in *Episcopal Recorder*.

#### BLIGHT-KILLED CHESTNUT CAN BE USED.

The inroads of the chestnut bark disease, or chestnut blight, on the chestnut trees of New England and the Middle Atlantic States is resulting in the death of a great deal of chestnut timber. Officials of the U. S. Department of Agriculture recommend, to prevent the spread of the disease, that shipments of chestnut timber should include only material from which the bark has been removed and from which the diseased spots have been cut out.

In the region affected there is a good market for all chestnut products except cordwood. The demand for poles and ties absorbs all that are offered, and lumber finds ready sale in local markets. Cordwood, however, is often a drug except within shipping distance of tanning extract plants, brass foundries, lime kilns, brick yards, and charcoal plants.

The question has arisen as to whether the disease-killed timber is less valuable than that from green trees. Strength tests made by the Forest Service indicate that sound wood from chestnut killed by the bark disease is as strong as that from green timber.

The bark disease kills the tree by girdling the trunk, and does not cause unsound or decayed wood, which is the result of attack by fungi or insects. Until two years after the death of the tree the wood generally remains sound, though at the end of that time insects have commenced working in the sapwood. Three years after the death the sapwood is honeycombed with insect burrows; in four years it has decayed, and begins to dry and peel off in the fifth year. After this the heartwood checks badly. To avoid loss, therefore, all timber should be used within two years after being killed.

At a recent meeting in Trenton, N. J., foresters were present from most of the States in which the chestnut bark disease is prevalent. Connecticut, New Jersey, New York, Pennsylvania, Virginia, West Virginia, North Carolina, and the Forest Service and the Bureau of Plant Industry were represented. Representatives of the States approved the investigations undertaken by the Forest Service, and recommended that the individual States give particular attention to the development of local markets for stands of blight-killed chestnut. Owners of such timber should apply to the State foresters or to the Forest Service for further information upon the uses and markets for chestnut.—*From the U. S. Forest Service*

It was said of Lord Lawrence that he feared man so little because he feared God so much. There is a similar utterance credited to Bismarck concerning the German people, who, he said, "fear God and therefore fear no one else." The double meaning in the word fear will not be missed by the acute mind. One of our hymn writers employs the phrase "filial fear." The Christian fears to commit sin in the same sense that the affectionate child fears to disobey his father, not out of dread of punishment, but because he would not outrage love. The reverential fear of God, which is, according to the Scriptures,

"The beginning of wisdom," is well calculated to rob the soul of any cringing fear of humanity. When the soul relies upon God with a feeling that something akin to friendship with the Eternal has been effected, boldness to meet every species of enemy is the sure result. In this and other ways "perfect love casteth out fear."—*The Christian Advocate*.

There's no doubt as truth here from within;  
Unless you're beaten there, you're bound to win.

#### YOUNGER FRIENDS.

##### IN A THUNDER SHOWER.

The clouds hung black, the thunder growled afar;  
Down sank my heart with dread's prophetic pain,  
Oppressed by all the ominous signs that are  
Precursors of the rain.

The wide-eyed daisies stopped their merry dance;  
The little lives that simmer in the grass  
Were hushed; the river lay as in a trance,  
As smooth and still as glass.

Not a twig stirred; even that most sensitive thing,  
The poplar's leaf, so delicately hung  
That the least breath will set it quivering,  
No longer shook or swung.

The awful stillness broke in flood and flame;  
The rent heavens blazed with lightning all around;  
In slanting sheets the sudden torrents came  
And deluged all the ground.

But even while the tempest flashed and roared,  
A little bird, that feared no harm or wrong,  
Perched in my window's sheltering vine, and poured  
His soul into a song.

A fearless soul, a trusting, grateful soul  
That seemed to speak in sweet reproof to mine,  
Saying, "Why fear the thunder's jarring roll,  
The lightning's dazzling slings?"

"Know'st thou how kind and sweet their mission? I  
Am but a sparrow, yet I have no fear;  
I know wise Nature will not let me die  
While I can serve her here.

"Even now the clouds divide before the sun,  
The trees are hung with twinkles of the rain,  
And all the world, now the brief storm is done,  
Is fresh and young again!"  
—ELIZABETH AKERS, in *Youth's Companion*.

THE JOY OF MANLY CONTEST.—George had been working hard all the evening over the twentieth chapter of the first book of *Cæsar*. At length he closed the book with a slam. "I think I won't go to college, after all," he said to his family.

"Why not?" asked his father, in surprise, for the great ambition of George's life had always been to go to college.

"Because the entrance examinations are so hard," said George. "I'd have to work and worry all this year to pass my preliminaries and then go at it again harder than ever for the finals. It's no joke!"

"That's true," said his father, gravely, "it isn't a joke. What will you do instead?"

"Oh, go to work somewhere," George answered, easily, as visions of money in his pocket on [Seventh-day] nights and care-free evenings without lessons rose up before him.

"Let's see," replied his father. "That means getting up an hour earlier every day than you get up now. It means starting in as an errand boy on a par with the boy who was blacking boots last week. It means no more afternoons to play in. It means doing exactly as you're told all day long, or else hunting for a new job. It means staying an errand boy, or a porter, or perhaps a clerk at ten dollars a week, unless you work harder than you ever had to work at school. No one makes any advance in business without hard work."

George sighed dismally. "It's work, work, everywhere, and I hate work!" he said.

His father turned upon him sharply. "If you forget everything else I have ever told you," he said, "at least remember what I tell you now: The man who hates work goes through life with a ball and chain dragging after him. He has a curse upon him that blasts his life. The hoboes and the tramps are haters of work. Sneak-thieves and thugs and worse are haters of work. So are most of the men at the bottom of the industrial scale. They hated work, and dodged it, and slighted what they had to do, and did just enough to hold their jobs, and they stay at the bottom, hating work still!"

Suddenly his father's tone changed. "When we saw the

football game at Cambridge last year," he asked, "do you remember the inscription on the Stadium, 'Dedicated to the joy of manly contest?' Learn that 'joy of manly contest' with hard work, my boy!

"Don't run away from work, George! Don't be afraid of it! Meet it bravely, with the joy of manly contest in your heart, and day by day you will begin to find the struggle good, and out of it will come one of the supremely great and enjoyable things of life."

George sat quiet for a time. Then his jaw closed with a snap. "I'm going to begin right now," he said, "and I'm going to know what this chapter's about!"—*Youth's Companion*

#### LETTING DOWN THE BARS—WORLDLINESS IN THE CHURCH.

"Remember the days of old, consider the days of many generations, ask thy father and he will show thee; thy elders, and they will tell thee." And, surely, they will tell us of better days when their hope and trust was in God, and their aims and ideals were to live in conformity with the law of God.

This talk of "progress," which we hear so much about to-day, is often used as an excuse, to allow the world to dominate our Churches. This is sad in the extreme. Under the guise of what is termed progress, we must allow the world to crowd out the Churches' spirituality. If we protest against dancing, card playing, etc., we are considered narrow and mean. To look at this sort of thing as proper and progressive in church life, we must turn our backs upon the Bible—then we can readily say, Yes, let down the bars; we must keep up with the times. We cannot deny the sad fact that the devout spirit is rapidly disappearing. What is the cause of this drifting away from our principles? Let us not deceive ourselves: "Let us search and try our ways, and let us return again unto the Lord." He will surely reveal to us that the cause of our spiritual bankruptcy is no other than that we have followed our own ways, which are imperfect by nature, and left His ways, which are perfect. One of the most striking peculiarities of the Scripture is that they disclose to us the mysteries of the spiritual life. The cause of all the perplexities that confront the Church to-day is perfectly plain to him who prayerfully studies the Scriptures, and surely we are overwhelmed with protestations against worldliness in whatever guise it presents itself. We must confess that, in order to realize our spiritual aims and purposes, we often make use of worldly means, and call the world into the Church, instead of keeping it out. And as the world passeth away, so our efforts become fruitless, for we have "gone after vain things which cannot profit nor deliver, for they are vain." While if we choose rather the will of God, we should be filled with the spiritual power necessary to bring about enduring results. And even if results were not visible to us, we still might be sure that we had done our part towards their fulfillment. Among the delusions now pressing is the one which advocates that dancing in the church would make it popular. Here we would ask a few questions:

How many of those who advocate dancing in the church hold family worship? How many conversions have there been in the church that holds dances in the last twelve months? Are entertainments having all the ear-marks of the theatre necessary for the promulgation of the spiritual life?

The order of the day seems to be how near the precipice can we go, and not go over? We think the time is now ripe that we make a stand, and draw the line. The psalmist says: "Holiness becometh thine house, O Lord, forever." Some say: "Unto the pure, all things are pure." "And whatever we do is right if we make it so." We are commanded not to love the world, neither the things that are in the world, if we desire to have the love of the Father in us. "The world passeth away, but he that doeth the will of God abideth forever." If we are of God, we are a peculiar people; in the world, but not of it. "They are not of the world, even as I am not of the world." If Christ was in New York to-day, and made a

protest against dancing, etc., in his Father's house, we would be apt to hear from some Progressive leader: "If there is anything I dislike, it is a narrow-minded man." It is on record that He whipped the traders out of the temple, saying, "My house shall be called a house of prayer; but ye have made it a den of thieves." He protested against the current evils of his time, and denounced worldliness in no conciliatory terms.

The Church must progress, but in spiritual lines. There is enough to do in the way of progress in adapting God's unchanging truth to the changing needs of humanity. Let us see to it that we live up to the faith of our fathers, and as Christians, will be "true to it till death."—KATHARINE W. GERRARD, in *The Presbyterian*.

#### THE LAST VOYAGE.

These lines were written by an old carpenter in a workhouse in North London, so said *The Spectator*.

My work on earth is well-nigh done,  
I wait the setting of the sun,  
I hear the surging of the sea  
That beats upon eternity.

I see far off the shady realm  
And thither turn the trembling helm.  
The winds that blow so cold and drear  
Grow softer as the end draws near.

The distant gleams of silver light  
Relieve the darkness of the night;  
There stand upon the misty shore  
Faint forms of loved ones gone before;  
The voice that once said "Peace, be still!"  
Now whispers softly "Fear no ill."

I sail alone, yet not alone;  
The Saviour takes me for his own.  
I wait his greeting when I land,  
I wait to grasp his loving hand.

#### POCONO NOTES.

One of the most important acts of the Penna. State Legislature during this summer was the enactment of three laws designed to encourage forestry. This is the culmination of the concerted efforts of the Pennsylvania Forestry Association, The Penna. Conservation Association, the State Forestry Reservation Commission, Lehigh University and The American Forestry Association.

Dr. Drinker, of Lehigh University, was appointed a year ago as Chairman of a Committee on Forestry Legislation, and he made an exhaustive study of the taxation of wooded lands, resulting in the passing of these laws. As the Pocono Lake Preserve has over three thousand acres of forest land, this subject was presented at a Town Meeting of two hundred and forty campers on the 19th inst. under most attractive surroundings. The first law grants auxiliary forest reserves (all private, wooded lands listed as dedicated to the growth of trees) the same protection as that extended to the State Reservations—of which the State now has about 1,000,000 acres under its care. This act provides that any person or persons desiring to grow timber may enter the territory so occupied and exclusively used for growing tree, whatever its area, as an auxiliary forest reserve. The application of such entry must be made to the State Forestry Reservation Commission, with a description of the land, its location, boundary, area and character, and shall state as far as practicable the species, character and condition of the trees growing thereon and whether they are of natural reproduction or are from seed sown for the purpose or have been set out on said land, or all combined, and such other information as the Commission may require.

The Commission will judge when the trees on such tracts shall be cut, the owner meanwhile caring for them as the Commission directs. He must agree in writing to take such care of them. If he fails to do so, his privilege of exemption from taxation will be withdrawn. If he cuts his trees before the Commission approves the County Commissioners shall on notice from the State Commission proceed to recover from said owner the difference in the amount of tax which would have been paid had the property not been placed upon the auxiliary list. A release from the State can be obtained by the owner if he so desires.

The trees when old enough to cut are so ordered by the State Commission to be put in the market, and if the land is immediately replanted it

may remain in the same class. The owner shall have the right to remove all dead or broken trees and any that he may need for general farm purposes. All forest lands classed as auxiliary shall not be taxed more than one dollar per acre. When timber is about to be cut the owner shall pay ten per cent of the amount of the estimated value. This sum is divided and distributed by the County Treasurer of each county, first, to the county, then to the poor district, the road district and the school district of the township in which such auxiliary reserve is situated, pro rata—based upon the last assessed millage of taxation for county, poor, road and school purposes within said taxing district. Two cents per acre for schools and two cents for roads are paid by the State to the local districts.

The Town Meeting also appealed to the Senators of the National Assembly to ratify the proviso of the House Tariff Bill, including the plumage of birds for ornamental purposes. This petition is to be signed by our individual campers, so as to reach the Senators representing their States. The National Association of Audubon Societies, incorporated in 1905 for the protection of wild birds and animals, makes an earnest appeal "to all who care for wild birds" to act at once, *lest the United States Senate open the door to the destruction of nearly all birds* by an amendment to nullify the effect of the feather proviso in the new tariff bill, which as passed by the House, reads, "Provided, that the importation of aigrettes, egret plumes, or so-called osprey plumes, and the feathers, quills, heads, wings, tails, skins or parts of skins, of wild birds, either raw or manufactured, and not for scientific or educational purposes, is hereby prohibited; but this provision shall not apply to the feathers or plumes of ostriches or to the feathers or plumes of domestic fowls of any kind."

The importers of feathers have stirred up the manufacturers of fies for fishing as well as the millinery trade to convince Congress that the prohibition of the importation of feathers of wild birds will ruin their business. And this, in the face of the fact, that parent birds are shot while feeding their young and the young left to starve in their nests. Gulls and terns are wounded and their wings cut off while still alive. Albatrosses are confined and starved to death to remove the fat from their skins. Wounded egrets are tied and propped up on the marshes, where they are used as decoys until the tropical ants have eaten out the eyes of the helpless birds; and all this cruelty to supply millinery adornments. If the Senate should pass its amendment, which would make the law read, "Provided, that the importation of aigrettes, egret plumes or so-called osprey plumes, hereby prohibited," and allowing the rest of the feathered tribe to be killed—there is our last resort, that is an appeal to the Committee of Conference who will represent each House when the differences between the House and Senate are referred to them. This Committee is composed of the following: House—Oscar W. Underwood, Ala.; T. B. Harrison, N. Y.; D. W. Shackelford, Mo.; S. E. Payne, N. Y.; Joseph W. Forney, Mich. Senate—F. McL. Simmons, N. C.; Wm. J. Stone, Mo.; John Sharp Williams, Miss.; Boies Penrose, Penna.; Henry Cabot Lodge, Mass., all of whom may be addressed at Washington, D. C. Letters to the House members will help most, asking them to stand firm for the proviso in schedule N of the tariff bill as passed by the House of Representatives *without change or amendment*.

Our afternoon sermons have been most profitable, as Elbert Russell has given us illuminating talks upon the prophets of Israel. These were divided into four classes—the seers from Deborah to Samuel, the ecstatic prophets, from Samuel to Elisha, the ethical prophets, from Amos to Malachi, and the apocalyptic from Ezekiel to Daniel. The blending of these types as well as the way in which they succeeded and supplemented such as Amos, Hosea, Isaiah and Jeremiah stand out in a perennial way as they insist upon a standard of righteousness and keep in touch with history. The sunny and spiritual power of their writings will always appeal to and inspire the lover of Truth.

ing to pay the fine. Now he may be summoned and fined heavier, if he refuses to send his boy to drill."

The Whittier Fellowship Guest House, Hampton Falls, N. H., is now entering upon the last month of its summer term. It will close early in Ninth Month with a special conference to consider present-day Quakerism in its world-wide aspect.

Among the lecturers expected to be in attendance are Walter W. Haviland, Richard Dean, James Wood, Alfred C. Garrett and Augustus T. Murray. The excursions and other pleasant social features continue as usual.

During Eighth Month the house will be open to all who apply to Julia S. Orvis, the matron.

HARRISBURG Friends held their annual outdoor social or picnic in Reservoir Park on the afternoon of Seventh-day, Seventh Month 19, 1913. Fifty-five persons sat down to supper in the pavilion. After enjoying the good things provided by the committee, a social hour was given over to three and five-minute talks on subjects of Friendly interest. This part of the affair was particularly interesting because no one knew or expected to be called upon to speak.

It is believed that visitors as well as our local group of Friends may truly say that meetings such as this was, are well worth while and the results amply repay the effort which very naturally falls on a few when such a large company are cared for by a small group, but it is hoped that a year hence we may have even more with us.

W. G. HEACOCK.

TUNESASSA'S NEEDS.—Philadelphia Yearly Meeting has long officially maintained a care for the good of the Indians. This care at present finds its expression in the work carried on at Tunesassa, New York.

The Indian Committee aims at the spiritual, moral and material betterment of the Seneca nation. Persons acquainted with the situation, as well as the Indians themselves, are convinced that our care is yet needful.

Friends will be interested to learn that, according to the plans of the Committee, some significant changes are to be made in the school instruction. The school has been giving its pupils a common school education and training in farming, dairying and in household duties. It is now proposed to put to more definite use the dexterity in manual crafts which the Indians naturally possess, by giving practical instruction in the rudiments of certain trades, and in the domestic arts, in order to increasingly fit the Indians for citizenship and for right living.

The teachers who have been engaged are prepared to put into effect the plans of the Committee if sufficient funds for proper equipment are secured in time for the opening of the School in the Ninth Month. Other improvements, including the installation of a central heating system and electric lighting, as well as the repainting of the main building are greatly needed, and will be undertaken as soon as the means are at hand.

Walter Smedley, a member of the Committee, who recently visited the school, says: "The most serious problem in the whole plant, it seems to me, was the heating. We counted no less than fifteen stoves, in addition to the two heaters, to warm the main and school buildings, and those in addition to the fires in the range and the laundry stoves. . . . On the whole, I was greatly pleased with my short visit and the condition in which I found things."

A personal appeal for funds to make these improvements is likely to be made, but contributions toward these betterments will now be gratefully received by the Treasurer,

WILLIAM BACON EVANS,  
205 E. Central Avenue, Moorestown, N. J.

#### SUMMARY OF EVENTS.

UNITED STATES.—A despatch of the 30th ult. from Washington says that a large concourse of women were proposing to visit the capital and present a petition to Congress asking for the passage of laws conferring upon women the right to vote.

In Chester, Penna., steps have been taken to prevent the sale of intoxicating liquors to habitual drunkards. It is stated that temperance workers throughout this city regarded the action of the liquor dealers, in co-operating with Mayor Ward and Chief of Police Vance, as the start of a great awakening which will eliminate excessive drinking. Provisions for meting severe punishment to any who go to neighboring towns and return intoxicated also have been planned by the Mayor and his

POCONO LAKE, Pa., Seventh Month 25, 1913.

J. E.

#### FRIENDLY NEWS

Friends expecting to attend Concord Quarterly Meeting next Third-day should bear in mind that the hour has been changed to 10.30.

An article in "The British Friend" on "The Defence Acts in Australia, refers to a Friend named Flinn in Victoria" who "has been fined £1 for refusing to register his son." A private letter from England says that the writer has had a letter from Victoria stating that Christopher Flinn, 37 Albert St., East Melbourne, was "summoned for not registering his boy, aged fourteen, and was fined £1 and sent to prison for a month, he refus-

Chief of Police. When it is possible, terms of six months' imprisonment in the county jail in Media will be given.

A despatch from Washington of the 30th ult. mentions the effects of a storm there on that day. It says: "Three dead, scores injured and hundreds of thousands of dollars' worth of property ruined were the toll recorded when the city aroused itself from half an hour of helplessness in the grasp of the elements. The gale, reaching a velocity of nearly 70 miles an hour, swept the streets clear, unroofed houses, tore detached small structures from their foundations, wrecked one office building, overturned wagons and carriages in the streets and swept Washington's hundred parks, tearing huge branches from trees, and even uprooting sturdy old elms, the landmarks of a century."

The discovery is reported of a large bed of scallops off the New England coast. It is described as an inexhaustible giant bed of scallops extending all the way from Block Island, off Rhode Island, to the Virginia Capes.

A despatch from Pottsville, Pa., says: "Fearing that mosquitoes might carry smallpox germs, State officials ordered to-day that all windows in houses where smallpox patients are being treated must be guarded with mosquito netting. On account of the prevalence of smallpox, the poor directors to-day closed the almshouse at Schuylkill Haven to all visitors for the next month. Inmates who insist on making outside visits will be barred from the institution during the period of quarantine."

The number of children of school age in this city will reach nearly 300,000 according to an estimate by Henry J. Gideon, chief of the Bureau of Compulsory Education. While the total of school children has increased substantially there will be found another marked growth in the number of employed children, which advanced from some 13,000 a year ago to about 20,000 at the present time. Chief Gideon, however, in speaking of the situation, pointed out that the increased number did not really prove that there are that many more children this year, but rather was a result of a more exhaustive and complete census than in years past.

A recent despatch says: "Scientists of the Dairy Division of the Department of Agriculture to-day made public the result of a series of experiments in pasteurization of milk. As the result of the tests it is recommended that when milk intended for the market is pasteurized 'it should be heated to about 145 degrees Fahrenheit and held at that temperature for 30 minutes.' The scientists found that pasteurization at high temperature was destructive of many of the healthful and body-building qualities of the fluid. Pasteurization at high temperature is discouraged, because it was found that the bacteria which survived the operation were largely of the putrefactive kind. This condition has a tendency to make the milk rot, instead of sour."

It is stated that a conference of pastors and teachers in Kansas has brought to public notice that there are upward of a thousand abandoned houses of worship in that State. In the conference the opinion prevailed that the decline of popular interest in church service is due mainly to fondness for motoring, and the result of too much prosperity generally.

Applicants for a marriage license in this city are now required to answer certain questions, among which are the following: "Is applicant an imbecile, epileptic, of unsound mind or under a guardianship as a person of unsound mind, or under the influence of any intoxicating liquor or narcotic drug? Is the applicant physically able to support a family?"

A despatch from Washington says: "Automobiles and automobile parts to the value of \$40,000,000 were shipped from the United States in the past fiscal year, as against \$1,000,000 worth in 1903, a decade ago, according to figures by the Bureau of Foreign and Domestic Commerce."

It was stated from Chicago on the 1st inst. that Mayor Harrison appointed ten patrolwomen for Chicago in accordance with the provisions of an ordinance recently passed. He selected the women on the recommendation of several women's organizations. They will begin their duty at once. All are widows and trained in the care of children and young girls except two. With one exception they are well advanced toward middle life.

A despatch from Madison, Wis., of the 1st inst. says: "The Governor of the State has signed the Richards bill, requiring every man applying for a marriage license to hold a certificate of good health from a licensed physician, and the Chinook bill, prohibiting the marriage of second cousins. The Richards bill, as introduced, required both parties to a proposed marriage to present certificates of good health, but it was amended so as to require the certificate only from the man. Under the act the certificate of health must be issued within 15 days of the marriage. Persons who attempt to evade the law by going outside the State and marrying are subject to imprisonment from 30 days to one year."

FOREIGN.—A despatch of the 31st ult. from Peking says: "News from the south implying the collapse of the revolt is pouring into Peking. Much of it requires confirmation, but there is little doubt that the military phase of the trouble is past."

It is stated that the United States is being visited by a party of Russian professional men and women who are here as representatives of the Society for the Promotion of Technical Knowledge of Moscow. They are touring this country studying social, industrial and scientific questions of general and technical interest. The society they represent each year sends out more than 7,000 excursionists to all civilized countries of the world. The knowledge gained by these travelers is spread among the people through reports published by the Society and through lectures given by some of the members.

A recent despatch says: "Wrapping paper made from seaweed, and claimed to be fireproof, waterproof and odorless, has been invented by an English chemist, according to a notice in the *Daily Consular Trade Reports*."

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 57.

Wm. B. Moore, for Oscar Moore, Pa.; Susannah Cox, Ind.; Henry B. Abbott, Phila.; Joseph Henderson, Agt., Ia., \$26, for Lewis L. Rockwell, Christian Thompson and for Tosten H. Strand, Arthur R. Rockwell, Oman T. Tow, Thos. E. Mendlenhall, Florence Edith West, Archibald Henderson, Roy W. Rockwell, James Mott, Cyrus Cope, Lars Stangeland and Herman J. Battey; S. F. Walton, Pa.; Samuel A. Willis, N. J.; Mary R. C. Reeve, N. J.; Sarah R. Wilkins, N. J.; Philena Y. Smedley, Pa.; Lydia H. South, Pa.; Tristram Coggeshall, Ore.; Lydia S. Thomas, Pa., and for Hannah R. Willis; Edith Lippinott, G't'n.; Mary E. Moore, Phila.; Mary McGIN Maley, O.; Wilson Hutchens, Mo.; Ellwood Evans, N. J.; Grace A. Tierney, G't'n.; Walter J. Busby, N. J.; Ellen Bromley, Phila.; Isabella P. Russell, N. J.; Catharine Jacob, Phila.; A. L. Richie, N. J.; Frank H. Goodwin, Pa.; Joshua Brantingham, Agt., O., \$20, for Wm. Brantingham, Charles Cope, Charles Gamble, Louisa Harris, Martha Harris, Joseph Hall, George G. Megrail, D. Stratton, Wilson J. Steer and Leonard Windsor; Sarah T. Smith, Agt., O., \$20, for Lydia J. Bye, Carl Pattinger, Hannah P. Smith, Belinda H. Schofield, C. W. Vanlaw, Temperance Gifford, Elisha Llewellyn, Jason Penrose, Edwin Crew and Martha M. Vaughan; Joseph E. Barton, N. J., \$6, for himself, Charles D. Barton and Joseph Barton; Seth Shaw, Agt., O., \$16, for H. Blackburn, Sarah C. Blackburn, D. C. Batty, S. Carter, E. L. Cope, J. H. Edgerton, Mary M. Kirk and Guilma Neill; Wm. T. Cooper, N. J.; Mary A. Cowgill, Calif.; Jno. Barclay Jones, Pa.; Wm. H. Pollard, Canada per S. T. Haight, Agt.; Alice P. Roberts, G't'n.; D. H. Forsythe, Pa.; Reece L. Thomas, Pa.; D. G. Garwood, Agt., N. J., \$6, for Mary Anna Matalack, Elizabeth F. Darnell and Albert Haines; Richard P. Tatum, Phila.; Samuel Bucknell, N. J.; Clement E. Allen, Pa.; Susanna Brinton, Pa.; Benj. P. Hoopes, Phila.; J. Edward Moore, Pa., to No. 20; Martha H. Garrett, G't'n.; Sarah W. Rhoads, G't'n. to No. 14, Vol. 88; Charles E. Ercroly, Pa.

Remittances received after Third-day noon will not appear in the receipts until the following week.

#### NOTICES.

DURING Seventh and Eighth Months of this year the meetings at Newtown Meeting House, Camden, N. J., will be discontinued.

The "Memorial of John H. Dillingham" is now for sale at Friends' Book Store, No. 304 Arch Street, Philadelphia. Price, paper cover, five cents each, by mail, six cents; per dozen, 50 cents; by mail fifty-six cents. Silk cloth cover, six cents each; by mail seven cents; per dozen sixty cents; by mail sixty-nine cents.

MEETINGS NEXT WEEK (Eighth Month 11th to 16th):  
Concord Quarterly Meeting, at Media, Pa., Third-day, Eighth Month 12th, at 10.30 A. M.  
Calm Quarterly Meeting, at Coatesville, Pa., Sixth-day, Eighth Month 15th, at 10 A. M.

DIED.—Third-day, Seventh Month 29th, 1913, MARY COATES, daughter of the late George M. and Rebecca Hornor Coates, in the ninety-ninth year of her age; a member of the Monthly Meeting of Friends of Philadelphia.



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TO ADVERTISERS.—THE FRIEND is now open for selected advertisements at the following rates: One inch, 50 cents, or 4 cents a line; no insertion for less than 25 cents. Long term rates given on application.

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## THE FRIEND.

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## LEAVING THINGS.

In a letter accompanying a renewal of subscription for THE FRIEND occurs the following sentence: "There are, indeed, many things that are beyond my comprehension, and such I have found it better to just leave". The wisdom of the course proposed by this Friend is too apparent to require defending, but some have found it difficult always to pursue that course which wisdom dictates. The inquiring mind is unwilling to have bounds fixed to its researches. The intellect which has mastered so many difficult and perplexing scientific problems—which has comprehended so much that in its earlier stages of development seemed incomprehensible, is slow to admit that aught can be beyond the scope of its efforts. But when the finite undertakes to comprehend the Infinite there must come a place where the intellect reaches its limit, when to it, as to the sea, is said: "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed".

The expression of our correspondent suggests the variations in definition of the verb "leave", two of which are evidently intended in the use he makes of the word. First he is resolved to "cease from" all effort to comprehend that which he is satisfied is "beyond" his comprehension. But this is not the unsatisfactory or hopeless conclusion that at first thought it might seem to be: for it is evident that he has in mind a second definition—he refers the things beyond him to the decision and regulation of One who comprehends, who does know them. How precious is that faith which enables the soul to rest in the arms of an Infinite Creator and Saviour, and preserves from beating out one's life in vain endeavors to comprehend by intellectual processes that which can never be fully known except by Divine revelation! Until "this mortal shall have put on immortality" we see as "in a mirror, darkly"—"we know in part"; "but when that which is perfect is come" then shall we "see face to face" and "know fully". What better can we do than to leave until then those things which we are now unable to understand?

Another kind of "leaving things", more directly active in its operation, has been an essential in the experience of the Christian believer—essential to his being able to become such. It is the "leaving" implied in the word repentance—"repent-

ance toward God" which precedes "faith toward our Lord Jesus Christ"; the leaving which means forsaking—turning away from—such a course as Isaiah demanded of Israel, "Let the wicked forsake his way, and the unrighteous man his thoughts". This "turning from" is the way to "turn unto" the Lord who will have mercy and abundantly pardon. This leaving the Egyptian bondage of sin to enter the Canaan of Christ's kingdom of righteousness, peace and joy ought not to be a difficult thing to do. Yet how many appear to choose the bondage rather than the proffered liberty!

Yet another kind of "leaving" is that mentioned in Hebrews: "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection"; and that which Paul wrote to the Philippians concerning himself: "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus". This leaving means growth-development. It is a leaving not of the evil alone, but of the good—leaving the good for the better and the better for the best. God called Abram to leave his own country and kindred and his father's house and to go unto the land which the Lord should show him and where his name should become Abraham—father of a multitude. Moses was called to leave the Egyptian court—refusing "to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward". But whatever of good these left was left for something better. So Paul could say, "What things were gain to me, those I counted loss for Christ".

"Leaving first principles" and "forgetting the things which are behind" does not necessarily imply that those principles and things were wrong or erroneous, nor that any antagonism or contradiction exists between them and the things beyond—the "perfection" unto which we are to press. Rather they were the preparation for the further acquisition—the foundation for the future building. We are not always learning alphabets and multiplication tables, but however far beyond them we progress, we do not find them to be untrue and that we have need to unlearn that which we have learned. If the "word of the beginning of Christ" was true, we shall find nothing beyond it in Christian experience or knowledge that will contradict it, but only that which will complete or fulfil it. Let us be suspicious of that progression in experience or knowledge which goes counter to "first principles", accepting only that which perfects or completes them!

Reverting, in conclusion, to the original thought of leaving or trusting to our loving-Lord the things we seem unable to understand or explain, the things perhaps which have caused fear or anxiety, the assurance of the poet may be ours if we follow his advice:

"Leave to his sov'reign sway  
To choose and to command;  
So shalt thou wond'ring own his way,  
How wise, how strong his hand!  
Far, far above thy thought  
His counsel shall appear,  
When fully He the work hath wrought  
That caused thy needless fear."

E. P. S.

## EXTRACTS FROM THE JOURNAL OF SAMUEL MORRIS.

(Continued from page 53.)

## IN HAWAII.

*Ninth Month 20, 1893.*—Early this morning the distant outlines of the Hawaiian group were visible to the North. As we drew nearer, these presented bold and broken mountain peaks, mostly clothed in verdure to their very summits, while others were brown and apparently covered only with scoria, not very long since thrown out by volcanic action. The town of Honolulu now came into view, extending from the water's edge to the foot of the mountain in the rear. A coral reef nearly blocked the harbor, and upon this the bluest of waves were lightly breaking. A single break, however, was the inlet to the harbor, and here beside a broad quay we soon moored our steamer. The annoyances of the Custom-house were ere long disposed of, and we deposited ourselves at the "Eagle House," a pleasantly located and fairly kept hotel.

*21st.*—Called on Lydia B. Coan, the widow of that devoted and honored missionary Titus Coan. She is advancing in years, and apparently in failing health, but with a sweet, chastened spirit numbers her blessings and still devotes herself to Christian work with quiet earnestness. Our note from Joel and Hannah Bean seemed especially grateful to her; looking back as she did to their visit to these islands, thirty years ago, and the precious memories connected with it.

*22nd.*—P. M. Called on E. C. Beckwith, pastor of the Congregational Church, who received us very kindly. His wife is a sister of General Armstrong, of Hampton, Va., and their parents were both devoted missionaries in these and other Islands of the Pacific. They left five sons and five daughters, several of whom are engaged in mission or ministerial work. The Pastor and his wife were glad to receive the fraternal note from our friends J. and H. Bean, and seemed interested in reading our Yearly Meeting's Certificate. The former very cordially wished that we would take part in the services of his congregation on First-day next, and it was arranged that I should be present at those for the morning, and Jonathan in the evening; for which due notice would be given.

*23rd.*—We looked in at the so-called "Coral Church." This is a large building erected by the early missionaries to Hawaii, the material being coral rock. In the grave-yard adjoining lie the remains of Martha Chamberlain's parents, and many others of their devoted fellow-laborers of thirty years ago. Then we went through the Government Building and the Royal Palace, which are on opposite sides of King Street. At the gates of both were armed sentries, and at various points cannon and Gatling guns were planted, with men in military uniforms and officials representing the Provisional Government, giving evidence of the inauguration of a new order in Hawaiian affairs. The Queen herself, some months ago, left the Palace at the demand of the "Committee of Safety," though under protest, and is now living in a commodious house not far distant, saying that, "Since the Royal premises have been so desecrated, she will never return to them." Meanwhile the rooms of the Palace have been turned over to the use of various departments of the Government, and we understand a Reception and ball to the officers and men of a U. S. man-of-war, the *Boston*, now about to return to the States, is to be given in one of the late Royal Halls. The present state of affairs here is thus seriously complicated, and indeed critical.

*24th, First-day.*—At the suggestion of Martha Chamberlain, we were at the Kawaiaha'o Church building to see a gathering of different First-day schools of native children who assemble here periodically. Owing to the general unsettlement now prevailing, the number of children has materially fallen off of late, but probably three hundred of these and their friends were present this morning. The exercises were mostly in Hawaiian, but the recitation of a Psalm in English by the girls from the Kawaiaha'o School near by was very good. Here E. C. Beckwith called for us, and leaving Jonathan at

the meeting-house of the Chinese congregation, where our friend Frank Damon officiates, we went on to the Central "Union." I was at the Chinese meeting in the evening, which Jonathan attended in the morning. No way seemed here to open for me to address the people, as I must needs do through an interpreter, but I had an interesting conversation after the close with the Chinese pastor, a young man of a most attractive countenance, which betokened that sweetening and chastening influence of Divine Grace which can scarcely be mistaken or counterfeited. He spoke but broken English, yet I believe we understood one another through that mysterious language of the heart, whereby all who "love our Lord Jesus Christ in sincerity" are brought into close fellowship. Bro. Damon was not present this evening, and the company seemed wholly Chinese, numbering about fifty of various ages, and mostly young men, though several were past middle life. I could but be impressed with the devout and reverent air of the worshippers and the good order that prevailed throughout. A young man handed me a Testament printed in parallel columns, the Chinese being in Roman letters, and reading horizontally as in English, a version I had not before met with, but admirably fitted to just such conditions as the Chinese find in an English-speaking community. A chapter in Rev. was the lesson for the evening, and it was upon the blessedness of the redeemed in Heaven that the pastor told me he had been speaking.

On my way to the "Eagle House," I passed the Japanese Methodist meeting-place, where a pretty full attendance of either sex were continuing their services. Taking my seat in the rear, I remained till the close. A young leader was officiating, and while the interest in the exercises was no less general than I had witnessed in the Chinese congregation, there was not that dignity and reverence of demeanor so observable in the latter.

*27th.*—Refreshed by a toothsome, homelike breakfast, we began to cast about for a way to reach the home of Geo. Beckwith some five miles beyond, when who should shortly appear but himself, with a comfortable two-horse carriage; by some means he heard of our coming, and after an errand or two in the village we were on the way to Haiku. Geo. Beckwith stopped at the mills of a company who own large plantations of cane in the vicinity and grind for private planters like himself. Here about one thousand hands are also employed. We went through the works, where many of the latest improvements in sugar machinery have been introduced, and though not now working, we should suppose the arrangements are very complete. Arrived at Haiku, we met a warm welcome from Harriet Beckwith, the wife of our host. Their daughters are both away, one completing her education at Mt. Holyoke Seminary, Mass., and the other engaged in teaching at the Punahou School in Honolulu. The Home is a large, one-storied building, of irregular arrangement, with ample verandas on nearly every side, and graceful with clustering vines. The whole is embowered in a grove of palms in beautiful variety, intermingled with the loquat, breadfruit and other tropical trees, while to protect these from the rough trade winds, a heavy belt of eucalyptus has been planted to the east and north.

In full view from the mansion, and extending along the island from east to west, rises the fine range of which Mt. Haleakala forms a prominent feature. This is probably the largest extinct volcano known, having a circumference of thirty miles, and from the rim of the crater is a precipitous chasm not less than two thousand feet deep. At two points there have evidently been great breaches made in the rim, through which in the past mighty floods of lava have swept into the plains below. The fearful energy of the volcano has happily long since ceased, and it is now clothed with verdure, while the atmospheric effects at different times of day are strikingly beautiful. In the fine imagery of the Hawaiians, the side of Haleakala is called "the battle ground of the clouds," for here they are gathered in grand masses by the trade winds on the east and sweeping across the face of the



mountain meet other troops, raised and urged on in an opposite direction by the sea breezes from the west and south. As they approach each other, there seems truly a contest, and they either sweep in confused piles, or retreating, leave a clear open space, as though a drawn battle had been fought in the upper air.

We were soon made most comfortable in two commodious chambers, and could but feel ourselves at home.

25th.—George Beckwith and we started betimes for a drive across the hills. Halting at "Makawao Seminary," we found a most interesting institution: a boarding school for Hawaiian girls, carried on by a board of trustees, who fill their own vacancies. The funds are mainly obtained from a very moderate charge for board and tuition, the contributions of interested friends, and occasional aid from the government. The pupils number about sixty; the teaching staff consists of four intelligent and refined ladies from various parts of the U. S., and another from Scotland. We saw something of the girls in their classes, and dined with them all, the refining, wholesome influence of the excellent women with whom the pupils are thus associated being very marked. We called on Lawrence Andrews who, as a little boy thirty years ago, had been left in charge of J. and H. Bean for some time. He has just been appointed sheriff by the Provisional Government.

26th.—We started again for Kahalui. Just before sailing, a boat with additional passengers and their luggage rowed up, towing a struggling horse who had swam from the shore at least half a mile off nearly spent with the effort. A rope sling was, however, put under him, and in a moment the donkey engine had swung him into his place between the rows of cattle, dripping and seemingly lifeless with terror and exhaustion. A few minutes' rest revived him, and shaking himself he was again on his feet. He looked like a well-built young animal and was evidently a pet with his mistress.

27th Month 6th.—The region around Pearl City is highly fertile, and the Chinese, as usual, are turning it to good account in the raising of rice, garden vegetables, etc. The land is owned by large proprietors, and leased at high rates, ranches, as we were told, renting at \$25 and even \$50 per acre. We passed one small farm where experiments were being made on Sea Island cotton, which, so far as the culture is concerned, were proving quite successful. The plants looked admirable. We learned also that coffee of a very superior grade is being raised to good advantage on the islands.

7th.—In the evening looked in at a religious service held several times in the week, under the auspices of the Y. M. C. A., for the sailors and rougher class of people on the harbor side of the town. Outside a "Merry-go-round" and a shooting-gallery were drawing large crowds, and the whole neighborhood was noisy and astir. But within the "Bethel" walls we found a company who seemed to prefer its quiet atmosphere and the profitable discourse that was being delivered by the secretary of the Y. M. C. A. His doctrine was sound and its application practical, while he was deeply in earnest in pressing these home upon his hearers. Between the hymns and reading from the Scriptures, several lively testimonies were given as to the religious experiences of the speakers, and more than one fervent prayer was offered. We were gratified to see the effects of such work, carried on, as it must be, amid many hindrances and discouragements.

8th.—Toward 7.30 Pastor Parker drove with us to "Coral Church," where we found several hundred of the Hawaiians, including the pupils from the Kawarohao Girls' Seminary; some of the performances of the choir and organ combined were of the very crashing sort, and being seated near them, seemed more than my ears could well bear. As we heard afterward, this style of music is especially admired by the aborigines. A part of the singing this evening was, on the other hand, singularly soft and melodious. The pastor read from the Scriptures, and offered prayer in Hawaiian, and then seemingly with great ease and satisfaction interpreted for both of us. I spoke of the inestimable blessing that had come to their people by the preaching of the Gospel through their

friends, the missionaries. We trusted this would be to them not merely a hearing of the "good tidings of great joy which should be to all people," but that it will beget a hearty acceptance of the truths of Christianity and lead them into lives in accordance therewith. The present critical condition in their affairs was referred to, and the importance of those who were truly disciples of the Lord Jesus standing firmly together.

## TRACT DISTRIBUTION.

FOR "THE FRIEND."

NATHAN P. STANLEY.

The interesting and heart-tendering account of "Cripple Tom" nearly a year ago in THE FRIEND stirred up my feelings, as I hope it did those of others. It reminded me of a way of doing similar work for the Master that has yielded a great deal of precious fruit in my life, and I felt it would do so for others, if they would be faithful to Divine requiring in carrying it out. It is distributing tracts on railway trains and elsewhere. I have gone from end to end of a car, and sometimes when I felt I must from end to end of a train, and have given a tract and sometimes two or three to each person who was willing to take them. Often, when traveling far, I have gone through the train several times and given more tracts to new passengers, and to those to whom I had given before, and I have found some who were very much interested and who would want more, or to exchange what they had for others. I have thus made many new and satisfactory acquaintances, and I have found it one way to find good company on a long journey. It does my heart good to find a person who loves the same Saviour I do, and it is a comfort to talk with such. If any Friend feels lonesome while traveling, it would be well if he would remember a line something like this: "If life seems sad and lonely, do something for somebody quick." Lonesomeness is out of the question with me at such times if I am supplied with tracts, and feel, as I most always do, a sense of duty to begin the work of distributing them. I know of nothing in my life, that needs more care and watching upon prayer, and a willingness to do it as I feel the Spirit of Truth directs, than distributing tracts. There are usually a number of subjects to select from, and one needs to decide quickly, and in the life, to give each person a tract suited to his needs, one that will be as a brook by the wayside to a thirsty soul. How much good we may do or how much we can get in this way we have very little idea, if we have never tried it, but have kept putting off feelings of duty that were urging us or gently pleading with us. I feel like encouraging any and all who sometimes feel this way to be faithful, and I can assure all there is no sweeter reward, and none more easily obtained by those who are fitted for the work, and feel the necessity laid upon them. But I must say too, that I have often, if not almost always, had to have a struggle with self, and through the help of Divine Grace conquer, before I could make a move in this work; and I have no doubt others have the same process of preparation to go through, and have many of the same excuses to make, and imaginary hindrances in the way as I have. So it is with some little feeling of the importance of the work, and the way it has to be done, and the blessed reward of having done it that I feel it my duty to encourage all to be faithful to little or greater manifestations of duty; believing as I do, that you will never regret it. To such I would say, how welcome the language will sound at the end of time: "Come ye blessed of My Father" and "Inasmuch as ye did it unto one of the least of these, My brethren, ye did it unto Me."

THAT faith which consists merely in a correct belief of the doctrines of grace, and prompts to no self-denial—that faith which allows us to spend all our days in serving self, content with merely refraining from outward sins, and attending to the ordinary duties of religion—is no faith at all. O, let me beg of you to look well into this matter!—A. JUDSON.

## HEAVEN'S TRELLIS-BARS.

Clasp, my soul, heaven's trellis-bars;  
Grow thou broad beyond the stars,  
Let thy clusters, every one,  
Bloom of blissful duty done,  
Ripen in God's upper sun.

Many mansions hath the sky.  
Which is best—to live or die?  
Earth grows empty, bleak, and waste,  
Full the world to which I haste,  
Sweet the death-wave's bitter taste.

God doth give, and God doth take;  
Let his will our trellis make;  
Fragile stays God's hands remove;  
They are gone whom yet I love;  
Trellis high are they above.

Spirits ministrant, elate,  
Watch and lift man's low estate.  
They with Thee, and Thou with me,  
Cling we to one trellis-tree;  
One in God's wide sunlight we.

Shall I joy to meet my own  
When with them I face Thy throne?  
They will not return to me;  
I shall go to them—and Thou!  
Let Thy love our trellis be.

Cover from Thy holy fae  
Guilt by Thy atoning grace.  
White the robes before Thy throne;  
White, O God, make Thou my own;  
All souls' trellis, Thou alone.

—JOSEPH COOK.

For "THE FRIEND."

## PEACE WORK IN JAPAN.

WALTER W. HAVILAND.

Now that a situation has developed between the United States and Japan which demands much delicacy and tact in treatment, it is encouraging to know that two peace organizations continue to do efficient work in behalf of international friendship and goodwill.

In a recent personal letter, Gilbert Bowles, the chief promoter of both the Japan Peace Society and the American Peace Society in Japan, writes from Tokyo as follows:

"The most encouraging thing at the present time is the interest which the President of the Tokyo Chamber of Commerce, a Director of the Japan Peace Society, is taking in organizing, or investigating the possibility of organizing, a news bureau by the Japan Peace Society and the American Peace Society of Japan.

"I think the Peace Association of Friends of Philadelphia may feel encouraged by the results of their financial assistance to peace work in the past, which has been largely influential in developing the Japan Peace Society to a point where it stands on its own feet, with the best of financial administration, though with limited funds. With the clearer realization of the mission of the Japan Peace Society in the nation, there is an increased willingness to give to its funds. We trust that with greater activity of the peace societies as a news distributing agency, there will be increased response by business men. But as it is now, the Society is doing some good work, and gaining valuable experience for the future.

"Then I am sure that the distribution for some years of the copies of the *Advocate of Peace*, by the Peace Association of Friends of Philadelphia, with assistance given to me for secretarial help, has been the most important factor in developing the American Peace Society of Japan to the point where it carries in its own work as an independent organization, in close co-operation with the Japan Peace Society. Neither of the societies can do by themselves the great work which ought to be done in the way of international publicity, which is by far the greatest task for some time to come, but they do maintain themselves as organizations ready for this work, and in the meantime are doing what they can in this

way by themselves. If the two societies can organize and put on foot a news agency directly under the supervision of the peace societies, with financial support for that branch of the work, it will be another result for which the Philadelphia Friends may rightly be thanked.

"The organization of the Japanese Language School, initiated by the two peace societies, is nearing completion, to the point of getting ready for beginning work in the autumn. The Guarantee Fund of Yen 2000 has been secured, Yen 500 of it through the Japan Peace Society. Various organizations are now choosing Directors, who will meet for organization in a few days. The Language School is independent of the peace societies, which after forming the Promoting Committee gave over all responsibilities to that body."

The following extract from a recent report of T. Miyaola, Japan's representative on the Hague House Tax Arbitration Case and Japanese Correspondent of the Carnegie Peace Endowment, Division of Intercourse and Education, is of interest:

"However, the Japan Peace Society is gaining strength not so much in the membership roll as in the amount of enthusiasm which the more influential class of men on the membership or officers' list of the Society have begun to take in the movement.

"The election of Baron Sakatani (ex-minister of Finance) as one of the vice-presidents, and his assumption of the rôle of the practical leader of the Society, have been most fortunate. He has succeeded in inducing some of the leading men in the commercial and industrial circles of Japan, particularly in Tokyo, to take real interest in the propaganda of pacifism.

"Two years ago there were few people in the higher Japanese social circles who knew anything of the existence of the Japan Peace Society. Now it is not altogether 'unfashionable' to be a member or an officer of that Society. In one word, the social standing of the Society has enhanced by leaps and bounds. This is what I mean when I say that the Japan Peace Society is gaining strength both socially and financially.

"The Oriental Peace Society of Kyoto has been amalgamated with the Japan Peace Society, so that hereafter there will be only a Tokyo and a Kyoto branch of the same Society, instead of two independent organizations.

"A movement is on foot in Yokohama to organize a Language School of the Japanese, Chinese and English languages,—a school where Japanese may learn Chinese or English, Englishmen, Americans and other foreigners, the Chinese or Japanese language, and Chinese may learn Japanese or English. It is proposed to make the maintenance of the school one of the main objects of the Yokohama branch of the Japan Peace Society.

"Altogether the outlook is satisfactory. The fact that the Japan Peace Society does not gain rapidly in membership does not dishearten me. The amount of energy and enthusiasm put into the work of the Society has greatly increased in volume."

The highest type of forgiveness is the paternal. Every one of us who remembers our childhood, and every one of us who has had children of his own, knows what paternal forgiveness is. It is not when you put away the rod that the little face brightens again and the tears cease to flow, but it is when your face clears, and the child knows that there is no cloud between it and the father, or still more the mother, that forgiveness is realized. The immediate effect of our transgressions is that we, as it were, thereby drop a great black rock into the stream of the Divine love, and the channel is barred by our action; and God's forgiveness is when, as was the case in another fashion in the deluge, the floods rise above the tops of the highest hills. When the love of God flows over the black rock, as the incoming tide does over some jagged reef, then, and not merely when the rod is put on the shelf, is forgiveness bestowed and received.—MACLAREN.

## BECAUSE.

With such a groveling heart how shall I dare  
Ask Thee, my Lord, to make Thy dwelling there?  
—Because the Bethlehem stable Thou didst share.

With restless passions, surging like a sea,  
How can I think to find repose for Thee?  
—Because thy voice hushed stormy Galilee.

With guilt's defilement stained without, within,  
How may I hope thy cleansing grace to win?  
—Because Thou saidst, "I have forgiven thy sin."

With earth's poor, caresome drailings tired, oppressed,  
What right have I to lean upon thy breast?  
—Because Thou offeredst to the weary rest.

With soul affections stony-cold and dead,  
What claim have I to plead for life instead?  
—Because in Joseph's tomb was laid thy head.  
—MARGARET J. PRESTON.

It is pleasant to find Philadelphia taking the lead in some lines of educational advance. Perhaps no line is more important for the future vitality of the race than this of a lower temperature for school-rooms. Could the movement spread to office buildings and other public places no doubt an appreciable advance might be noted in the general welfare. Experience in schools in Europe has pretty well demonstrated that sixty degrees is quite high enough for a school-room temperature, but in our country some State laws direct principals to send children home if the temperature does not exceed sixty degrees. We feel sure our readers will be interested in the following article from the *Journal of Education*.—[Ed.]

## THE OPEN WINDOW.

A medical inspector of the Philadelphia public schools, with the co-operation of teachers and parents, recently made an experiment to determine the value of cold fresh air in school-rooms, which was reported in the *American Journal of Public Health*. He opened the windows at top and bottom and kept them open throughout the winter. The room was shut off from the heating plant of the building except on the occasional days when the temperature fell below forty-five degrees; but the children of course wore extra wraps and had frequent drills and exercises.

Week by week during the fall and winter and spring this physician weighed and examined the pupils; watched their study and their play, and compared their progress in health and scholarship with that of pupils in another room of the same building. In that other room the pupils were of the same grade and of about the same number, but the room was heated and ventilated according to the usual methods. The pupils in both rooms were normal, healthy children from the same kind of homes, so that the test was as fair, accurate, and searching as possible.

At the end the inspector found that the pupils in the open-window room had gained in weight on an average more than twice as much as those in the warm-air room. The pupils in the open room kept wholly free from colds, and were much more regular in attendance than the others. They were also more alert, free from day-dreaming, quicker to learn, needed less review work and were better behaved. In health and happiness, in development both of mind and body, the children of the room with open windows had a clear advantage over the others.

In these days, the gospel of sunshine and pure air ought to need little preaching. Most of us accept it, but we do not always practice the doctrine that we believe in and preach. This Philadelphia experiment lay not in giving the open-air treatment to sick children—which everyone approves; it lay in giving to well children some of the good things that Nature intended that they should enjoy, and in demonstrating to the school officials and parents the advantages of lower school-room temperatures.

As a result the school board, recognizing their value, has authorized the establishment of open-window classes in several other Philadelphia schools.—WALTER W. ROACH, Philadelphia.

## JOSEPH HOAG ON WAR AND SELF-DEFENCE.

We stopped on our way at Knoxville, to take breakfast. The Indians having made an invasion on the frontiers of the white inhabitants, it was a time of general alarm while I was there. Being taken into the room where the general was with his officers; the sergeants made their returns to the general, that they had warned every man that the law required to do military duty. Quakers and all, and there had not one Quaker appeared on the ground. In the meantime the general looked sharply at me, as I was walking the room, and said: "Well, we have lost a number of our frontier inhabitants, and some of our soldiers, and a people who would not defend the frontier inhabitants, when the savages were destroying and scalping them, could not be considered friends to their country, and should have no favor from him." He then said: "How do you like this doctrine, stranger?" I answered: "It is no doctrine for me; I have little or no opinion of it." He asked, "Why?" I said: "The people with whom I commune, who are sound in their principles, are all King's men to a man, and are remarkably attached to their King, and our King told Pontius Pilate, that his kingdom was not of this world, for if it was, then would his servants fight that He should not be delivered to the Jews: that his kingdom was not from hence, and that his kingdom was our kingdom; that He had nothing to fight for in this world, neither have we; and you warriors are fighting for the riches, honor and glory of this world, and when you have got them, you cannot stay with them. We choose to lay up our riches, and have our treasures, where the rust cannot mar them, nor thieves nor warriors get them from us." The general sat down, but soon rose with these words, "I am not going to give up the argument so; I see by the look of your eye, that you are no coward; you are a soldier; and if an Indian was to come into your house to kill your wife and children, you would fight." I answered: "As for cowardice, I ever despised it," but pointing towards the guns standing in the house with bayonets on them, "General, it would take twelve such men as thou art—and then you would not do it—to make me take hold of a gun or pistol, to take the life of a fellow creature," and looked him full in the face. He said: "I see you do not deny the sword." I replied: "No; I profess to be a swordsman, that is the weapon I go into the field with—a sword that never was beaten in the field nor foiled in battle." He turned and sat down, but not long, and said: "I will bring you to the point. If an Indian was to come into your house, with his knife and tomahawk, and you knew he would kill you, your wife and children, and you knew you could kill him and save all your lives, you would kill him; if you did not, you would be guilty of the death of the whole." I thought it time to look for a close, and proposed a standard to bring the argument to, that should decide it, but he declined. I then asked him if he professed to be a Christian, a Jew, or a Mahometan? He declined awhile. I then added, if he were a Jew, he was not prepared to fight; his men were not circumcised, he had not burnt a sin offering, nor a peace offering. He exclaimed: "I profess to be a Christian; I am not a Jew or a Turk." I asked him if he believed Jesus Christ was the author of the Christian dispensation. He said, "Yes." I asked him if he believed Him sufficiently equal to the work as God himself, as he received all the works of God to do. He said, "He did." I then told him, I should keep him to the Christian platform or creed, laid down by Jesus Christ; and that he would not deny that a Christian was fit to live or die—I meant a true Christian. He said a true Christian was fit to live or die. I then told him I would give the subject a fair statement, and he might judge. I proceeded thus: "I shall state, that myself and wife are true Christians, and our children are in the minority—and thou knowest it is natural for children to believe what their parents teach them—and therefore we are all true Christians as far as our several capacities enable us to be; and now the question lies here; which is most like the precepts and example of our King—the author of the Christian religion—to lay down our lives, and all go to heaven together; or kill that wicked Indian, and send him to hell; for he must

be in as wicked a state as he can be, to kill a family that would not hurt him. General, it is a serious thing to send wicked folks to hell; they have no chance to come back and mend their ways; and thou dost not know, but that if that wicked Indian was spared he might feel remorse enough to make him repent, so as to find forgiveness and go to heaven. I really believe I should feel much better to see him come there than to send him to hell; and that is not all, general; when I killed that wicked Indian, and sent him to hell, I imbrued my hands in human blood; before, they were clean; but now they are stained deep in crimson gore. Canst thou make thyself believe, that I stand as good a chance to get to heaven, as to die when my hands were clean, and I innocent of human blood? And besides, our King who was Lord of all, had disciples and many women who looked up to Him for protection, as much as a wife to a husband, or children to their father. Did He, when the wicked Jews came out with staves to take Him, cut off those wicked creatures, and send them to hell, when he could have the command of twelve legions of angels? He did not act without reason, He knew if He cut them off they must go to hell, and He knew if He laid down his life, He was going to heaven; and neither thou nor I knows, but some of the poor creatures repented of their conduct, and found forgiveness, and are now in heaven, glorifying his name for sparing them. Now, General, was He guilty of suicide? Thou wilt answer, He came into the world for this purpose. I reply that we are brought into the world to obey his commands, and to follow his example, and do likewise if called on; and, General, we find He had one soldier among his followers, who drew his sword and fought like a valiant for his Lord. But what then said his Lord? Did He say, thou art a good fellow I will promote thee for this? Or, did He not say, *put up thy sword into its sheath, for they that use the sword shall perish with the sword.* General, thou will do well to remember that saying; it is the word of a King.

The General made no answer, but sat and hung his head for some time. One of the company at length replied: "Well, stranger, if all the world was of your mind, I would turn and follow after." I replied, "So then thou hast a mind to be the last man in the world to be good. I have a mind to be one of the first, and set the rest the example." This made the General smile. He got up and went out at the door, and ordered his officers to let me go where I pleased and not to interfere; then turned and came in. I was then walking the floor, and after a little discourse, the General said: "Well, stranger, there are a great many of your sort of people in this State." I answered, "Yes, and I hope thou finds them an honest, industrious, peaceable people; good inhabitants to populate and clear up a new country and make it valuable." He said, "Yes, they are an industrious, harmless people." We were both on our feet. I turned and looked him full in the face, and spoke with some emphasis. "General, canst thou say that an honest, industrious people, who will harm nobody, are enemies to their country?" He paused awhile, and said: "No, and they shall have my protection, and you have the word of a General for it." I then felt easy that all was done that could be done. I had the same man's word who had said "No favor should be shown the Quakers," now pledge his honor to protect them. After some more conversation, we parted very pleasantly. We refreshed and went on; and after getting alone and looking it all over, I said in my heart: "Lord, what hast Thou done, for Thou wast near me and I perceived it not, Thou carried me through, and I knew it not, The honor and the praise is all Thine; Thou hast magnified Thy own honor, and exalted the cause of righteousness in the eyes of gain-sayers, and caused the tongue of the lofty to change, and hast caused the mighty to feel Thy power to be over them all, to the praise of Thy ever blessed name!"—*Journal, pp. 100-104.*

NATURE never did betray the heart that loved her; 'tis her privilege through all the years of this our life to lead from joy to joy.—WORDSWORTH.

## THE NEGRO AND THE PUBLIC RECORD.

Just how much of the feeling of prejudice against colored people is due to lack of information, is difficult for one to exactly estimate. Yet a glimpse at the public records kept in this State and country will convince one that, of the facts concerning the development of the colored race, most of the information is calculated to increase the feeling that the Negro is inferior and to increase prejudice against the race. This has been most forcibly impressed upon the writer during the past ten years while he has been endeavoring to collect information showing the condition of the colored people in the North. A few instances will suffice.

If a Negro is arrested in the City of Philadelphia, the records of the Police Department indicate by the letter "C" that he is colored. We have a record for more than forty years of the number of colored persons arrested in the city, and can tell almost exactly the number of colored persons arrested. If a Negro dies of tuberculosis, the entry in the Bureau of Vital Statistics shows that this is a colored man by the appearance of the "C" after the name. If a Negro goes to the almshouse, we have the same evidence of his race by the mark in the record of the "C" after the name. If a Negro is unable to pay his burial expense, and must be buried in the Potter's Field, after his name we have the "C," showing that he is colored. If a Negro is sentenced to the penitentiary, that institution shows the color of the person by the notation of the letter "C" after the name; and thus it is in many other cases.

Perhaps this drawing of the color line in our public institutions and in our public documents would not be so unfair, if it were not limited to the things which show the downward tendencies among Negroes. If a Negro graduates from a high school in Philadelphia, there is no "C" opposite his name. It is therefore the case that by the records of our city we can tell exactly the number of Negroes who have been arrested in the past twenty-five years, but we cannot tell what have been the number of Negro graduates from our higher institutions. If a Negro writes a book or patents an invention, he is merely listed as an American, and there is no "C" after his name, giving no evidence whatever of his race.

We have endeavored to find the number of Negro authors in the country and, especially in the State of Pennsylvania, also the number of Negro inventors, and by painful toil have been able to identify only a few through efforts and inquiries of those who knew them personally. In the Library at Washington, there have been identified something like five thousand volumes by Negro authors; the number may be fifty thousand, there is no way of telling, because there is no "C" after the name of a Negro or colored person who copyrights a book.

In the Patent Office there has been identified something like fifteen hundred patents by Negroes, though there may be fifteen thousand. There is no way of telling, because there is no "C" after the name of the Negro who patents an invention. This is very different from the method in which the Government deals with the colored prisoner, for every one sent to the United States prisons at Sing Sing, Atlanta or Columbus, or any other place, is labeled by his color with the "C" after his name in the record.

In connection with the Emancipation Proclamation celebration to be held in this city for the State of Pennsylvania, we endeavored to find the number of Negroes who had studied art, and wrote to the leading art institutions of this city, receiving the following reply: "I am very sorry that it will be impossible for me to give you the full information that you no doubt desire. We have kept no record on our cards as to whether the students were white or black and no preference is given one over the other."

This is typical of dozens of institutions with which we have corresponded. In an effort to secure the number of Negro property holders in the City of Philadelphia, we went to the records in the Tax Assessors' Office and found no evidence, whatever, that a single Negro owned a single piece of property, because there was no "C" after the name. We wrote, then, to the Tax Assessors, and received from practically every one

of them a very courteous letter, stating that they made no record whatever of the color of a property holder and were therefore unable to give the information. The only way any information could be gotten was the tedious method of a house-to-house canvass, and by such facts and information secured from different persons, we were able to identify eight hundred pieces of property owned by colored people in this city. The number may be one thousand, but there is no way of telling, for there is no "C" on the assessors' books.

Had we been looking, however, for the number of Negroes arrested for rape last year, we could have easily found the number, because a record is kept of the color of those who commit rape, but not of property holders.

We were interested also in securing the number of colored persons who had bank accounts in the city. We accordingly applied to the Western Savings Fund, Tenth and Walnut Streets, and to the Philadelphia Savings Fund, Seventh and Walnut Streets, the two leading institutions for savings of the working people, presuming that there must be a large number of colored depositors. The cashier in both these institutions informed us that they kept no record whatever of the color of their depositors and had no knowledge of the number of colored depositors or the amount of money they deposited. These men, however, were very much interested in our quest for information and very generously agreed to keep a record for a year or more of all the colored depositors. To the surprise of ourselves as well as to our own surprise, in one year, more than two thousand new depositors were listed in these two banks, and the count made by the officials of the banks showed that *probably three million dollars of the savings of colored people were deposited in one of these banks alone.* There is no telling how much the savings of colored people are in this city, because there is no record of their color. Very different, indeed, is this from the high death rate which is reported by color. Indeed, speaking of the death rate, for many years the only thing recorded of Negroes in this city was their death rate, which was shown to be greatly to their disadvantage, but it was not reported that this death rate was overcome by a birth rate of which the public was in ignorance, because while there was a "C" after deaths, there was no "C" after births in the records.

Again, if we refer to the various histories written concerning the colored people in the State of Pennsylvania, especially the county historians, we will find in a great many of them, the registry of slaves up to the year 1780. In most of these county histories, the names of the owners, and in some cases, the names of the slaves are given, but we have not yet seen, in a single county history, though we have examined more than one hundred volumes of these histories, any list of the colored soldiers who fought in the various wars for this country. As a matter of fact, there were in the Civil War alone over eight thousand Negro soldiers from this State, as against less than half that number of Negro slaves, but the slaves are recorded, and the soldiers are ignored. We might go on indefinitely giving examples of this discrimination which we believe has had a great deal to do with making an unfavorable public opinion with regard to Negroes.

We have been interested in the study of the underground railroad in the various counties in the State of Pennsylvania. From the published literature, it would appear that the colored people have taken but little part in the underground railroad. Indeed, one of the best accounts of the underground railroad in the State of Pennsylvania mentions a number of very worthy white people by name, but rarely calls the name of the Negro, merely dismissing the work of the colored man by stating that a certain colored man did so and so. It seems that the historian did not think it worth while to give the name of the colored hero, while he thought it very necessary to give the name of the white person.

Added to this, is the habit of the press of to-day in magnifying all of the bad deeds of the Negro by calling attention to his color, without similarly magnifying his good deeds.

I was very forcibly impressed with this particular injustice

a few years ago when a Negro artist won the Harris prize for art. A paper reporting it said that Henry O. Tanner had won the Harris prize for painting, giving the name of the painting and other details, but did not mention the fact that Henry O. Tanner is a Negro, while almost directly underneath was given an account of the arrest of a man for some trivial offense, but in the case of this arrest it was distinctly stated that the man was a Negro.

It is, in a measure, to react this very long standing injustice to the colored people in the records of the country and State that the proposed Emancipation Proclamation celebration is to be held in Philadelphia in [Ninth Month], when it is hoped to bring before the country the side of the Negro life which is so rarely exploited in our newspapers or recorded in our public records, and of which the public in general is ignorant. And we believe if nothing else is done except to get the record straight, a great good will be accomplished.—*Editorial in The Christian Recorder, Sixth Month 12, 1913.*

FOR "THE FRIEND."

#### THE "NEW FRIEND" WITH AN OLD FACE.

There has been some expression, and no doubt much more conjecture, regarding the new proposition for THE FRIEND; but doubtless it will be yet largely what those who are called in the spirit, and occupy, cause it to be by their faithfulness. A religious and literary journal it started near four-score years ago, and has still the same title. Sometimes, no doubt, some have feared it was losing the first of these. If so, this may have been in part on account of the faithlessness of some in not yielding to apprehended duty and contributing. In order to fulfil the first purpose—religious—as a *Friend* would view it, and truly this it was to do, it must be, not a superficial, formal, wordy religious exponent, but a deep, anointed expression, with an unction that can be felt—not only milk for the babes, but strong meat of the Gospel for men. Those whose condition and experience has prepared them to relish this latter can yet feel interest in and reap instruction from *clean* literature, travel, science, nature, etc.; but these too, as the writers are under his influence, will evidence it by the recognition of God as the author and promoter of every good act.

But *ever* and *anon* as we turn the pages, will we look for and hopefully expect that which is deepest and truly good for the soul, it may be from what has been written in the past of men and things, which in the newness is never old, or that of the present, fresh and crisp from an inspired penman. God is as able to-day as ever to reveal himself and inspire, where his creature man has come sufficiently under his government. In this feature the "New Friend" may still be the "Old Friend," and that as an old Friend, it may still be new, bringing forth things new and old from the sanctuary. Herein it will not be an advocate of a new way, and will not seek to *drive* either way, but to woo, to turn, to bring souls to Christ, the Word nigh in the heart. It will be exercised for a revival of that which was and is, and is to be; for according to the prophecy of Mary Peasley, the end of the true Israel of God is by no means yet. (See Friends' Library, Vol. 11, page 113, Letter to J. Pemberton.) The expression of another inspired one was: "This spirit which I feel shall yet break forth in thousands." That none may lose their place in such an inheritance or their rightful portion of such a legacy, is the desire of all the honest-hearted, and that all that is put forth may be the means still to bring to Christ. Having been brought and abiding there, there is a future for us as individuals and for the Society.

Those nations which forsook God in due time decayed, and the people who depart from the Gospel, which is the power of God, and from the faith, and who turn to something outward, must eventually stumble or fall; so that our preservation as a religious Society in the Truth must be as we return again from time to time unto the fountain, and learn of Him who said, "I am meek and lowly of heart, and ye shall find rest unto your soul."

CYRUS COOPER.

## YOUNGER FRIENDS.

## SOME UGLY LITTLE IMPS.

If you don't believe in fairies, and the elves are not your friends,  
And you have no faith in brownies or in gnomes,  
Let me give you just a glimpse  
Of the ugly little IMPS  
That invade to-day so many happy homes.

IMPoliteness is an IMP whom every child should try to shun,  
And older people, too, without a doubt.

IMPatience is another  
Who will rouse you lots of bother  
'Less you send him quickly to the right-about.

IMPertinence and IMPudence are naughty little twins,  
And oh, it is astonishing to see  
The mischief that they do;  
And, my dear, if I were you,  
Their comrade I would never, never be.

One little IMP will sit astride a pencil or a pen  
Where'er there is a problem hard in view,  
And draw his mouth 'way down,  
And whine out, with a frown,  
"IMPossible, IMPossible to do!"

IMPudence and IMPoliteness and IMPulse are three more  
(Though the latter is not always under ban);  
And there are more, no doubt,  
Who are hovering about  
To get us into mischief if they can.

Of little foxes you have heard, who spoil the lovely vines.  
These ugly IMPS are dangerous, too, you see.  
Let us raise a battle-shout!  
We may put them all to rout!  
Oh, what a glorious victory that would be!

—PAULINE FRANCES CAMP, in *St. Nicholas*.

A TALE OF THREE KINGDOMS THAT WERE.—Once in the long-ago of the world, when the nations were younger and when fewer deeds of war had blackened heaven's eternal record books of human life, there were three kings, three wise and happy kings, and they were friends. And their kingdoms, known as the kingdoms of Thulie, South Thulie and Thulie-Toward-The-Sea, were also wise and happy and also friends. In the Valley of Peace these kingdoms lay, with high mountains round about, and through the valley flowed a river, wide and beautiful, a pure and limpid blessing to all birds and beasts, all green things and all men. Like the fresh air and the sunlight, the river had no favorites among the kingdoms; it watered all equally—Thulie on its north bank, South Thulie on its south bank, and farther down the valley, Thulie-Toward-The-Sea. Indeed the river was the very life of the kingdoms, their joy, their helpmate. Mothers rinsed great washings in its clear, cold waters; children played about the little coves it cut into the land, sailing frail craft of wood or bark from shore to shore with many a merry shout. Lovers glided over its still surface at sunset time and when the moon was full, and even the precious dead passed to their last resting-place upstream in high, flower-decked barges, followed by silent friends, friends from all three kingdoms. Friendship in that valley knew no boundaries; men, women and little children lived and loved as if they were one great family. And who can say that their way was not beautiful and best? Business also was transacted on the river and by its shores, and news of the kingdoms and of the great world beyond the mountains passed from lip to lip at the rivermen swung by each other on the stream. All things you see, they had in common in the valley, and no one feared and no one hated.

They could reach the sea and the world beyond through the gap in the hills in Thulie-Toward-The-Sea along which the river flowed. Yet few sons cared to venture forth, to leave their valley homes for strange places and still stranger people. "I can be no better there," they said, "nor half as good." But when little Timon the bold grew up and became a great and important man in the kingdom of Thulie-Toward-The-Sea—his father was Timon the Elder, a great and important man before him—he wanted to know, he wished to

see over and beyond the mountains, to learn where the river found the sea, what kind of men were there and particularly what kind of fish, for he was a fisherman by trade.

So he went away and was gone a long time, and sad was the day of his going because he brought back from the outer world a little thought which he believed to be most precious yet which really proved a thought of poison to all the valley. He told it first to his family, and then he told it to the king and counsellors, and then to his special friends in the village and on the river. And each time he told it, he put his finger to his lip and said, "Sh! Let no one outside our kingdom know. They might get ahead of us." A strange remark for one who dwelt in the Valley of Peace where all were friends.

And would you too, know the secret? Then listen to Timon's words as he stood before his king.

"They do not trust each other out there, your highness," he said, pointing to the world beyond the hills, "as we do here in the valley. They say that they know better, that they have learned by sad experience that nations often break their good faith and promises and turn enemies, and that we also will learn this in time."

"I cannot think of Thulie and South Thulie as our enemies," said the king.

"Nor I," said Timon. "My wife was born in Thulie and her mother in South Thulie. But what has happened elsewhere, your highness, I suppose may happen in our valley. They say you can never tell when trouble will break out. Why, what would your highness do if Thulie or South Thulie should change the course of the river so that it would not flow through our kingdom, or if they should poison the waters as they pass our land?"

"I do not know," said the king stirring. "I never have thought of such things."  
"They say it is well to think of all such things, your highness," said Timon, bowing humbly.

"All such things? And then what would they advise us to do?"

"To arm, your highness."

"To arm? There is no war."

"Ah, no," smiled Timon, "not now. But a country must be prepared."

"I see," said the king as if feeling about in his mind. "One must be on the safe side."

"Exactly so, your highness."

"Had you other news, Timon?" asked the king.

"No, sire," said the fisherman, "only more of the same matter." And bowing, he passed out into the hall and home.

"I wonder if this fellow speaks wisely," mused the king.

And soon everyone in Thulie-Toward-The-Sea was wondering also. And soon everyone was whispering, "It certainly is a great idea, this thought of Timon's. I wonder it never occurred to us before. War might come, of course, even in our valley, and whether or not, it certainly can do no harm to be prepared."

So Thulie-Toward-The-Sea prepared, according to the wisdom of the world beyond the hills, built forts along the river, placed sentries on the kingdom's borders, armed all her hale and hearty men.

And the people of Thulie and South Thulie, watching with alarm, cried, "What does this mean? Have they enemies?" But no one could give them answer.

An old farmer of Thulie, plodding about his land just across the border from Thulie-Toward-The-Sea, begged the sentry, pacing there, to tell him. "I am an old man," he said, "about to die, and perhaps I am too old to notice changes even in the valley here. Pray tell me, who are your enemies?"

"Ah," said the sentry, closing one eye, "you never can tell who your enemies are."

"You have told me," said the old man, for he was a wise soul. And that night in the council chamber his weak voice rose high and clear. "They are afraid of us," he said. "The people of Thulie-Toward-The-Sea trust the people of Thulie no more. Can we then trust them? Who can tell but they

For "THE FRIEND."

## JUST A THOUGHT TO THINK ABOUT.

G. R. ROGERS.

may play some trick, if they think we are not friends? Perhaps they may try to block our precious river so that we can no longer sail up and down the valley as before."

The listeners nodded. "The old one is right," they said. "We, too, must come to this war business. It is evident that Thulie-Toward-The-Sea means some harm or why should she arm?"

So Thulie, like her sister kingdom in the Valley of Peace, made herself ready to meet some future foe. She called together her sons from the fields and river, and gave them weapons, and she hired a general from the outer world to teach them how to aim, attack and kill.

"This is a wonderful training," they said.

But a cry of anguish went up from South Thulie at the sight. "Friends, oh, friends!" they cried. "Are we no longer to be comrades on our river? Are we no longer to be trusted? Think you, your daughters marry our sons, and our daughters marry your sons. How then can there be trouble in our valley?"

Thulie and Thulie-Toward-The-Sea heard not the cry, though. They were busy. So the mothers of South Thulie sold their jewels and bought arms, and their sons called them noble and promised to do them honor by killing other mothers' sons. And within a twelve-month they made good their promise.

A dark night, without a star, shut in the valley, and the soldiers of each kingdom, ever watching for some trouble or some trick, said, "This is the night we must be on our guard. Let us creep down to the river. Who can tell what we may find?"

Slowly and noiselessly they formed and made their way along the valley, three lines of silent sons and fathers, all eyes to see, all ears to hear in the inky blackness. And as they neared the river where the kingdoms join, each band heard clanking and the sound of feet.

"Ha!" they gasped. "It is as we expected; they are here."

With a cry of exultation they rushed forward and fell upon each other like wild beasts—wild beasts, these one-time friends of a happy valley. All night long they fought and surged, all night long they groaned and fell, and all night long the river went by upon its way as it had done for generations. When dawn came down from the hills, the men of Thulie, South Thulie and Thulie-Toward-The-Sea were stretched upon the fields, many of them stark dead, and their women folk came and, fainting, bore their bodies home. Only a few survived the battle and they were scarred and maimed for life—especially Timon the bold of Thulie-Toward-The-Sea. He was so maimed that ever after children screamed at sight of him, and hid their faces. Yet he lived to be an old, old man, forgotten and alone, for his son died in the fighting and his wife died when she heard the news.

Sometimes strangers in the valley are said to have asked him why the kingdoms, once so friendly, should have come to such an end. And it is said that the old man always murmured, "It was something about the river—no one knew just what."

You cannot find the kingdoms, the three wise and happy kingdoms of the Valley of Peace because they are no more, as you know. They died long ago of distrust and broken faith. But the river, the pure and limpid blessing, still flows on to the sea.—LUCILE GULLIVER, in *Everyland*.

SUCCESS.—He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has looked for the best in others, and has given the best he had; whose life was an inspiration, his memory a benediction.—BESSIE A. STANLEY.

May I relate a story? Well, some years ago a colony of perhaps four hundred families settled in a new country. They lived within themselves. There were millmen and lumbermen, mechanics, farmers, and all the necessary tradesmen to make the full round of necessities. They were living happily and were reasonably busy, but found time to gather themselves together and worship the God that had so abundantly supplied them with all the necessary things of life. Yes, they met on the First-day of the week; also on the Fifth-day. They enjoyed a day of quiet rest and meditation every First-day.

Things continued as above for some years, all were very happy; but they wished a change and more pleasures, so one-fourth of their number began manufacturing toys and furnishing amusements. This cut down the number of necessity workers, and the remaining three-fourths were obliged to work much harder. In turn they desired more for their products; in fact, more must be forthcoming to buy these toys the other one-fourth were manufacturing and also to pay to see the pleasure-makers. Then the toy-makers and pleasure-furnishers must have more to pay for the increased price of necessities; and thus it continued, each demanding more only to be met with more to pay. Thus a once contented, God-worshipping people became a dissatisfied, money and pleasure-worshipping folk.

How foolish they were. Why is it that they cannot see their folly? But really they say: "We are living better than we did before. Instead of going to meeting on First-day and then home to sit around, we go to meeting, if we have time, and then go out and see the pleasure-makers. We are getting some enjoyment out of life. The Fifth-day meeting is about abandoned; a few old people still keep going once in a while, but it will soon be a thing of the past. We haven't time to leave our work. If we have time after our day's work, we take a spin in our automobile and enjoy life."

After reading the above please meditate, and then take a New Testament and turn to Revelations iii and read from the fourteenth to the twenty-second verses, inclusive; then please turn back and read very thoughtfully 2 Timothy ii, first to seventh, inclusive.

DUBUQUE, Iowa.

## THE NEED OF GOD.

This ample, splendid, fruitful, energetic, prosperous America of ours is not, perhaps, conscious enough of all its needs. It has many of them, but none is greater or more pressing than its need of God.

This is not an arraignment of our morals. For all our outcry against political and financial corruption, we are, as the world goes, a moral people. We are a generous people, a kindly people, a sympathetic people, ready to respond abundantly to the appeal of any form of want or suffering.

But this habitual kindness and conventional morality, on which we pride ourselves too much, covers but cannot hide the deeper need of which *The Companion* wishes to speak. Look back at the past, at the history of all the nations of the world; how many peoples do you find who show in their common daily lives as little sense as we show to-day of what you may call, if you will, "the not-ourselves," "the spiritual mystery," "the Divine"? There is no better name to call it by than "God."

We have churches [meeting-houses], you protest. So we have. But there are some who do not go to them, and not all of those who do go, listen. And what is far more important, in most cases God is left in the church [meeting-house]. Who names his Name in the rush of business or in the tumult of pleasure? How many of us—writer, lawyer, doctor, broker, politician, or club-woman—connect the thought of Him with any absorbing interest of our lives?

There are various reasons for this. One is the real decay

of belief, due to the subtle infusion of science, or misunderstood science, into all our thoughts. And there are others. But the most curious of all is an excess of reverence. From the time of the original Protestant revulsion against the undue familiarity of the middle ages with saints and things Divine, there has been a growing tendency to remove God further and further from common daylight and common dust and toil and common fears and laughter into the shadow of shrines and the dim odor of sanctuaries, until we have taken Him from all contact with our real lives, where everything must dwell that is to touch us with any vital power.

The process has gone on so quietly that we have not been conscious of it, has gone on so far that we have lost all appreciation of its significance; yet it offers one of the greatest problems that the twentieth century has to deal with, greater far than any political or economic problem. A nation can get on without kings, without navies, without air-ships, without telephones; but no nation has ever long grown and flourished and triumphed without God.—*The Youth's Companion*.

A MAN of character carries within him his fortune or misfortune. He is master of himself and of his destiny. His projects, his plans are never behind, for he lifts them above the accidental course of events and procures their realization by steady perseverance.—VICTOR CHARBONNEL.

### FRIENDLY NEWS.

THE Fourth Annual Conference for Young Friends in America at Winona Lake, Ind., closed on the thirtieth of Seventh Month. More than 150 delegates were in attendance, chiefly from the Middle West, but with a few from the Eastern States, Canada and England. This year's conference showed both by its scope and its numbers the growing interest and unity among younger Friends. A very free discussion was held of the purpose and value of the two distinct types of First-day meeting in use among Friends, but the emphasis of the conference was upon the fundamental duty of Christians and Friends in service for the Kingdom of God.—HENRY J. CABRETY.

ON the beautiful summer afternoon of Seventh-day, Eighth Month 2nd, a company of about one hundred, composed largely of neighbors and friends, gathered at Horsham meeting-house, to attend the annual Tea Meeting. The addresses in the meeting-house were listened to with eager attention. Agnes L. Tierney read an interesting and valuable paper on "True Toleration," which helped one to realize the need there is to lay aside judgments one of another and to be filled with the broad spirit of charity. Max L. Reich, from England, followed with an address on "Enthusiasm for Jesus," arousing the strong desire for that deeper knowledge of and closer touch with Him which would kindle true enthusiasm. The social hour was greatly enjoyed out of doors, while the company partook of refreshments.

C. C. W.

### CORRESPONDENCE.

THE extract from the will of the late John P. Morgan, on page 43 of THE FRIEND, was of interest, and there was a degree of comfort in it, evincing as it did that the man of worldly pursuits had his mind turned, in view of approaching dissolution, seriously to consider his spiritual state. Yet doubtless many readers of THE FRIEND have recognized in it the failure clearly to set forth the true ground whereon we should rest our hopes of salvation and eternal life when done with time. It is only as we have so received and yielded to the manifestations of heavenly love—the spirit of the Redeemer working in our souls, that we become changed men and women, witnessing that new birth into righteousness, that we come to have a part in the one great offering for all mankind. Otherwise Christ must have suffered and died in vain for us. This is that whereof our Saviour testified when He said to Peter, "If I wash thee not, thou hast no part with me." This is that which is to cleanse from all iniquity—such are they who "hear the voice of the Son of God" and "come forth out of their graves and the spiritual death wherein they have long lain. These are the truly washed and redeemed, who will be clad in the armor of their Lord, and ever set for the defence and confirmation of his Gospel. To these the "new name will be given." They shall have right to the tree of life, and may enter in through the gates into the city,

finally through adorable mercy to be "presented faultless before the throne of his glory."

THOMAS DEWEES.

BARNESVILLE, Ohio, Eighth Month 7th, 1913.

READING THE FRIEND of Sixth Month 19, about the expected change in its appearance after the long existence of eighty-six years (a little older than I am), brought vividly to my memory the visits to our old home when I was but a small boy, yet, its appearance as it was then, is still imprinted in my mind. I hope in the future it will hold up and maintain unswervingly that principle and integrity it did in the beginning, for I believe I never have witnessed a time when faithfulness to that which gathered us as a people was more needed. Said an ancient Friend, "As surely as Joshua was to succeed Moses in keeping the whole law, neither turning to the right hand nor to the left, so were these testimonies to be kept from generation to generation." Was not this the mind of all the faithful then? Why should it not be now? As the Truth never changes, Christ being the way, the truth and the life, neither should we; but willingly submit our will to Him in all things; for I believe this would establish us so deeply that no earthly power would prevail to turn us away from this Heavenly pathway that our Fathers trod.

ELIJAH PEACOCK.

UNION CITY, Ind., Seventh Month 23, 1913.

PLAINFIELD, Ind.  
Seventh Month 15, 1913.

EDWIN P. SELLEW,

*Dear Friends*—I was surprised and sorry to see the extracts from Penn, Barclay and Romans, commented on as they were by G. V. in the second number of THE FRIEND. I had feared that the many cares of the Province caused Penn to lose some of the life and greenness of his youth.

I cannot see how G. V. can draw his conclusions from Barclay, that he draws a distinction between war and protection of life. I understand he draws a distinction between being punished for conscience' sake, or for evil doing.

Also I do not see that Paul's admonition to fear the law, as well as the reproofs of conscience, disannuls the command of the King of Kings and Lord of Lords, "Whosoever shall smite thee on the one cheek, turn to him the other also," and "If thine enemy hunger, feed him, if he thirst give him drink."

I would be glad if Joseph Hoag's defense of our testimony against war and self-defense might be printed in THE FRIEND.

Thy friend,  
EDWARD EDGERTON.

LAST week's *Friendly News* contained an item regarding an Australian Friend, Christopher Flinn. The following letter from him has since been received.

37 ALBERT ST., EAST MELBOURNE, Victoria, Australia,  
Seventh Month 7th, 1913.

*Dear Friend*—I am enclosing to thee two newspaper cuttings from our morning papers. Thou will see from them that Friends are being prosecuted under the provisions of the Commonwealth Defence Act for refusing to register or comply with those provisions.

We know that we have the sympathy of Friends in this, and we are being drawn closer to God, and to each other. It may be that our Heavenly Father is calling us to a fuller service and a more entire consecration in that service. We thank Him for the great privilege He has given to us to witness for Him, and we are trusting for his grace in the way He leads. I should just like to say that I shall be pleased to hear from any of our dear American Friends at any time.

I am, Thy Sincere Friend,  
CHRIS. FLINN.

### SUMMARY OF EVENTS.

UNITED STATES.—A despatch from the 8th from Washington says: "A loss of 300,000,000 bushels of corn, the nation's greatest farm crop, has resulted from the great damage wrought by drouth and other conditions since Seventh Month 1, the government's agricultural experts have estimated. A total production of 2,672,000,000 bushels of corn was predicted. This is 452,000,000 bushels less than last year's crop."

It was stated from Washington on the 8th inst. "What experts regard as one of the most important discoveries made by the Department of Agriculture in recent years became known to-day when Frank Meyer,



one of the department's explorers, cabled that he had discovered the chestnut blight disease in China. In the eastern United States this blight has destroyed about \$50,000,000 worth of timber. The value of his discovery, it was said, lies in the fact that it proves that the disease is an imported one and not native to this country. It had been contended that it was useless to fight it because it was a native growth and liable to break out anywhere in the country."

A despatch of the 10th from Harrisburg states that, "A forest fire poster has been issued by the Department of Forestry and will be distributed throughout the forested regions of this State."

A recent despatch from Washington says, "The extent of the co-operation the Department of Agriculture is receiving from persons entirely outside the Government service is revealed by the statement that at present about 10,000 persons are experimenting with new varieties of foreign plants sent in by the department's explorers from all parts of the world. The department is seeking to ascertain where and under what conditions these strange shrubs, fruits and grains will thrive."

It was stated from New York on the 4th inst. that a report issued by the American Bible Society shows that a large number of families in the United States have been found without a copy of the Bible. In fact, the number is so large that the society is renewing its efforts to increase its circulation. At the same time the Bible is being translated into every foreign tongue. China, Japan, Zululand, Siam, Portugal, Arabia, and, in fact, practically every country accessible to the white man has been made a field for distribution of the work. But the most interesting figures are taken from the United States. In the northwestern agency 14,480 families were found to be without a copy of Holy Writ in their homes. In the western agency 8223, in the southwestern 24,037. To help supply Bibles to these people 428 persons have been employed and are now at work. In China 1,268,180 copies were put into circulation. A total of 1238 persons are employed in making the distribution.

Further to popularize the parcel post system with the public, Postmaster General Burleson has announced that after Eighth Month 15th the weight limit on packages would be placed at 20 pounds (it now is 11 pounds) and that a reduction in charges for the transportation of packages would be made. He announced also that on the same date the "banking by mail" feature would be introduced.

A despatch from New York mentions that John Mears has circled the earth in 35 days, 21 hours and about 36 minutes. He left New York about an hour after midnight on Seventh Month 2 and traveled by way of Paris, Harbin, Yokohama and Vancouver.

It is stated in a preliminary report, the Commission on Pensions of the Protestant Episcopal Church outlines a plan to pension the 5500 clergy of the church, for which a fund of \$7,000,000 will be necessary at the start, and an expenditure of \$500,000 each year thereafter. The report shows that the Episcopal Church pays its clergy \$8,000,000 a year in salaries.

It is stated that practically all the Kansas colleges have joined in the simplified spelling movement, and an effort is being made to get all the high schools of the State to adopt the new word scheme when school opens next fall. The Wichita High School has already adopted the new system, and it is asserted that eight more city high schools are ready to follow the new scheme when the school year opens.

A recent despatch says that in a convention of the State Federation of Catholic Societies resolutions criticising the reading of the Protestant version of the Bible in the public schools, the recitation of Protestant prayers and singing of Protestant hymns were adopted. It was the sentiment of the convention that the public schools, being regarded as non-sectarian, there should be no Bible reading at all, not even of the Catholic version, and that its introduction under recent act of Legislature was deplored.

It was stated from Topeka, Kansas, that on the 4th inst. State Senator McMillen, of Ottawa County, was here urging upon Governor Hodges the necessity for calling a special session of the Legislature to appropriate relief funds for farmers in the drought-stricken counties of western Kansas. Half a million dollars, the Senator believes, will be required to prevent actual suffering among farmers who have harvested nothing this year.

A despatch of the 5th from Chicago says, "A jury of women will be empaneled to try the cases of women and children brought into the court for insane at the detention hospital. Judge Owens declared that he intended to call women jurors exclusively to try the cases of women and children. The policemen will visit the public dance halls, excursion boats, beaches and railroad stations, and will try to keep young folks

off the streets late at night. They will obtain information rather than make arrests, although on occasions they may be called upon to arrest some one."

It was stated from Minneapolis on the 7th inst. that to harvest the big wheat crop now ripening in northern Minnesota and North Dakota, 100,000 laborers are needed by farmers, according to data station agents at towns in the two States have sent their general offices in the twin cities. Railroad officials who have been over the territory recently say that the crop generally is as heavy as the average, although in some localities a trifle lighter than last year. The shortage of men, they believe, will be nearly as great as ever.

A despatch from Chicago of the 7th says: "The country has been apprised of the drought in several of the Western States and its effect on the crops, and every succeeding dry day subtracts just so much from the probable aggregate of the corn crop. That is the great evil of the drought, but there are many other effects which subject people to inconvenience. Some of the towns have gone so dry that it has been necessary to obtain water from other localities for drinking purposes."

It was stated from Washington on the 7th inst.: "At 4 o'clock this afternoon the first of the treaties under the Bryan plan for world-wide peace was signed at the State Department. The contracting parties were Salvador and the United States. Although the treaty is to undergo the ordeal of ratification by the Senate, State Department officials are confident it will go into force. This treaty, which is the first of a series of identical agreements, is to be offered to every nation."

FOREIGN.—A despatch from London of the 7th inst. says: "Bulgaria last night concluded peace with Serbia, Greece and Montenegro, thus bringing the second Balkan war to an end. A treaty of peace was signed on the 10th inst."

It was stated from London on the 8th inst.: "The House of Commons to-day ratified the Government's contract with the Marconi company for the construction of an Imperial chain of wireless stations circling the world."

It is said that the remarkable spread of the temperance movement in the British Isles was discussed by Sir Thomas Barlow lately at a breakfast given to several hundred physicians by the National Temperance League. There has been, he said, an enormous change among the commercial classes, while the use of alcohol in hospitals and by medical men generally has greatly decreased. The president appealed to the doctors to check the consumption of medicated wines, all of which, he said, were mischievous.

A despatch of the 4th from Hong Kong, China, says: "The Southern Chinese rebellion has been practically suppressed and the declaration of independence of the revolutionary provinces abrogated. In Canton the populace to-day is celebrating the ending of the uprising with public rejoicings."

It was stated from Lima, Peru, that an earthquake on the 6th inst. destroyed the Peruvian towns of Caraveli and Quicacha. Thousands of the inhabitants were rendered homeless and extended relief measures will be necessary.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 87.

Susan Peard, N. J.; Geo. J. Foster, Ill.; Hamilton Haines, Phila.; Joseph S. Leeds, N. J.; Charles Lee, Pa.; Joseph B. Kester, Pa.; E. Dean Stanton, Pa.; John S. Brown, Agt., Pa., \$6, for himself, Abel McCarty and Job McCarty; Lydia W. Evans, N. J.; \$4 for Ezra Evans and Joseph Stokes Evans; Helena J. Connor, per Wm. Scattergood, Agt., Pa.; Thos. W. Downing, Pa.; Jane G. Snedley, Pa.; Horace B. Foster, R. I.; Frank M. Normart, Pa.; Elizabeth L. Thomas, Pa., per Reece L. Thomas; John Stamp Keeling, Ireland, 10s.; Sara L. Draper, Phila.; Phebe S. Gawthorp, Pa.; Bertha E. Jones, N. J.; Thomas Hinshaw, N. C., \$5 to No. 52, vol. 88; Geo. R. Meloney, Pa., and for Laura B. Meloney; Wm. Stanton, Pa., and for Anna Stanton Palmer; Isaiah M. Haworth, O.; Joseph Warner Jones, Pa.; James M. Moon, Pa.; John G. Hall, O.; Isaac Heacock, Pa.; Sarah H. Kaighn, N. J., vol. 86.

Remittances received after Third-day noon will not appear in the receipts until the following week.

#### NOTICES.

THE "Memorial of John H. Dillingham" is now for sale at Friends' Book Store, No. 304 Arch Street, Philadelphia. Price, paper cover, five cents each, by mail, six cents; per dozen, 50 cents; by mail fifty-six cents.

Silk cloth cover, six cents each; by mail seven cents; per dozen sixty cents; by mail sixty-nine cents.

**MEETINGS NEXT WEEK** (Eighth Month 18th to 23rd):

Western Quarterly Meeting, at West Grove, Pa., Sixth-day, Eighth Month 22nd, at 10 A. M.

**MONTHLY MEETINGS**—

Philadelphia for Western District, Twelfth Street below Market, Fourth-day, Eighth Month 20th, at 10.30 A. M.  
 Muncy, at Pounsedale, Pa., Fourth-day, Eighth Month 20th, at 10 A. M.  
 Frankfort, Phila., Fourth-day, Eighth Month 20th, at 7.45 P. M.  
 Havford, Pa., Fifth-day, Eighth Month 21st, at 5 P. M.  
 Germantown, Phila., Fifth-day, Eighth Month 21st, at 10 A. M.

To ADVERTISERS.—THE FRIEND is now open for selected advertisements at the following rates: One inch, 50 cents, or 4 cents a line; no insertion for less than 25 cents. Long term rates given on application.

Friends having real estate to rent or sell, also those desiring board or rooms, should find THE FRIEND an excellent medium for reaching interested parties.

Standing business cards are also solicited.

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DURING Seventh and Eighth Months of this year the meetings at Newtown Meeting House, Camden, N. J., will be discontinued.

FRIENDS' SELECT SCHOOL, 140 N. Sixteenth Street, Philadelphia, reopens Ninth Month 22, 1913. Catalogues and complete information may be had on application.

WALTER W. HAYLAND, Principal.

BURLINGTON AND BUCKS QUARTERLY MEETING, at Burlington, N. J., Third day, Eighth Month 26th, at 10.30 A. M.

DIED, at his residence, near Spencer's Station, Gurnsey County, Ohio, on the Third of Fourth Month, 1913, ARNER HALL, in the eighty-seventh year of his age; a life-long member of Richland Preparative and Stillwater Monthly Meetings of Friends.

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Photos and full particulars on application to SARAH B. DEWEES, Haverford, Pa. or EGBERT S. CARY, Pocono, Pa.

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FOR RENT—FURNISHED BUNGALOW, AT POCONO LAKE, PA., for Ninth Month. This bungalow, just completed, will house very comfortably a moderate-sized family. There is a large living-room with a big stove fire-place, two bedrooms and a fully equipped bath-room. The kitchen has a sink with running water. The front porch is roofed and extends the length of the house, 26 feet. There is also a dining-porch. The location is regarded as one of the best at the Lake, with a fine view and directly across from the dining-cabin. The furnishings are complete. Ninth Month is the most charming month of the summer at Pocono Lake.

For further particulars address J. LINTON ENGLE, 516 Ludlow Street, Phila. (Bell 'Phone, Lombard 1197).

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## FRIENDS AND THE SCRIPTURES.

### III.

There is a type of mind satisfied with the findings of others so long as they do not controvert facts and principles which they have accepted as established truths. These would have an easy road, and if they could live in a little world of their own would possess their serenity without any harm to others, but in a community life, which grows more complex with each year that passes, this is out of the question, though an approach is made to it in the case of certain groups we could name.

There is another and a more healthy type of mind which, from the nature of its constitution, cannot and does not remain impassive in the midst of change and discussion, but which shows in many ways that it feels the pulse of life throbbing through it and responds to it. It would be as easy to bottle up the watercourses that flow from the hills to make the rivers of the valley as it would be to put a final quietus on such minds as are represented in this second class. Then, too, different periods of time seem to reflect differently the attitude of thought, and the present shows itself to be a period of unusual alertness, one in which the spirit of research seems especially active.

I do not believe many of the early Friends knew what a grand philosophy of doctrine they were formulating when they propounded their views concerning the real place of the Scriptures. All that they claimed was that the Spirit of Truth led them to enunciate the principles they did, and in these modern days, when men talking about the self-same thing use terms that savor of the schoolmen's craft, we find not a few of the wisest and most thoughtful of our scholars approaching the subject from a different angle reaching precisely the same conclusion.

The Christian world has known two distinct periods which are more clearly recognized to-day than when Richard Claridge in the seventeenth century set forth clearly our attitude. First there had grown up in the Christian church the belief which became firmly rooted that there was an infallible church. This is the most comfortable church affiliation a man can know, and if comfort and not truth is one's objective there is ample reason why all Christians should identify themselves with the church that stands for this dogma.

With little less persistence did another dogma fasten itself upon the church in the days of the Protestant Reformation. Nothing was more honest in motive than the doctrine that led up to this, that God had appointed certain great spiritual truths to be for the guidance of man, and that holy men of old spoke as his Spirit moved upon them, and these sayings undergoing all the accidents that befell other writings of the same periods were handed on from generation to generation, till through instrumentality of men, who knew more than human guidance in their work, they were gathered up in one great book and canonized and accepted as the Scriptures of Truth.

Surely a Christian who holds to such a fundamental as his final rule of living has a wider range for personal responsibility than he who implicitly and almost blindly accepts the deliverances of the Church. Then came the Quaker thought, not new, but never before so clearly stated and certainly never so vigorously defended, that neither was the church nor the Scriptures the supreme rule.

For three centuries the Protestant world believed in the infallibility of the Scriptures—the bitterness that had characterized their predecessors was in their case softened, but it partook of the same nature and history is full of the sad results of their teaching. Protestants to-day of various creeds still accept this, and if they must it need not worry others of us who have been granted a little wider outlook, for we find the old spirit of bitterness almost gone.

Just as in the days of Luther the question was raised—Why is the church infallible? Where is the authority? So to the German school came the suggestion—What proof can be advanced for the infallibility of the Scriptures? and the answer to honest inquiry was the same—there is none. All deductions growing out of this had been based on an hypothesis quite as illogical as that which the Romanists had used to establish their philosophy centuries before.

If one will read the noble defense made by the seventeenth century Friends for the new doctrine and end his reading with Richard Claridge's Essay on the Holy Scriptures and Robert Barclay's Proposition, he will convince himself that they did their part well. We are all satisfied that the dogma—that the church is infallible—is false, but many of us cringe just a little when the second statement is made and dread lest it may lead into irreverence and infidelity. Sad, indeed, it were that such be the outcome of any investigation like this, but a faith that is so tottering as to need props at this stage has not emerged into the atmosphere even of trust and is not faith at all, and is not ready for the thought here presented and does not care for it. His case really need alarm no one.

There is a picture given of the monks of the Middle Ages in their Scriptoria, bending laboriously over their tables, patiently and honestly transcribing the words of the prophets and evangelists till far into the night. There hung over them a fearful doom they felt if they omitted or added a single

uncalled-for mark, for they read in the concluding chapter of Revelations the curse pronounced upon him who committed such an offense. These good men did not know that some of the books they were copying were written after these very words had been penned, and they did not guess that the reference was to the apocalypse alone, and had no regard to other books of the Bible which at the time Saint John wrote were scattered and in no way associated as a part of one great volume.

Since the days of George Fox the advance of science has made many inroads upon the province that the Christian held sacred to himself. There has been contention, not a little at times, but differences have been harmonized; there have been sad wrecks of human lives in the encounters, but he who lays these to the charge of science not falsely so called, again argues without his premise. We face to-day the teachings of the so-called higher critics, a name which they themselves regret, and as in the past encounters with astronomy, geology and biology, so in this present encounter there are feelings of anxiety first for those most directly committed to our trust and then for the cause of truth itself. It is natural and altogether laudable that this concern manifest itself, but the truth will be best advanced by recognizing the teachings of history and remembering that to-day the great central truths of God's promise of redemption through his Son, our Lord and Saviour, have a firmer hold upon men and women the world over than ever before, and that Friends as a professing church with doctrines peculiarly their own are occupying advanced ground in many respects and one of them is the matter alluded to in this essay.

D. H. F.

EXTRACT FROM ISAAC PENNINGTON.—"And be content to be little and low, and to receive little and low instructions from God, and to walk in the path of brokenness and humility before the Lord; for this is his way of fitting for and advancing into the high and glorious power of his life.

"And this my soul is assured of, that none shall enter into, or abide in his kingdom, but as they become little, poor and naked, and as they are led by the little child of God's begetting; who not at all answers the wisdom of man and his expectations, but still confounds them and leads on in such a path, as, if the eye of man's wisdom be open, it will still be crying out it can never bring to life.

"Yet that which disputeth not, but believeth, at seasons feels a progress, and that the growth of life had advantage in the heart of those very things, which at present seemed to give death the advantage.

"Oh! wait on the Lord! believe in his name, trust his love; hope beyond hope for the appearance of his power, and the Red Sea shall divide, and the waters thereof stand on heaps, yea, Jordan shall again be driven back; the mountains shall skip like rams, and the little hills like lambs; yea, the whole earth shall tremble at the presence of the Lord, at the presence of the God of Jacob."—*Eol. II, Works, pp. 483-484, Printed 1661.*

REMEMBER TWO things: First, that one may get into the habit of saying, "I am sorry," and thinking that all is healed, presume on forgiveness, and go on expressing repentance and creating new matter for repentance. This is not uncommon, and should be vigilantly guarded against. Secondly, when even the shadow of repentance is expressed, come halfway to meet it. Beware of throwing back into dead silence the small penitence of life, by keeping up what is called your own dignity—the most pitiable thing in the world.—STOPFORD BROOKE.

#### WHO IS THE ENEMY?

What shall we say of the talk of war and the ever recurring danger from the enemy? Only this: There is to be no war. There is to be no foreign enemy. The enemy is he who talks of war, the evil-minded knave, the noisy fool, the unthinking who echo the clamor the knave and fool set up.

Just now, the enemy is fuming over Japan. There is no war in that quarter. There is no trouble save what we make for ourselves, and the echoes our noises may provoke. Men without brains in the long run have no influence. Between cowardly fear and cowardly bluster there is not much to choose.

Let us look quietly at the situation. Japan's people recognize—those who have the breadth of vision belonging to the good citizen—that the United States is her nearest neighbor among the western nations, her best customer and most steadfast friend. Her own ambitions and interests lie all in the restoration of Korea, the safeguarding of Manchuria, and in her readiness to do her part in the untold future of China. She is in debt to a degree no other civilized nation knows; her taxes are crushing; her country is without roads, and her railway system must be rebuilt at a cost she dare not face. She is as eager for more war as we of California for more earthquakes.

Along the borders where great nations meet there is friction among ill-tempered or narrow-minded men. This fact makes an immigration problem on the Pacific Coast. This problem was bravely met and solved in 1907. It was solved by national statesmen, without the aid of local politicians; and so it was honorably solved.

Next comes a smaller problem, of alien land-holding. It is microscopic as yet, though it may have germs of trouble if Japanese farm colonies grow up in the midst of an environment of provincialism and intolerance. There is no remedy for this evil, if evil it be, except through a careful study of the actual conditions and their future promise, with an after adjustment through friendly agreement between the government at Washington and the Ministry at Tokyo. As this matter has international bearings and results, it lies outside the jurisdiction of any state. In assuming to usurp federal authority, the Governor and Legislature of California have placed themselves in antagonism, not to Japan—for California can have no direct relations with a foreign nation—but in antagonism to the United States. This antagonism exists in fact, even if it be true that the sinuous language of the statute should legalize its obviously unconstitutional provisions. In any event, the courts of the United States are adequate to settle the question. Any act of the Legislature of California discriminating between foreign nations must become an act of the United States itself, or else it is an act of local usurpation. Only sovereign nations can deal with sovereign nations, and the Governor of California is not a ruler of any sovereign nation. He has no ambassadors from foreign courts and he receives none. All his foreign business is transacted through the Department of State at Washington.

It is manifestly a duty of Japan, as of any other nation, to protest against discriminations, and there her duty stops, until the question of jurisdiction is settled. And there it has stopped. Only the enemy talks of Japan's "arrogance," of "her efforts to domineer," her attempts "to force the issue." War talk the world over is ninety-nine per cent. lies. It has been found in Germany and France that the same money is used in both countries to inflame the water-front mobs. The armor pirates of the world play into each other's hands.

The same spirit excites the water-front mobs in Japan and in the United States. Fortunately the saner elements in both nations are at the head of affairs. This is generally the case, for if it were not so, nations could not long exist.

I quote the following from the editor of the *Japan Times*, a paper in Tokyo, representing the opinion of the Japanese government:

"The cries of war raised in yesterday's meeting in the Kokugi-kan, Ryogoku, as a demonstration against the land-ownership legislation in California, are ill-advised, say the least. Those speakers who indulged in such rash arguments have disqualified this nation for criticizing

America for its having Hobsons and Hearsts. Besides, they have missed the mark by placing the emphasis on the anti-Japanese sentiment in California. Because no amount of local anti-Japanese agitation would have had any serious effect on Japanese interests, but for the circumstance that the Japanese are barred from naturalization by the Federal laws. The Japanese nation has not yet made any serious effort to obtain the right of naturalization, and if we did, even at the present, we would have a fair chance of success. Only those who talk about war with America are injuring the cause of Japan by decreasing the chance of much success. America is a democratic country, and has the right to refuse citizenship to a people who have shown themselves incompetent to carry out a democratic government. The first necessary qualification of the people for the task is that they should be able to discuss national or international questions in a calm, dispassionate way. The people who easily get hysterical, lose their reason in passion, and are inclined to decide by force those questions that can be decided by discussion, lack the political self-restraint without which a democratic government is impossible. We would refuse to believe that the Japanese were so backward in political training but for the hysterical demonstration that unfortunately occurred here yesterday.

The Japanese crisis is not a matter for warships or soldiers or local politicians. Its solution rests with experts in Constitutional Law and in Social Relations.

Whoever talks of war and stirs up race antipathies, he is the enemy in either nation.

DAVID STARR JORDAN.

WORLD PEACE FOUNDATION.

### A FRENCH SOLDIER'S VIEWS.

I am not a born American, having been born in Havre, France. I served in the French army four years. I was a good soldier.

During the four years I never tried to distinguish right from wrong. I never thought. I never reasoned, I only obeyed. Seven of us soldiers were ordered out to fire on a citizen. I obeyed without hesitation. Our company was also ordered on patrol duty. I saw the poor clamoring for bread.

About soldiers firing on women and children, I have heard of \_\_\_\_\_ and \_\_\_\_\_ soldiers, who fired on Jewish old men and boys and tore infants from their mothers' breasts.

A good soldier is a blind, heartless, soulless, murderous machine. He is not a man. He is not a brute, for brutes only kill in self-defense. All that is human in him, all that is Divine in him, all that constitutes the man, has been sworn away when he took the enlistment oath. His mind, his conscience, aye, his very soul, are in the keeping of his officer. No man can fall lower than a soldier—it is a depth beneath which I cannot go. American soldiers are not as low as European soldiers.

What the world needs to make it fit to live in are . . . men and women of kind and tender hearts.

From what I know Mayor Baker is a perfect gentleman.

I was a murderous machine once, but I am a changed man. I am a plain French-American workman, fourteen years in this country.—JULIUS TESSIN BLANC, in *Cleveland Daily Leader*, Sixth Month 6, 1913.

It is recorded that when the father of the late Queen Victoria, the Duke of Kent, lay dying, he expressed some anxiety about his soul. His doctor endeavored to comfort him by reminding him how admirably he had deported himself in the conspicuous position in which he had been placed in this world. But the Duke checked him, saying: "No, if I am to be saved, it must be not as a prince, but as a sinner."

EVERY trial that we pass through is capable of being the seed of a noble character. Every temptation that we meet in the path of duty is another chance of filling our souls with the power of heaven. Every inspiration to do right, however trivial it may seem, is sent to us directly from Him Who sows the word of God.—BISHOP TEMPLE.

### THE MASTER'S VOICE.

When days are dark and nights are cold,  
And all the world seems going wrong;  
When fears are fresh and hopes grow old,  
And die because they've waited long;  
When all is said without, within,  
And I am plagued with doubt and sin;  
Yet have I comfort and can rejoice  
If I can hear the Master's voice:  
"Come unto me, thou child distressed;  
Come find a refuge on my breast;  
Lay down thy burden and have rest."

When clouds are thick and winds are loud,  
And angry waters rising fast,  
With many leaping waves that crowd  
To overwhelm my boat at last;  
When all my chance of life seems lost,  
Though far astray and tempest-tossed,  
Yet have I courage and rejoice  
If I can hear the Master's voice:  
"Be not afraid; 'tis I that stand,  
In every danger near at hand.  
The winds are still at my command."

When earthly voices, once so dear,  
Have died in silence, one by one,  
Till I am left to mourn them here,  
With empty heart and all alone;  
When sorrow from the gates of death  
Breathes on my cheek her icy breath;  
Yet have I peace, and can rejoice  
If I but hear the Master's voice:  
"A little while; wait patiently;  
A little while and thou shalt be  
With thy beloved, and with me."  
—HENRY VAN DYKE.

### THREE ESTATES AND THREE TEACHERS.

The Lord's infinite power and life was over all. In the fresh openings whereof I was moved to declare of Three Estates and Three Teachers, viz: God was the first Teacher of man and woman in Paradise; and as long as they kept to and under God's teaching, they kept in the image of God, in his likeness, in righteousness and holiness, and in dominion over all that God had made; in the blessed state, in the Paradise of God. But when they hearkened to the serpent's false teaching (who was out of Truth) and disobeyed God and obeyed the serpent in feeding upon that which God forbade, they lost the image of God, the righteousness and holiness, came under the power of Satan, and were turned out of Paradise, out of the blessed into the cursed state. Then the promise of God was, "That the seed of the woman should bruise the serpent's head," break his power that man and woman were under, and destroy his works. So here were three states and three teachers. God was the First Teacher in Paradise; and whilst man kept under his teaching he was happy. The serpent was the second teacher; and when man followed his teaching, he fell into misery, into the fall from the image of God, Righteousness and Holiness, and from the power that he had over all that God had made; and came under the serpent whom he had power over before. Christ Jesus was the Third Teacher, of whom God saith, "This is my beloved Son, in whom I am well pleased, hear ye Him;" and who himself saith, "Learn of me." This is the true Gospel Teacher, who bruises the head of the serpent, the false teacher, and the head of all false teachers and false religions, false ways, false worship and false churches. Now Christ, who said, "Learn of me," and of whom the Father said, "Hear ye Him," said, "I am the way to God, I am the Truth, I am the Life, and the true Light." So as man and woman come to God and are renewed up into his image, righteousness and holiness by Christ, thereby they come up into the Paradise of God, the state which man was in before he fell; and into an higher state than that, to sit down in Christ who never fell.

Therefore the Son of God is to be heard in all things, who is the Saviour and the Redeemer; who hath laid down his life, and bought his sheep with his precious blood. We can challenge all the world. Who hath anything to say against our way? our Saviour? our Redeemer? our Prophet, whom God hath

raised up, that we may hear and whom we must hear in all things? Who hath anything against our Shepherd, Christ Jesus, who leads and feeds us, and we know his Heavenly Voice? Who hath anything against our Bishop in whose mouth was never guile found, who doth oversee us in his pasture of life, that we do not go astray from God, and out of his fold? Who hath anything against our Priest, Christ Jesus, made higher than the heavens, who gives us freely and commands us to give freely? Who hath anything to say against our Leader and Counsellor, Christ Jesus, who never sinned, but is holy, harmless, and separate from sinners? God hath commanded us to hear him, and he saith, "Learn of Me;" and if we should disobey God's and Christ's command, we should be like our father Adam and mother Eve, who disobeyed God's command, and hearkened to the serpent's teaching. Now, man commands and would force us to hear the hirelings who plead for sin and the body of death to the grave; which doctrine savors of the devil's teaching, not of Christ's; but we resolve to hear the Son, as both the Father and He command; and in hearing the Son, we hear the Father also, as the Scripture testified. For the author to the Hebrews says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Mark that, God hath spoken unto us (his apostles, disciples, church) by his Son. And whereas some have objected, "That although Christ did speak both to his disciples and to the Jews, in the days of his flesh, yet since his resurrection and ascension He doth not speak now." The answer is: As God did then speak by his Son in the days of his flesh, so the Son, Christ Jesus, doth now speak by his Spirit. Wherefore he saith in the Revelations, "He that hath an ear let him hear, what the Spirit saith to the Churches," (Rev. 2.) And Christ is said to "speak from Heaven," (Heb. xii: 25.) "See that ye refuse not Him that speaketh; for if they escaped not who refused Him, that spake on earth, much more shall not we escape if we turn away from Him that speaketh from Heaven." They that resisted Moses' law (who spake on earth) died for it without mercy, which was a natural death; but they that refuse him, that speaks from Heaven, neglect and slight their own salvation; and so die a spiritual death, through unbelief and hardness of heart. Therefore was the exhortation given of old, "To-day, if ye will hear his voice, harden not your hearts, as in the provocation," etc., (Heb. iii: 15, etc.) They who neglect or refuse to hear the voice of Christ now speaking from Heaven in this his Gospel day, harden their hearts. Therefore let all mark well these three states and teachers: the God of Truth was the first Teacher, while man was in Paradise, and in innocence. The serpent was the second teacher, the false teacher, who by his false teaching came to be the God of the World, which lies in wickedness. Christ Jesus, that bruises the serpent's head, is the third Teacher, who saith, "Learn of me," of whom God saith, "This is my beloved Son, in whom I am well pleased, hear ye Him;" and of whom the testimony of the saints of old was, "That God hath in these last days spoken unto us by his Son." Thus they that come to be renewed up again into the Divine, heavenly image in which man was at first made, will know the same God, that was the first Teacher of Adam and Eve in Paradise, to speak to them now by his Son, who changes not; glory be to his name forever!—Copied from *Journal of George Fox* by JESSE NEGUS, *West Branch Ia., Seventh Month 15, 1913.*

THAT is a good sermon which draws my heart nearer to God; which makes the Grace of Christ sweeter to my soul, and the commands of Christ easy and delightful; that is an excellent discourse, indeed, which enables me to mortify some unruly sin, to vanquish some strong temptation, and weans me from the enticements of this lower world, and bears me above all the disquietude of this lower life, which fits me for the hour of death and makes me desirous of appearing before Jesus Christ, my Lord.—ISAAC WATTS.

## EXTRACTS FROM DIARIES AND LETTERS OF RICHARD B. BROCKBANK.

Some notice of Richard B. Brockbank was printed in *THE FRIEND* shortly after his death on First Month 31, 1912. By the kindness of his daughters we are now able to give our readers the privilege of some extracts from his letters and diaries. Not a few Friends on this side of the water knew Richard B. Brockbank. In many respects he was a striking personality. One soon discovered how deeply taught he had been in the realities of the spiritual life. His Quakerism was not a tradition but an experience, and out of the storehouse of his experience he was able to interest and instruct others. As a minister his gift had the quality of "immediateness." Its relations to worship in spirit and in truth—its dependence upon such worship—gave it a baptizing power easily recognized even by the stranger to Friends' methods.

If we applied any label to our Friend we should say he was of the Philadelphia type. It will be clear in what follows that he had our point of view. This point of view has now, and will have in the future, different interpretations. These records show, we believe, that it is a point of view not aside from that life which is in the Gospel of Christ.

J. H. B.

10-5-1850.—Tulketh Cottage (at that time the residence of Sarah B. Satterthwaite). I scarcely dare note anything of my inward feelings, I feel so very poor and low, it would be as though a complaint was on my lips, whilst I am far better off than ever I could have looked for. When I look at my shortcomings and backslidings I am ready to conclude that there is none so weak as I. And yet, merciful condescension, I am permitted to feel a sweet and secret peace and quiet in this my first step towards London [on his way to Yearly Meeting] which encourages me in the belief that I am in my place.

London, 22-5-50.—Yearly Meeting commenced to-day at 10 A. M., after sitting about three hours was adjourned to four. The Meeting of Representatives was held at the rise of this sitting for the nomination of a clerk and two assistants for this year. John Hodgkin was fixed on as the one to propose for a clerk, Robert Forster and John Thorp as assistants.

The meeting this morning was opened by a Friend appearing in supplication, (I don't know his name), that the Lord who had permitted us thus again to assemble, would be pleased to make us individually concerned for the welfare of the body and the right conducting of the affairs of the Society. Some more Friends spoke, amongst whom were E. C. before the clerk read the opening minute.

The business before the Meeting was principally epistles read from other Yearly Meetings—Ireland, Philadelphia, New York, New England, Baltimore, Indiana, all the American Yearly Meetings, except North Carolina. J. Jones's certificate read. Adjourned to four.

Second Sitting, 4 P. M.—After the appointment of the clerk and the assistants as proposed, the reading the answers to the Queries was proceeded with as far as Essex. Many kind remarks on the appointment of the present clerk and assistants and in reference to the valuable services of Geo. Stacy were made.

A testimony on behalf of Amelia Brown, deceased, was read, also two minutes of deceased ministers, one of whom, Joseph Allen, of Dunmow, had expressed a wish that no minute or testimony should be issued by any meeting respecting him—John Hodgkin expressed a doubt whether Friends should accede to such a wish. He had no doubt that it had been made under feelings of deep humility and unworthiness, yet he believed that the gift was for the welfare and edification of the church, and it was for it to say without respect to the man whether it had been faithfully exercised, etc. Josiah Foster was of the same opinion, and thought this part of the minute should be erased. Several Friends spoke to the same effect, all testifying to the spirit in which the request was made and many bearing testimony to the living, baptizing power of the ministry of the dear departed Friend.

A Friend from the Monthly Meeting (Thaxted) said that similar sentiments had been expressed in their Monthly Meeting by one or two Friends, but that the Monthly Meeting had thought best to send it as it was believed that a weightier testimony was borne in those few words than in many long testimonies. Another Friend from the same quarter said that when a man had so long and faithfully exercised his gift to the entire satisfaction and with the unity of the church, he thought that it would be well to be careful about refusing to accept such a minute—it was the second request of that sort which had been made by much valued ministers, and he believed that there must be some call for such a testimony. He knew that much was said in many of our testimonies that was a burden to some. He thought it would be better to keep to the plan practiced in the Scriptures of noticing the fall of some and the restoring power of Divine Grace in them rather than giving only one side [of their experience]. He had no doubt it would tend more to the advancement of truth. A few Friends spoke in the same way, after which Edward Pease said that it would be best for the minute to go as it was. There did not seem a sufficient feeling in the meeting for it to be altered. (A very instructive discussion—many weighty remarks were made on both sides.) Adjourned to 10 to-morrow.

Representative Committee met to answer the Epistles for Ireland and the Yearly Meetings in America. Five or six Friends were appointed to each.

*Third Sitting, Fifth-day, 10 o'clock.*—Answers to Queries proceeded with as far as London and Middlesex—a very solid sitting.

Four testimonies read—the one for Elizabeth Dudley was a long and very beautiful one—it was read at the close of the sitting. R. Jeffrey spoke a few weighty sentences in testimony and Thos. Pumphrey appeared in supplication, ascribing praise unto Him who had enabled our dear departed Friend to hold out to the end and to be found watching.

The Epistle from North Carolina came to hand this morning and was read first. It mentioned that Nathan Hunt had attended several sittings of that meeting and imparted good counsel to them in this his ninety-third year. One of the testimonies was from Worcester Monthly Meeting concerning Lydia Newman. One also was from Frenchay concerning Mary Hunt.

The time of this sitting was mostly occupied with the Answers to the Queries and with the remarks on them. Toward the close Edward Pease said that he had seldom sat a more weighty meeting.

*Fourth Sitting, 4 o'clock.*—The summaries of the answers to the Queries were got through at this sitting and several testimonies were read—a very interesting one concerning Andrew Pearson from Brighouse Monthly Meeting—two from Woodbridge—one concerning Dykes Alexander, the other Ann Alexander—the last a remarkably beautiful and valuable testimony.

Josiah Foster remarked the number which seemed to have been joined to the Society by conviction during the year. At the same time that it gave him much pleasure to see an increase in the number so joined to us, it was necessary that Friends should be careful to exercise due discrimination and that they do not lay hands suddenly on any that there must be not only an acknowledgment of the truth of our principles but as he apprehended it was true Christianity that we profess he held there must be a coming up practically in that.

Edward Pease said that he very much concurred in what had been said, and that it is easy to be convinced of anything, but "converted to the practice," that is a very different matter. There is a phrase often used by our early Friends, such an one—"received the truth in the love of it." He believed that if this was the way in which any received it there would then be no fear. Jas. Backhouse said that he was afraid that Friends were sometimes unduly discouraged by the instability of those who had so joined us, and that some might be rightly joined at the time and afterwards fall away. A Friend said

how beautiful it is to see the guard set on the right hand and on the left.

*Sixth-day Morning.*—After staying all night with dear Russell Jeffrey we walked in to Southwark meeting. It was small but a much favored time. Joseph Shewell appeared in supplication, William Brown in testimony, Sarah Brown and another Friend in testimony, the same Friend in supplication, Wm. Seekin, Birmingham, in testimony.

W. Brown had language of encouragement to hold out to some who were much cast down and in a very tendering manner to me. This meeting for Worship on the morning of Sixth-day is very valuable—the sense of it followed me all the day.

*Fifth Sitting, Sixth-day, 4 P. M.*—The state of the Society under consideration.

John Pease spoke very beautifully on the various causes which might be thought to be the cause of our present state and decrease of members, believing that the principal cause would be found to be a want of individual faithfulness.

Edward Ashworth said that the number and length of the Quarterly Meetings was the cause. This drew out a number of weighty remarks. A young Friend, Alexander from Ipswich, made a few very appropriate remarks, saying that he much agreed with what had been said about reading the Scriptures in families, and believed that his young Friends would find it very valuable to read them privately and that it was not the discipline of the Society that was in fault; he believed that if Friends were more faithful they would be found to increase and many will flock to them.

*Sixth Sitting, 7th, 11 o'clock.*—Proposition to alter rule 14 respecting going to law, from Gloucester and Wiltshire, referred to committee. Proposition from Lancashire respecting altering the method of appointing Elders considered and decision postponed for a year.

*Committee at 5.*—The state of Society under consideration. Some remarks on Friends who are intrusted with money belonging to others, using that money for the purposes of trade, &c., then a lengthy discussion about the substitution of the proposed rule from Gloucester and Wiltshire for No. 14. A's cousin went to Greenwich after dinner—I found peace in staying—the committee meeting was like a meeting for worship to me.

*First-day.*—Walked to Tottenham Meeting at 11. Friends were very kind in asking me to dine. Went to Josiah Foster's by previous arrangement. Sylvanus Fox and many more ministering Friends were there. After dinner walked to Stamford Hill and found T. Richardson much better than I expected. They were very kind and said that he had often enquired for me, which shewed that his memory was not quite gone. Attended Newington Meeting. T. Arnett, J. Backhouse and several more were there—a good-sized and nice meeting. I. Slater had come out to meet me and we walked down together. He seems disgusted with London and Londoners already, which I don't wonder at; but it seems to have had one good tendency, to make him think more deeply for himself. I gave him two of the tracts called "A Summary" and a copy of Penn's "No Cross, No Crown."

*Seventh Sitting, Second-day, 11 o'clock.*—T. Arnett laid a concern before Friends to have a meeting for the youths and for those who are in the habit of attending Meetings, and also those who had been disowned. One was appointed for six to-morrow evening. We had the privilege of a very acceptable and timely visit from dear Rachel Rickman. Her language was one of encouragement to those who are lowly and feel themselves to be so, desiring that they might not be led away from their simplicity by an increased earnestness in pursuit of the things of the world. She also referred to the travail of some for the right maintenance of our principles and the toiling and rowing of others—saying that formerly there were some who toiled and rowed very much and yet the ship was not brought to land until they turned unto Him who was asleep with his head upon the pillow, with the language, "Lord save us or we perish." And now, though many are toiling and rowing, there must be an effectual turning to Him

before any right progress is made. She believed that a day of shaking was coming upon us, in which many would be shaken in a manner they did not look for. And it was only those who were on the right foundation, and looking alone to Him, that could stand in that day.

James Jones set his seal to what dear R. R. had said, believing that there were many within the audience of his voice who were in lowly earnest concern for the welfare of Zion. He knew where these sat, for he had often to sit with them in a very low place and he would not object again and again if it were necessary to go down with them, though it were unto the very bottom of Jordan if it might be that they might be enabled to bring up living stones of memorial to the praise of Him whose arms were ever underneath to support them.

*Eighth Sitting, Second-day, 4 o'clock.*—Discussion on grave-stones continued, finally referred to committee to report to a future sitting. School reports read.

*Ninth Sitting, Third-day, 10 o'clock.*—Wm. Matthews spread a concern before Friends to go into the Women's Meeting, which was concurred in, he liberated and the visit paid. A deeply interesting and weighty subject was now laid before the meeting, viz.: the appointing a committee to visit all the Quarterly, Monthly and other Meetings in this nation. The solemn covering over the meeting and the unanimous feeling that this was the right time for such an appointment encouraged the belief that this, like the previous one (about eighteen years ago) is right. May we indeed, as was expressed, endeavor to feel after a preparation for the reception of such a visit. Many were the beautiful remarks made in regard to this and testimonies concerning the last [appointment]. Two Friends, one Samuel Fox, Tottenham, were engaged in earnest supplication that the Lord would be pleased to guide us aright in this deeply important step. . . . The subject of joining Norfolk and Norwich Quarterly Meetings with that of Cambridge and Huntingdonshire was settled, they are to be joined and the Quarterly Meeting to be called Norfolk, Cambridge and Huntingdon.

*Committee on Epistles at 4. Youths' Meeting at 6.*—A large and interesting meeting. Surely amongst so many there will be more than one or two who are indeed in earnest concerning their soul's salvation and the upholding of the Truth.

*Fourth-day.*—Breakfast with J. B. Braithwaite, Thos. and W. Hanley from Wensleydale and a young Friend from Sibford (Richard Lamb) were there, the two first are lodging there. J. B. B. supplicated that we might be enabled to be more dedicated to the service of the Lord. Attended Westminster Meeting, when dear J. B. B. again raised his voice in supplication that our Heavenly Father would be pleased to give us a little salt, and that all our offerings might be seasoned therewith. F. O. Tregelles and several more Friends spoke. It was a precious meeting.

*Tenth Sitting, 4 o'clock.*—The report of the progress of W. Foster in delivering the address on the Continent was read, also a report from the Baltimore conference.

*Eleventh Sitting, Fifth-day, 10 o'clock.*—Committee at nine to hear essays of Epistles. The subject of tithes was disposed of at this sitting. It is left till next Yearly Meeting under the care of the Meeting for Sufferings with power to call afresh upon their country Friends for help.

In the course of the sitting, John Hodgkin expressed a concern that he had felt that Friends might be faithful in our various testimonies, and expressed a belief that towards the members of the church by law established especially they had a duty to perform, that many tender minds in that body were drawn towards Friends—that the subjects of baptism and the ministry were those on which most interest was excited among them at the present day. He believed that that fabric was tottering to its ruin and that if Friends were faithful they would have to hold up a light which would penetrate through the rents which were everywhere opening the more—or words to this effect. At an after part of the sitting, John Pease said that whilst the discussion on the tithes question was before the meeting, he had taken

no part, but believed that it would be best for him briefly to lay before Friends some of the feelings which had come before his mind on this subject. He believed that the bearing of our Christian testimony against tithes and other ecclesiastical demands was not only by refusing to pay and suffer by the restraint, but that we should be earnestly concerned to bear a faithful testimony against the advances and insinuations of a hireling ministry in all its ramifications. He referred to the care of what is called the church to provide chaplains for gaols, poor-houses, etc., and that he did not know that for the small proportion of the rates for the maintenance of these places which went to these hirelings he should be justified in refusing the whole rate, still, he was concerned to draw the attention of Friends to the various advances and encroachments of this iniquitous system, which he believed was fast, as had been said, tottering to its ruin. And his desire was that Friends by their faithfulness and by the weight of their spirits should so walk before men as to shew that they do indeed believe in and uphold the truth as it is in Jesus. And that so they may be as a light set upon a candlestick which, as had been expressed, would shine through and through this false and erroneous fabric. And that in our desires for their welfare we might not permit anything to creep in of tenderness towards those who were the upholders of this iniquitous system.

*Eleventh Sitting, 4 o'clock.*—A short sitting, as Thos. Pumphrey had laid before Friends a concern that he had to meet the parents and heads of families at the morning sitting which was united with, and a meeting appointed at seven o'clock this evening. Report of the Indian committees, etc., and of the Baltimore conference read. Went to Peckham with R. Jeffrey, stayed all night and returned next morning to the committee meeting at 10 to hear the draft of the Epistles.

*Twelfth Sitting, 12 o'clock.*—After the opening minute, Jas. Jones laid a concern before us to pay a visit to the Women's Meeting. After an expression of unity Edward Pease and Peter Bedford were appointed to accompany him. Geo. H. Head stood up and expressed the burden which had been on his mind since a Friend had spoken, who was very near to him, and whose opinions generally he very much valued, with such bitterness against what is called the Church of England—that many of the members of that body were very dear to him and he had no doubt to many there present—that when he considered the number who were separated from this Society in the painful separation a few years ago, he could not but believe there were many who felt with him and he could not adopt those uncharitable and harsh expressions.

John Hodgkin said that he had not gathered anything of harshness but that what his dear relative said was the truth spoken in Love—and that in holding to the Truth it was necessary to testify against error.

Thos. Chalk said that he felt much unity with what had been expressed by the clerk and J. Pease, and said "knowing these things happy are ye if ye do them." He believed that if an individual concern was experienced to maintain in simplicity and faithfulness that which we knew to be right our endeavors would be blest.

J. Pease said a few words in addition to what he had said in the former sitting. They had been on his mind then but he did not wish to detain the meeting. They were as a seal to what he had said before—W. Brown expressed his unity with what had been said by our clerk and John Pease.

*Thirteenth Sitting, 6 o'clock.*—The minute respecting grave-stones was brought in from the committee. Jonathan Grubb and Wm. Nash spoke against it tho' a little out of order on account of its only being the minute not the whole subject which was before the meeting. It seemed a burden to many well concerned Friends but was at last put on minute.

Some of the Epistles were read, including one to the younger.

*Fourteenth Sitting, Seventh-day, 9 o'clock.*—The remainder of the Epistles were read and signed.

(To be continued.)

To have what we want is riches, but to do without is power.



Reprinted from *The Westonian* for Seventh Month.  
 OUR PROPER STANDARD OF SIMPLICITY.

HANNAH F. MORRIS.

If we were to go to Devonshire a savor of its cream would linger with us; if we have traveled through Yarmouth a whiff of herring seems to follow us; if we sail among the Philippines the aroma of spices comes to us on the gale; if we have loitered in sunny Italy the luscious grapes and melons tempt us thither again.

So it is when we have been in an atmosphere of simplicity, the very essence of it remains. We Friends are supposed to possess this essential quality, and if it comes to us by inheritance or by contact let us not part with it easily. In our childhood we were impressed by it when we spent happy weeks at grandmother's farm, and the dear old uncle and aunts in their primitive pursuits passed their quiet lives in "the trivial round, the daily task." Their love shone out in patience with us lively youngsters, who never seemed in the way, and if we were allowed to help in the garden, we counted it a joy. Dear Aunt Rebecca whose wavy auburn hair would peep out beneath her cap while her deft fingers fashioned apple-pies, or the ham cured by stalwart Uncle George and broiled over the wood coals—we shall never taste their like again. When we rode with these dear old people to meeting and felt their reverent worship, when we saw that love was the inspiration of the household, could we lose the object lesson? Many guests came and went, among them a New York lady who moved in fashionable circles. But one day she said in this quiet retreat, "Here is the place that I would choose for dying." Her wish was granted. She came

"From the prison of anxious doubt that fear has builded,  
 From the fetters that envy has wrought and pride has binded,  
 From the noise of the crowded way and the fierce confusion,  
 From the folly that wastes its days in a world of illusion."

Out of all this she turned to the Christian simplicity of this home, the reality of which made her past life seem shallow and empty.

We feel that the complexities of the present crowd us at every turn, and we are told that in order to keep up with these, we must adapt ourselves to new lines of thought and action. If this be true let us at least believe in the great truth that simplicity is a condition of the mind which should not be crushed with externals, that moral fibre counts for more than money and pleasure. We need to cultivate the tender side of our nature, to believe in good men and pure women, to search and find them. Many of us remember, years ago, a North Carolina drummer boy who, ignorant and unsophisticated, came among us as a Quaker preacher. This Rufus King, by his simplicity, appealed to English Friends and to us as many cultured speakers could not. But he felt our reserve for he said, "When I talk to an audience in the South, the floor is wet with their tears; when I say the same words in the North, you are as hard as a rock."

Therefore, I urge the determination to pray for "the patience of hope," to be governed by our admirations rather than by our aversions, to drink in all the beauties of earth, sea and sky, to let the spirit of childhood animate us even when "years bring the philosophic mind." Let us reverence Hope—let us treat her as did a good Monk, who in his regard for women, however poor and aged, would step aside with his bare feet among thorns, to let these sisters pass, saying that he thus paid homage to the Mother of his Saviour.

And this faith in our fellows will inspire us to cherish the best that is in them, whether they be nations or individuals.

I believe that, as Friends, we still have a far-reaching message to the world concerning Simplicity—if it predominates, it will enable us to offer the other truths that have been committed to us. There were two ministers who discussed their hold on the people. One said, "my words seem fruitless, I am received with indifference, while you are welcomed. How is it?" "Oh, brother," answered the other, "it must be that

I preach the blessings of the Gospel, and you confine yourself to denunciation of evil. Let us hold out a hope of salvation."

The simple-hearted Friend is not extinct among us—rather may his tribe increase. His face tells of victory over sin—his words are weighty, his walk circumspect, but he does not hold us at arms' length. He differs from David Newport, whose memorial was read at a recent Yearly Meeting, and he extolled by the Press as "A Pioneer in Higher Criticism." If this is the most that can be said of a man, then Quakerism is dying. No Friends! we need the simple truths of the Bible without censure and in their entirety. If we begin to pick flaws in it and to accept only what we can understand, we are laying the foundation of skepticism, and "it were good for us if we had never been born." The "old time religion" is a precious treasure not to be thrown away. "Hath not God chosen the poor of this world, rich in faith and heirs of the Kingdom which he hath promised to those that love Him?" and do we not find among the lowly folk a response, a grasp of Christianity, which is often lacking in high intellects? But when the scholar, by his reverent study, can combine faith and works, when he is rooted and grounded himself as a follower of Christ what a power for good does he become. He does not unsettle men and leave them to grope in the dark, he can say with Paul, "I know in Whom I have believed."

And now let us consider simplicity in the home, that nucleus from which our life springs. A woman may be a good housekeeper and yet not a home-maker. She may have so many rules and regulations, so much bric-a-brac, frills and curtains that the blessed sunlight is shut out and the greenness, the beauty, hidden. Every window should afford us a moving picture, "the cloud that sails with rest in motion," the rippling waves of wheat, the flight of birds, the leisurely cattle, or if we be in the city, the tide of humanity has an interest of its own. It is this effort to get back to nature that calls many of us to camp life where we learn the joy of primitive ways. No furniture to dust, no quarrel with insects, no committees to meet, no trains to catch, no factory whistles to waken us, no thought of toil. If we are thus blessed, cannot we carry back a store of leisure to help us through the coming days? Or, if our lot be one long stretch without vacation, can we not make the best of out-door life at home? "The exhilarating walk is far better than any automobile ride," says our dear friend Herbert Welsh, and he at the age of fifty-nine is able to walk twenty miles a day in his swinging elastic gait, and to impart his earnest spirit to his friends. I can see good reason for city folk taking up golf as recreation, but it is not to be compared with work in the garden—how can chasing a ball be better than making plants grow and blossom and bear fruit, up-rooting noxious weeds and putting in their place a rose or a vine? It is just here we can inspire children with a love of gardening, that may determine their future career, not allowing the city to lure them, for they have caught the delight of agriculture.

The Vacant Lot Association appeals to the simple European peasant when he comes to our cities, and in a quarter-acre lent him he raises vegetables for his family; but our American workman rejects the thought—he finds the Trades Union more easy and congenial. The endeavor to beautify the pitiful little back yards is encouraging; one man tells how he planted a pumpkin vine that covered his kitchen doorway and had eleven great golden globes on it in the autumn. Many magazines and books on country life show our growing interest in the hearty work of the farmer. There is one point that I would emphasize, and that is ventilation. Not only do we find close fetid air in the poor man's house—it impresses one on entering many a handsome parlor, every window and door shut, cooking and tobacco fumes unable to get out, and the inmates with sallow faces, "enjoying ill health," regarding it as coming from Providence, whereas air and sunlight and exercise would cure them.

The slow methods of travel in our grandfather's day seem irksome to us, and yet they had a charm of their own—the canal boat giving leisure to enjoy the landscape as the horses

walk on the towpath. No, this is not our idea of pleasure. We must rush to Europe even if we sink on "a *Titanic*."

In the South my father met an old Friend who felt it right to drive oxen when he went to meeting, four miles distant—he certainly escaped the awful sensation that remains with the man who speeding his "auto" on the highway, kills a pedestrian, and ever after has a sense of blood-guiltiness haunting him day and night. It is the abuse of his machine not its use that I deplore, the endeavor to own one when our circumstances do not permit it—the sacrifice of home necessities, the inability to give to charitable affairs, because of the garage and its contents, a constant drain on our resources.

All this is artificial, a product of over-civilization, and when our children are brought up to admire this side of life, we are losing the sweetness of simplicity, we are inculcating a style of living that will hamper them, they are afraid to marry because they cannot afford it, they are not taught to be brave enough to live in a cottage and to start at the foot of the ladder. You may say this does not apply to us as Friends, we are careful in these matters. Yes, I believe we are, and yet we are changing, we are adopting new ways, new outlooks, some good, some questionable, and we need to stir up the pure mind in each other by way of remembrance. It is the over-civilization that weighs us down—the amount of unnecessary work thus entailed. An elderly missionary who had braved the perils of wild beasts and savages in Central Africa, came home hoping to end her days peacefully; hardly had she been in Philadelphia a week at the house of a wealthy woman, when she slipped on the polished floor at the head of the stairs, and died in a few hours; surely such uncertain footing is a trap and a nuisance.

Simplicity of speech means truth-telling; people expect Friends to say "thee and thou" and are disappointed when we drop them, afraid to show our colors. Then, too, there is a love of slang and exaggeration that hurts the standing of our young folk. When Wu Ting Fang was here, a college girl patronizingly said to him, "You speak English nearly as well as I." "Yes, madame, better than you," was his answer. "I have the English of Oxford, you talk like a native of the slums."

I was asked last month to a dinner of one hundred club women and to speak to them briefly—choosing my own subject; so with some misgivings I took up the matter of simplicity in our clothing and was surprised at their approval. I told of several dear Episcopal neighbors, who by their adherence to this rule, have a much larger place in their church and with the poor around them. I mentioned the concern expressed in our last Yearly Meeting, that we may all contribute our example to working sisters in our great cities, that unnecessary articles be dropped in order that we may check the current of ugly fashions and "screaming colors," as Julia Ward Howe calls them. A blessed liberty comes by adherence to a simple costume unchanging year by year. As a child, I longed to look like others, but my father was wiser, he preferred the bonnet, and I have grown to love it and to thank him for his guidance. Too often our obedient parents let the children lead in this matter, and when it is too late they call a halt; "the world and the things of the world" have gripped them tight.

There is, however, a tender spot in every heart, and if by commendation of any modest hat and gown we can win the wearer to adopt them permanently, we will gain far more than by censure. An item in one of our daily papers tells of a poor girl in Philadelphia who took her own life, because her earnings of ten dollars a week were insufficient to enable her to keep up with the fashions. Oh, the pity of it, that any woman should thus prove that her uppermost idea is emulation in dress—crushing down the nobility of spirit that would lead her into truth, into an atmosphere of high ideals and unselfishness. She is not a peg to hang clothes on, she is an immortal being, whose purity should be her ornament. The manufacturer, the dry-goods merchant and the dress-maker foster the ever-shifting style of garments, that their business may be brisk,

and so the whirl goes on. Let us be glad that sense is coming to the rescue, and that we see here and there a breaking of this bondage.

Two hundred years ago men were weighed down with plumes, ruffles, laces, jewelry and ringlets. They came out of all this and adopted a sensible costume in which utility and comfort are combined. Cannot women clothe themselves in like manner? I do not advocate our wearing masculine garments, but if we can get serviceable materials, neatly and tastefully fitted, requiring no alterations, we shall have more time for what is worth while, thus adding to our happiness and that of the world around us.

And now what is Westtown doing to build up proper standards of simplicity in the many phases of life? The boy with his hands in his pockets requiring servants to wait on him, the girl in the rocking chair, knowing little of domestic science, will not be leaders. Such heroes as Gladstone, the statesman, wielding his axe; Charles Wagner, the French Protestant pastor, swinging his scythe; John Bright at the loom in his boyhood, are men to be admired. A sense of loyalty to home develops loyalty to the school. The knowing how to work combined with a love of it makes men and women that count in the world some day. "How can I help?" is their cry.

"Let not their cultured years make less  
The childhood charm of tenderness,  
But let them feel as well as know,  
Nor harder with their polish grow;  
Unmoved by sentimental grief  
That waits along some printed leaf,  
But prompt with kindly word and deed  
To own the claims of those who need."

Westtown is a little world in itself, reflecting the many homes which send students hither. When "plain living and high thinking" have been the animus of these young people from the cradle they bring a priceless contribution of it to the old school.

Aristocracy fades out, true democracy grows, the teachers take fresh heart, because self-government begins early and becomes permanent. We are sure that every year young men and women are going out equipped not only with knowledge but with a measure of heavenly wisdom.

Thus simplicity of thought, of expression, of home life, of recreation, of religion, becomes a sparkling jewel which has no need for the spirit of heaviness, but which clasps "the garment of praise." "The wearer of this finds that the holiness of beauty is good, and that it is a result of the beauty of holiness."

Selected for "THE FRIEND."

SARAH LYNES GRUBB'S TESTIMONY.—At the Yearly Meeting in London, in 1820, Sarah Grubb addressed the meeting at some length. She told us she hoped the Lord would give us wherewith to bear with what she was about to say; it was a burden that had pressed her sore by night, and that now the time had come for her to leave it amongst us. She then proceeded to say that we were now, as a Society, more and more mingling, mingling with the people; that we are now employing ourselves in what are called charitable pursuits, benevolent purposes, but she believed this was very much the work of the crooked serpent; that by these means he is slyly undermining the pure seed. This, she told us, she said not from outward observation, but her spiritual eye had clearly seen it.

She had seen the serpent which first beguiled Eve, dressed in fair colors, and that we might notice in our pocket-books, if we pleased, that what she now said would come to pass, if we did not trace our steps back again; that by degrees we should be so mingled with the people that we should think there was no occasion for this query, or that query and that the other might be a little altered, so that by and by we should think there was no occasion for any discipline at all.

## YOUNGER FRIENDS.

## FARMER JOHN.

Home from his journey, farmer John

Arrived this morning, safe and sound.

His black coat off, and his old coat on,

"Now I'm myself," says farmer John;

And he thinks, "I'll look around;"

Up leaps the dog, "Get down, you pup!

Are you so glad you would eat me up?"

The old cow lows at the gate to meet him,

"Well, well, old Bay,

Ha, ha, old Gray,

Did you get good feed while I was away?"

"You have not a rib," says farmer John,

"The cattle are looking sleek:

The colt is going to be a roan,

And a beauty, too; how he has grown!

We'll wean the calf next week."

Says farmer John, "When I've been off,

To call you again about the trough,

And watch you, and pat you while you drink,

It's a greater comfort than you can think!"

And he pats old Bay,

And he slaps old Gray,

"Ah, this is the comfort of going away!"

"For after all," says farmer John,

"The best of a journey is getting home;

I've seen great sights, but would I give

This spot, and the peaceful life I live,

For all their Paris and Rome?"

"These hills, for the city's stifled air,

And big hotels, all bustle and glare,

Land all houses, and roads all stonies

That deafen your ears, and batter your bones?"

Would you, old Bay?

Would you, old Gray?

That's what one gets by going away."

"There money is king," says farmer John,

"And Fashion is queen; and it's mighty queer

To see how sometimes, while the man

Raking and seraping all he can,

The wife spends every year

Enough you would think for a score of wives

To keep them in luxury all their lives!

The town is a perfect Babylon

To a quiet chap"—says farmer John,

"You see, old Gray,

You see, old Bay,

I'm wiser than when I went away."

"I've found out this," says farmer John,

"That happiness is not bought and sold

And clutched in a life of waste and hurry,

In nights of pleasure, and days of worry;

And wealth isn't all in gold,

Mortgage and stocks and ten per cent.,

But in simple ways, and sweet content,

Few wants, pure hopes and noble ends,

Some land to till, and a few good friends,

Like you, old Bay,

And you, old Gray,

That's what I've learned by going away."

And a happy man is farmer John,

O, a rich and happy man is he:

He sees the peas and pumpkins growing,

The corn in tassel; the buckwheat blowing,

And fruit on vine and tree;

The large, kind oxen, look their thanks,

As he rubs their foreheads and strokes their flanks;

The doves light 'round him, and strut and coo,

Says farmer John, "I'll take you too,

And you, old Bay,

And you, old Gray,

Next time I travel so far away."

—J. T. TROWBRIDGE.

"GOVERNOR, STOP PAPA DRINKING."—*A Child's Pathetic Letter Touches the Heart of Oregon Executive.*—A Salem, Oregon, despatch says:

The faith of a little girl in the power of the Governor to make everybody stop selling her papa "drink" so her mamma will have money with which to buy clothes is graphically portrayed in a letter received by Governor West from a little girl living in a small Oregon coast town. The Governor is making an investigation. The letter says:

"Mr. West, Dear Governor:

"I am a little girl, twelve years old, and I have read the newspapers and seen that you are trying to make people do what is right. I have two little brothers and one little sister. My papa is a hard-working man, and he is not very well, but what I am trying to tell you is that oftentimes he gives the hotels for drink what we need at home, oh, so bad, and they sell it to him on Sunday, too, and it makes us all so unhappy. My dear mamma cannot go to church. She has no clothes to wear like she used to have. Oh, I wish you could do something for us. He is often so cross to my mother.

"I tried hard to earn enough to buy my mother some clothes. It is such hard work to earn money when you are so small. Now, please, don't tell anyone I write this, as my mother would not like me to do it. She will not let me speak to her about papa drinking. She says it makes me to dislike him, and she wants us to love him."—*Lancaster New Era.*

HE'LL DO.—"He'll do," said a gentleman, decisively, speaking of an office boy who had been in his employ but a single day.

"What makes you think so?"

"Because he gives himself up so entirely to the task in hand. I watched him while he swept the office, and although a procession with three or four brass bands went by the office while he was at work, he paid no attention to it, but swept on as if the sweeping of that room was the only thing of any consequence on this earth at that time. Then I set him to addressing some envelopes, and he stuck at it until the last one of them was done. He'll do, because he is thorough and in dead earnest about everything."

You may naturally be a very smart person; you may be so gifted that you can do almost anything, but all that you do will lack perfection if you do not do it with all your heart and strength.—*Christian Endeavor.*

A PECULIAR WAY TO COAST.—It seemed odd to think that coasting is possible in the tropics, for when this sport is mentioned one invariably thinks of snow. But it is a fact that coasting affords great amusement to the natives of some of the tropical regions.

They build long sleds, and also choose steep hills just as we do, but for their course they have, instead of snow, dry grass, which grows there abundantly. Stones also are used in the building of the course, which must cost a great deal of labor, but the enjoyment derived from them amply repays for the trouble.

It is an amusing sight to see the natives on their sleds, only about six inches wide, three inches deep and twelve feet long, speed down the course, and go quite a surprising distance across the plain.—*The Comrade.*

Is it fair always to forget all the good or kindness shown to us by those with whom we live, for the sake of one little pain they may have caused us, and which, most likely, was quite unintentional on their part?—*From Gold Dust.*

## WHEN THOU PASSEST THROUGH THE WATERS.

Selected.

Is there any heart discouraged as it journeys on its way?  
Does there seem to be more darkness than there is of sunny day?  
Oh! it's hard to learn the lesson, as we pass beneath the rod,  
That the sunshine and the shadow serve alike the will of God.  
But there comes a word of promise, like the promise in the bow,  
That however deep the waters they shall never overflow.

When the flesh is worn and weary and the spirit is depressed,  
And temptations sweep upon it, like a wave on ocean's breast,—  
There's a haven ever open for the tempted driven bird,  
There's a shelter for the tempted in the promise of the Lord—  
For the standard of the spirit shall be against the foe,  
And however deep the waters they shall never overflow.

When a narrow comes upon you that no other soul can share,  
And the burden comes too heavy for the human heart to bear,  
There is One whose grace can comfort, if you'll give him an abode;  
There's a Burden-bearer ready, if you'll trust him with the load.  
For the precious promise reaches to the depths of human woe,  
That however deep the waters they shall never overflow.

When the sands of time are ebbing and I near the Jordan's shore,  
When I see its billows rising and I hear its waters roar,  
I will reach my hand to Jesus, in his bosom I shall hide,  
And 'till only be a moment till I reach the other side.  
It is then the fullest meaning of the promise I shall know,  
"When thou passest through the waters they shall never overflow."  
—S. C. KIRK.

ONE THING AT A TIME.—To do just one thing at a time has led many a harassed soul into quietness and order and rest. Only one thing at a time can be done; there is only one next thing that ought to be done; and for the doing of that one thing God offers us all of his own strength and guidance. It is as simple as walking up stairs. There is no need to worry, and chafe, and fret—unless we insist on taking the whole stairway upon ourselves while we ought to be treading underfoot just that first step.

## FRIENDLY NEWS.

## CONSERVATIVE YEARLY MEETINGS THIS FALL (1913):

Ohio, at Stillwater, near Barnesville, O., Seventh-day, Ninth Month 13th, at 10 A. M.

Western, at Sugar Grove, near Plainfield, Ind., Second-day, Tenth Month 6th.

Iowa, at Earlham, Ia., Fourth-day, Tenth Month 15th.

Kansas, at Emporia, Kans., Sixth-day, Tenth Month 24th.

North Carolina, at Woodland, N. C., Seventh-day, Eleventh Month 1st.

OUTWARD ORDINANCES in the Light of the New Covenant is the title of an interesting and instructive pamphlet of sixteen pages written by Max I. Reich and published for the author by Headley Brothers, 140 Bishopsgate, London, E. C., price 3d. This is a clear and convincing presentation of the Friendly view of the subject of ordinances, commonly called "Sacraments." It is well fortified by Scripture quotations and references, and it presents new thoughts as well as old ones in a new form.

UP to the date of issue of this number of THE FRIEND, four Quarterly Meetings have recently been held in Philadelphia Yearly Meeting. The writer was able to attend three of these, and he believes that he not only states his own feeling but also that of many others when he says that each was an occasion of spiritual blessing. In Philadelphia Quarterly Meeting a communication from Haverford Monthly Meeting, sent up with the reports in Second Month, was read and considered. It had reference to the form of answering the Queries and of reporting to the superior meeting. A committee was appointed, the members of which were desired to attend a monthly meeting at Haverford in order that by conference with its members a clearer conception of their thought and purpose might be obtained, and a report to the Quarterly Meeting might be prepared.

The proposed new building at 302 and 301 Arch Street has claimed the attention of all four of the Quarterly Meetings, by the receipt of a communication and report from the joint committees of the three city Monthly Meetings leaving the project under their care. At the request of this building committee each Quarterly Meeting appointed joint committees of men and women to co-operate with the committee of the city meetings.

Calh Quarterly Meeting appointed a Friend to fill the vacancy in its representation in the Representative Meeting.

OHIO YEARLY MEETING (Conservative) held at Stillwater, near Barnesville, O., made a change last year in the date of the meeting, bringing it two weeks earlier than before. The present rule is, the second Seventh-day in the Ninth Month, which occurs this year on the thirteenth day of the month. The Meeting of Ministers and Elders convenes at ten o'clock Sixth-day morning the twelfth, and the Meeting for Sufferings is held at three o'clock on the same day.

FRIENDS' TRACT ASSOCIATION, 15 Devonshire Street, London, E. C., has recently issued the following publications:

The Meaning of Worship, by Elizabeth Fox Howard, price 1d. or 5s. per 100.

The Kingdom and the Cross, by Edward Grubb, M. A., 1d., 7/6 per 100. Prisons of Long Ago, by M. Ethel Crawshaw, 2/8 per 100.

The Sacraments, by Augustus Diamond, B. A., 2/6 per 100.

A Friends' Meeting, by Augustus Diamond, B. A., 1/4 per 100.

THE FRIEND has received a copy of each of the publications mentioned. The most pretensions of them is a sixteen page pamphlet—The Kingdom and the Cross, by Edward Grubb, an excerpt from which follows:

If we can catch one glimpse, as the early Christians caught it, of the Divine Humanity of our Lord—of the "Word made flesh" and trying to reconcile us to God—we shall see that in the Cross of Jesus we have not merely the highest and most moving exhibition of human love and self-sacrifice, but the deepest possible revelation of the very nature of God Himself, of his holiness and his love.

We need to be preserved against shallow thoughts of sin and forgiveness; against trying to satisfy ourselves with a good-natured, easy-going Father in heaven who will not be too severe on frail and erring men. We need something that will bring home to us that sin is something far more radical than marks on a slate that can be wiped off with a sponge; that "forgiveness is not a mere smoothing of the surface that life may be easy, but a reconciling of hearts in the depths that life may be right." And this comes to us when we see in the Cross a manifestation of what sin meant in the presence of the Divine holiness: its moral deformity and its malignant power; at what a tremendous cost of suffering, even to God himself, the reconciliation could alone be effected. "The Cross of Jesus means to me," said the late John Wilhelm Rowntree, "that sin hurts God."

## SUMMARY OF EVENTS.

UNITED STATES.—A despatch of the 11th says: "After repeated warnings that the State law providing for the purification of the streams would be enforced, State Fish Commissioner N. R. Buller is about to start prosecutions of manufacturing firms that refuse to instal filtration or purification plants."

It was stated from Washington on the 12th inst. that Paraguay, through Minister Hector Velasquez, to-day accepted in principle Secretary Bryan's peace plan. Thirty-nine nations were to consider the proposal and twenty-eight have accepted it in principle.

William Sulzer and Martin G. Glynn both assert that they are the Governor of New York State. It is stated that for the first time in the history of the country two men, both of the same political party, dispute the Governorship of a State. The State Constitution declares that "in case of impeachment of the Governor . . . the powers and duties of the Governor shall devolve upon the Lieutenant Governor."

A despatch from Chicago of the 13th says: "The withering heat wave which has swept the Central West for many days, blighted crops, dried up rivers, handicapped railroads and other public service corporations, and, in some sections, periled even human life, still continues in some sections. In other localities, showers have given hope of a speedy termination of the most severe drought in the history of this part of the world. Even if rain comes soon to some sections, it is too late to save the crops, as they are already burned out. The losses can only be conjectured, but they will run into the millions of dollars." The States which have suffered most are Missouri, Kansas and Oklahoma, with temperatures ranging from 98 to 110 for days at a stretch.

The Order of the Postmaster General regarding parcel post weights and rates has gone into effect. The limit of weight of parcels within the first and second zone will be increased from 11 pounds to 20 pounds. The first zone includes places within a radius of 50 miles, the second within 150

miles of the sending station. The rate of postage on parcels exceeding four ounces will be five cents for the first pound and one cent for each additional two pounds or fraction thereof when intended for local delivery, and five cents for the first pound and one cent for each additional pound or fraction thereof when intended for delivery at the first and second zones.

The working hours of women in Pennsylvania have been reduced from 60 to 54 a week, with not more than 10 hours in any day, by a bill just approved by Gov. Tener. No female under 21 years will be allowed to work all night in a manufacturing establishment.

Jane Addams of Chicago lately addressed a meeting of the National Council of Women Voters, representing about 4,000,000 feminine voters in several Western States. Urging the need for universal woman's suffrage, she declared that women should have the franchise not only to bring about intelligent humanitarian legislation, but in order to be in a position to follow it into intelligent enforcement.

A despatch from Washington of the 11th says: "Americans continue to be the greatest consumers of sugar in the world, a fact set forth in figures issued to-day by the Bureau of Foreign and Domestic Commerce. In the fiscal year of 1913 the United States devoured or otherwise used approximately eight billion pounds of sugar, an amount never disposed of before in any twelve months. Of this, fully one-half was imported from foreign countries, one-fourth came from the nation's island possessions and the remainder was produced at home."

Minnesota has a new law that is intended to dispense with the unanimous jury verdict. It provides that after deliberating twelve hours, a verdict may be brought in by five-sixths of the jurors; that is, in a 12-man jury 10 will be sufficient to decide a case.

Crop losses aggregating millions of dollars were reported as the result of the abnormal temperatures in Kansas, Missouri and Oklahoma, a maximum of 110 being registered at one place in Kansas, and the average being above 100. Hundreds of persons sent letters to the Governor of Kansas asking him to issue a proclamation calling for a day of prayer for rain. Much suffering from heat and drought were reported in Missouri, Kansas and Oklahoma, and the hot wave extended to Nebraska.

Dr. D. A. Ramsey, chief of the Inspection Division of the Bureau of Animal Industry, said that a crisis in the meat supply has been hastened by the great drought in the Southwest and South Central States. The drought in the Middle West has been most serious. It means that Mexican cattle and the grass-fed cattle from the Southwest that heretofore have been driven to the Middle West fattening corrals will have no haven. Kansas appears to have lost fully 80 per cent. of its corn crop, while Missouri and Nebraska would lose 50 per cent. or more of their early promise. Iowa, while it has been touched by the drought, is not yet in real danger. It is stated that in Kansas hundreds of persons wrote to Governor Hodges asking him to issue a proclamation calling for a day of public prayer for rain.

FOREIGN.—A despatch of the 12th inst. from Ottawa, Ontario, says: "W. J. White, Dominion superintendent of an American immigration agency, who has just returned from a trip through the Canadian and American West, says that German-Americans are pouring into Canada. The most of them come from southern Pennsylvania, and quite a number from Missouri. Last year arrivals in Canada from the United States totaled 142,000."

A despatch from London of the 15th says: "Deep regret for the recent Balkan wars and hope for the permanency of the peace pact at Bucharest was the keynote of the King's speech of prorogation read by the Lord Chancellor at noon to-day adjourning the British Parliament. The body has been almost continuously in session for a year and a half, due to the Irish Home Rule bill and the lengthy debate on the same."

Despatches from China represent that fighting has continued in China. A despatch of the 14th says: "A reign of terror has begun in Canton. Pillage and rioting are in progress everywhere. Twelve hundred men were killed in the fighting yesterday."

The use of the banana for food is advocated. It is said improved refrigeration and quick steam service will continue to widen the area in which the product can be marketed, and besides its present use as a fruit, it will be used, as it now is in the tropics, where it is boiled as a green vegetable and manufactured into a confection known as banana figs. If present development continues it will raise the Caribbean region from its dependence on foreign markets for food to one of the regions from which an important part of the world's food supply will be drawn. The wheat fields of the Dakotas and Manitoba will meet, as one of their competitors

in feeding the world, the banana plantations of the American Mediterranean.

### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 87.

The name of O. W. Binns was omitted in the list of payments sent by J. H. Dewees, Agt., O., printed in No. 5; Thos. C. Hogue, Pa.; Frances B. McCollin, Phila.; Wm. Trimble, Pa.; Ruth Anna Sharpless, Pa.; Joseph Trimble, Pa., and for Ann Trimble; R. R. Hulme, Pa.; Mabel A. McKewen, N. J.; Mahlon Johnson, Agt., Incl., \$8, for himself, Ada V. Stanton, Ashley Johnson and Eli Halyey; Rowland Evans, Pa., \$4; B. V. Stanley, Agt., Ia., \$14, for Abigail B. Mott, Edwin T. Heald, Barclay C. Dewees, James McGrew, Francis Hall, Albert Beddle and Thomas H. Binns; Hannah W. Williams, Agt., Cal., \$10, for Caleb T. Engle, Abigail Ward, Semira L. Comfort, Hannah N. Hinshaw and Joseph F. Doulna; Wm. Balfourston and for Geo. W. Balderston, Pa.; Walter S. Reeve, N. J., \$4; John H. Ballinger, N. J.; Henry Standing, Ia., for Jesse F. Standing to 7, v. 88; Dorcas Gardner, N. Y., \$4, for Elizabeth Gardner and Joel Haight; Margaret D. Melross, Scotland, 106; Henry W. Leeds, N. J., for Florence Clement; Malinda A. Thompson, Ia., and for Anna T. Tostenson; A. W. Stanley, Agt., Ind., \$12, for Geo. W. Mendenhall, Chas. W. Jones, Caroline Blackburn, Ezra Barker, Walter Barker and Ann Haworth; Wm. M. Parker, Pa.; Joseph Thomasson, Phila., and for Eunice Thomasson; David Roberts, N. J., and for Helen B. Roberts; Anna T. Griffith, Pa.; Eli H. Harvey, Pa.; Elisha Cook, N. Y.; Mary Anna L. Thomas, Pa.; Thos. P. Douglas, Fla.; Geo. P. Embree, Cal., to No. 27; Mary J. Joster, R. I., and for Amos O. Foster; Anna Potts, Phila.; J. Albin Thorp, Pa.; Thos. S. Downing, Pa.; Marianna Darnell, N. J., per Ezra E. Darnell; Walter P. Stokes, N. J., and for Edwin A. Russell, to 7 v. 88; Margaret J. Scott, Pa.; Joseph K. Evens, N. J.; Harriet K. Howell, Phila.

*Remittances received after Third-day noon will not appear in the receipts until the following week.*

### NOTICES.

FRIENDS' SELECT SCHOOL, 140 N. Sixteenth Street, Philadelphia, reopens Ninth Month 22, 1913. Catalogues and complete information may be had on application.

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HADDONFIELD and SALEM QUARTERLY MEETING to be held at Medford, N. J., Ninth Month 11, 1913, at 10 o'clock. Special train leaves Philadelphia at 9 A. M., Camden, 9.09, stopping at Collingswood 9.19, Haddonfield 9.25, Springdale 9.33, Marlton 9.39, arriving at Medford 9.50 A. M. Returning by regular train leaving Medford 1.30 and 5.10 P. M.

MEETINGS NEXT WEEK (Eighth Month 25th to 30th):

MONTHLY MEETINGS:—

Burlington and Bucks Quarterly Meeting, at Burlington, N. J., Third-day, Eighth Month 26th, at 10.30 A. M.  
 Chester, Pa., at Media, Pa., Second-day, Eighth Month 25th, at 10 A. M.  
 Philadelphia for Northern District, Sixth and Noble Streets, Third-day, Eighth Month 26th, at 10.30 A. M.  
 Concord, at Concordville, Pa., Third-day, Eighth Month 26th, at 9.30 A. M.  
 Woodbury, N. J., Third-day, Eighth Month 26th, at 8 P. M.  
 Salem, N. J., Fourth-day, Eighth Month 27th, at 10.30 A. M.  
 Abington, at Horsham, Pa., Fourth-day, Eighth Month 27th, at 10.15 A. M.  
 Birmingham, at West Chester, Pa., Fourth-day, Eighth Month 27th, at 10 A. M.  
 Philadelphia, Fourth and Arch Streets, Fifth-day, Eighth Month 28th, at 10.30 A. M.  
 Goshen, at Malvern, Pa., Fifth-day, Eighth Month 28th, at 10 A. M.  
 Lansdowne, Pa., Fifth-day, Eighth Month 28th, at 7.45 P. M.

DIED.—Seventh Month 14, 1913, at her residence, 129 Ellsworth Avenue, Salem, Ohio, RACHEL W. STRATTON, in the eighty-ninth year of her age; a member of Salem Monthly Meeting of Friends.

—, at his home, near Millville, Columbia Co., Pa., on the sixth of Eighth Month, 1913, GEORGE E. BECK, husband of Jane A. Beck, in the sixty-seventh year of his age; a member of Muncy Monthly Meeting of Friends.



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# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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No. 9.

## THE FRIEND.

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## IMPORTANCE OF MEETINGS FOR WORSHIP.

The writer of the Epistle to the Hebrews presses the claims of Christ upon them in the language of their own ceremonial law and with special reference to their own worship in the sanctuary, first in the Tabernacle and later in the Temple. He points out to them the inefficiency of those typical observances, and establishes the fact of the fulfilment in Christ of the things typified: hence that the former—the temporary—are taken away, that the latter—the permanent—the eternal—may be established. Having shown that the Christians, more truly than the Jews, have all the essentials for worship—access to the “Holy of Holies” in the heavens thru the blood of Jesus (not of lamb or bullock), a Divine High Priest (not human) who has in his body rent the separating veil—he exhorts them to “draw near” and to enter into the very Divine Presence.

This immediate personal access, without the intervention of a human priesthood, must not, however, be allowed to destroy or interrupt the social or congregational features of religion and worship. Therefore the Christian Hebrews are desired to “consider one another to provoke into love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another”. Valuable as is the individual privilege, it is not a *selfish* one, but is something to be shared in common with other believers.

*Closest worship* is essential to the preservation and growth of the spiritual life of the individual. He who depends entirely upon public worship for his spiritual food and sustenance can hardly be expected to keep his soul alive, but is almost certain to wither away and die. At the same time it is equally evident that the life of the recluse is not the atmosphere in which the Christian character most rapidly develops, nor is it the condition in life best calculated to make men serviceable in spreading the Kingdom of Christ, by inducing others to accept his gracious reign in their hearts and lives. In our own interests, as well as in those of others, we need to “consider one another”, “to provoke” one another to “love and good works, . . . exhorting one another”: and for this we need the assembling together. The importance of the public gathering for the worship of our Lord needs to be particularly emphasized at the present time. The demands

of business and the enticements of pleasure are increasingly insistent, pressing and alluring. It seems difficult to obey our Master’s command, “Lay up for yourselves treasure in heaven”, because of the strenuous effort to lay up treasure upon earth. Many, professing to be followers of “the Man of Sorrows”, appear to be “lovers of pleasures more than lovers of God”. Religious obligations, if not entirely cast off and repudiated, are very slightly regarded by the multitude.

Spiritual life is dependent upon worship—Divine communion—and without it the Christian is cut off from the living vine—Christ the source of his life—and he dies. The desire for worship is one evidence of life. The result of communion with Christ—of abiding in the vine—must be to produce fruit-bearing branches. “Herein is my Father glorified, that ye bear much fruit”. Christ’s religion requires both an experimental knowledge of Him, and a practical obedience of his commands. “If ye know these things, happy are ye if ye do them”. Hence worship is only one part of Christianity; but it is the essential thing, on which the practice of the religious life depends. The inward current of spiritual life is that which produces the true fruit.

For a long time the writer has feared that the value and importance of meetings for worship were not fully realized by many Friends who are sincerely desirous of promoting the welfare of mankind. This desire has naturally led them into various philanthropic, educational, social and economic betterment schemes and labors, in the promotion of which they are expending no small amount of time and energy, sometimes and in some cases to the apparent loss of the meetings for worship. There is no need to call in question the sincerity, nor the devotion to what they regard as duty, of those who pursue this course; but it may be helpful to some to consider the propriety of it. The same subject has claimed the thought of some in England and various and conflicting views have found expression in *The Friend* (London). William Henry Berry, in the issue of the twenty-first of Third Month, wrote concerning the “Adult School” movement:

Founded by large-hearted and energetic Friends, the movement has received their best from them. On First-day mornings from one to two hours energetic attention is given by many Friends to the teaching and business of the schools. The meeting for worship follows, and the same members cannot be expected to bear witness with that freshness and zeal which had characterized them in the school, and such workers often utilize the time of the meeting to rest themselves. Hence the Adult School movement has largely grown, while the Society has almost stood still; in many other ways Friends have given of their best, to the neglect of the much more important meetings of the Society. I venture to think that, had the same attention and energy been directed to the upbuilding of our own meetings, the Yearly Meeting figures would have shown substantial increases. . . .

I deplore another tendency, largely the product of the present system, namely, the disinclination of the average adult scholar to attend a meeting for worship, either with Friends or any other body, though there are exceptions, of course. Now teaching, discussion, and debate are not worship; and nothing will ever give to the soul its most needed provision in these strenuous days but waiting upon the Lord. If the Adult Schools

are not producing a type of man in whom the desire for worship steadily but surely grows, then they are missing a very important side of their mission.

That others besides Friends are feeling that outside activities may bring the church of her distinctively religious character is frequently disclosed in the public utterances and writings of ministers of different denominations. One of our religious exchanges recently contained the following, credited to E. W. Lewis, pastor of the King's Highway House Chapel:

The Church is, at the moment, deeply involved in these governmental, political, social questions; but to give you a whole view of the situation, I must add that there is a growing feeling that these, and similar entanglements in "affairs" dissipate a good deal of energy which should be concentrated on the generation and communication of spiritual power. There is a possibility of the church ceasing to be a social sanctuary. The echoes of outside conflicts and controversies are apt to vibrate disturbingly within the shrine. It is prayerfully thought by many that while we are full of good works, our prayer and worship and devotional life is losing much of its vitality. We are concerned about many things. Mary is distracted by the bustle which Martha makes in the house. The Church is being asked continually to make *ex cathedra* pronouncements upon public questions: sermons *ad hoc*, for example, in respect of the white slave traffic, or woman suffrage, or Putumayo scandals, are called for by earnest reformers; at the time of industrial strikes the question rings through the press, "What are the churches doing?" reform movements attempt to capture the churches for the purposes of their propaganda, and not without success altogether, since many seem to think it a useful and wise thing to "play up" to the workingman; so that the Church tends more and more to become a mere adjunct to social organization.

E. P. S.

FOR "THE FRIEND."

### THE OPPORTUNE TIME.

Once I was talking with a friend of mine named Knight, in London, on the necessity of obeying the Holy Spirit's impressions immediately, and he said that he once felt so strongly impressed that it was right for him to give a large sum of money, although at that time he was a poor man, that he consulted his family about it at breakfast. They being willing, he told a few of the young men that he would give \$1,000 toward the erection of a First-day School building, and also ten per cent. on all that they could collect, thinking it would take them about five years to get the funds, \$12,000. They returned in a few days and said they had the money. It seemed they called on a member of the firm of Peak, Freen & Co., the biscuit makers, and explained the matter to him in a few words. He said naught, but left the room. In a very few moments he returned and said his wife and himself would give \$5,000 toward it. With this help they quickly made up the balance of the sum.

It seemed this was the anniversary of their wedding day, and they were discussing giving \$5,000 at the time the boys called to one of the main hospitals in London. The only objection to giving it was that their names were to be put up at the head of the free bed, but they wanted it given to the Lord. They looked upon it as providential that the boys called just then, and quickly gave it to the meeting-house instead. God knows just the time to impress upon his children the doing of things.

JOHN B. WOOD.

PRESE POINT, Camden, N. J., Seventh Month 28, 1913.

If thou workest at that which is before thee, following right reason seriously, vigorously, calmly without allowing anything else to distract thee, but keeping thy Divine part sure, if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing; but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this. —MARCUS AURELIUS.

### EXTRACTS FROM DIARIES AND LETTERS OF RICHARD B. BROCKBANK.

(Continued from page 88.)

20-4-1868.—(After losing all his money in Overend & Gurney failure.) I am very thankful to be thus in a position notwithstanding my heavy losses to pay every one, and to leave a competency for my wife and family. And may I never forget the great mercy of the Lord to me through all this trial, and the constant faith which He has given me through all that in his own time and way He would give me sufficient for all my need. In humble, grateful thankfulness may I ever be found putting my whole trust in Him Who has been and is my alone helper. Having then full faith in his mercy in Christ Jesus as a propitiation for all my sins that are past (without which I could not so much as hope), oh that my whole life may be fully bent to his yoke, and in simple obedience I may be found serving Him in the way of his requiring.

14-6-1868.—On Fifth-day last attended Colthouse Meeting, where we have been staying a few weeks. Soon after the meeting gathered the language, "Blessed are they that hunger and thirst after righteousness" was present with me in a way that felt as though I ought to express it by way of ministry. Not giving up thereto from a feeling of my own unsuitableness and many shortcomings, I did [then] earnestly cry unto the Lord to preserve me from doing any harm in his vineyard by anything of my own, and that if it was his Holy Will that I should step into this awful service, that it might be in full dependence on Him above.

Our dear friend Elizabeth Robson stood up and spoke very closely to my state, and I believe she was enabled to keep very near to the guidance of the Divine Master, and as tender, nursing mother to cherish the lowly seed, so that I was enabled to rejoice in the belief that the Lord was again making bare his arm for my salvation. And although I feel that it will not do for me to keep back anything which is required at my hand, I was much encouraged by the evidence that I had that she was so led on my behalf. She said that submission to the Divine Will was a great point gained, that it did not do to hold back through fear of consequences, that the language, "Lord, I believe, help thou mine unbelief" was descriptive of such a state. Did not our Saviour know all our states? Was He not best able to judge of our or of thy state, and shewing that it was best to trust Him fully and He would do all. I felt best satisfied after meeting to say to her, "Lord, I believe, help Thou mine unbelief." She said she had felt near sympathy with me in meeting and though she had not much to say now, she believed that we both desired to serve the same Divine Master.

This First-day morning I attended Moorhouse Meeting, my dear wife and family being still at Colthouse.

A few words seemed to dwell with me, "Wait thou only upon God," and although there is so much that might be said in connection therewith it did not seem my place to add anything to them then. On sitting down my mind was very closely gathered into stillness before the Lord and strength was felt to approach very near to the throne of his mercy in desire, that whatever service it might please Him to call for from me He would give me ability to perform, and again were my prayers put up that nothing of my own might interfere with or mar his work in me and through me.

A few words in E. Robson's communication above referred to reminded me that many matters which had given me much concern in temporal affairs had been arranged satisfactorily. I do not remember the exact words, but that they applied themselves very closely to my case in my mind at the time, and seemed to convey the assurance that these matters would not be permitted to mar the work or bring any slur on the cause so dear to my heart, which is a very great relief to my mind. Truly, "Hitherto has the Lord helped me."

At our Quarterly Meeting at Wigton in Sixth Month, 1868, our dear friend, Joseph Pease, was present, and spoke very sweetly on "The Lord is in his holy temple, let all the earth keep silence before him," enlarging very beautifully on the



temple being the Church built up of lively stones compacted together by that which every joint supplieth. When he sat down I informed the meeting that previous to our dear friend speaking my mind had been introduced into the same feeling and how much I desired that we might all become living members of the church, uniting in that living worship which was conveyed in the text. They were a few simple words, but in mercy the reward of peace was graciously vouchsafed.

Since then a few words have been given me with strength to utter them at Carlisle and Moorhouse.

20-10-1868.—I may here record that it has been a great comfort to me to attend as regularly as possible our Fifth-day morning meeting at Carlisle, and that with the exception of one day I have not missed for many months.

This morning our dear friend Edward Brewin was here. It was a much favored meeting and my mouth was opened in a few words of praise. It was a heavenly meeting. The power of God was over all.

6-11-1868.—Afterwards E. Brewin visited the remainder of small meetings about Carlisle, and on First-day I was with him and R. Doey at Solport where we had a good-sized meeting in the morning. On Fourth-day last he had a meeting at Burgh for the villagers in our kitchen and I have again to record a favored time. Praised forever be the Lord! We got a few forms for the large kitchen and we soon found that we were to have it full, after it the small kitchen in which twenty-six were packed very closely, then in the passage by the dairy door there were some, and in the east passage also. It was thought there were one hundred and twenty present. I never remember sitting a quieter meeting, the stillness was very remarkable and the covering of Divine love was felt to be over us. I felt very thankful and very peaceful afterwards, which I account a rich blessing.

Both in this and in the Public Meeting at Moorhouse held a few days back I had a few words to say. I feel that I am bound to this service, and many are my prayers that I may neither go before nor lag behind so as to mar the Lord's work. Preserve me, O Lord, in thy precious life.

My dear sister, H. T., was at Moorhouse one First-day morning a few weeks back. She said, "My presence shall go up with thee." I felt this to be precious language to me.

Since Sixth Month Quarterly Meeting our dear friend, Edith Griffith and her husband have visited this Monthly Meeting and had a public meeting at Moorhouse, a favored time. Nancy Ritson was there and much enjoyed it. Also Godfrey Woodhead, who had a very sweet meeting also. Thus we are cared for by Him who "blesseth the provision of Zion and satisfieth her poor with bread."

E. Brewin is desirous of having a few more meetings at the villages in our district in which I have near unity with him, and hope to help him to carry out.

20-12-1868.—Since writing the above I seem to have left too long a gap. Dear E. Brewin had meetings Eleventh Month 18th at Port Carlisle, 19th at Beumont, 20th at Glasson, 22nd Orton and our meeting in the morning, 23rd Thurston, 24th at Oughterly, 25th at Baldwinholm, 27th at Hingland, 28th Little Bampton and on the 29th at Moorhouse, at 10.30 A. M. and 6 P. M., both of which were favored meetings. In the evening the company was very large, filling the meeting-house, ministers' gallery and all; some said 300. I do not know, I did not count them. The Friends present were E. B., Josiah and H. T. and their two children, M. and T. and myself. It was a favored meeting. My dear sister's voice and mine were raised as well as E. B.'s. A few words have been my portion in many of these meetings, and all in mercy I have to record, "hitherto has the Lord helped me." A fear attends my mind lest I should do anything in this awful work of myself, and cries for preservation herein are often raised in my secret soul unto God. I feel that if He does not preserve me and keep me, vain is the help of man. And now near the end of this year 1868, wherein my mouth has more publicly been opened in the assemblies of the Lord's people to speak for

Him, I do record my earnest desires for preservation on the right hand and on the left, and that He will guide me with his eye.

2-12-1868.—A sudden death, W. T. removed in a moment, Twelfth Month 11, 1868, just a gasp, not a word or a struggle. Many in this village have felt it a solemn warning. There seems to be a shaking going on in some hearts and a good work in some others. May the "Lord alone be exalted in that day." May they be brought near to Him and feel the heartsearching power of his holy presence by his Spirit in their hearts, then truly nothing will satisfy them but the fulness of his love in Christ.

3-5-1869.—Much has passed since my last. In our own little district Robert Doey had two meetings, one in my hay-room at the Hill, the other at Moorhouse, both largely attended.

Since then a wish has been expressed, first by dear old Jane Percival, that I would open the room for a meeting on First-day afternoons at three. Much as I would rejoice to see my neighbors meet thus to worship God, I felt a great fear that any should come there looking to me or indeed to us as a Society to provide anything for them. On the other hand, we profess and believe that "where two or three are gathered together in my name, there I am in the midst of them," and have expressed our desire that in every village serious-minded people would meet together in great simplicity and wait upon the Lord, so that when it was put in this way, that there were those who would be content to sit down before the Lord after the manner of Friends, depending wholly upon Him, I felt that it did not become me to throw any impediment in the way. I did not invite any but left it to those dear women who said that the want was felt. And though it was only decided on Sixth-day Meeting to have the first meeting yesterday, we had about sixty present.

H. Scott told me on Seventh-day, without being aware of the above meeting, that he was looking to sitting with us at Moorhouse that First-day morning. He did so, and came on to Burgh and attended our first meeting.

5-7-1869.—Second-day Morning.—The afternoon meeting in my hay-room has been regularly held on First-day afternoons at three since the above was written.

Robert Doey has attended one and H. Scott another, and on the Sixth-day evening after our two meetings, they and E. Brewin attended a public meeting in the same room. Indeed, I may record with thankfulness that, although I have gone in much weakness often and known deep wadings of soul, both in these meetings and in reference to them, I have felt that our trust must be on the Lord alone, and that He has been pleased in his great mercy to overshadow us with his presence and graciously to give us times of refreshing therefrom.

N. R. said a few words on First-day week. "I am not ashamed of the Gospel of Christ, for it is the Power of God unto salvation; to the Jew first and also to the Gentile," which was a great comfort to me. I feel a great jealousy of anything like the one man system, and as I had often had a few words of expression or of supplication, there was some danger of it being thought to be my meeting. But the Lord is very condescending in his love and mercy wherein He leadeth his flock. Yesterday N. R. appeared very sweetly in supplication before anything had been said. I had a few words after in expression and thanksgiving and prayer; it was a favored meeting, as indeed they all have been. The number who have come has varied from thirty to forty, and sometimes even more.

Mary Wilson was there yesterday; her daughter's illness and removal seems to have been the means of drawing her near in thankfulness.

Yesterday evening I called on N. R. after tea and found Jane P. and M. B. We had a very solemn gathering season before the Lord. Dear M. B. for the first time in my hearing knelt down and poured out her heart before the Lord, N. R. also previously and then myself in very gratitude and praise.

## RESTING IN GOD.

Since thy Father's arm sustains thee,  
Peaceful be!  
When a chastening hand restrains thee,  
It is He!  
Know his love in full completeness  
Fills the measure of thy weakness;  
If He wound thy spirit sore,  
Trust Him more.

Without murmur, uncomplaining,  
In his hand,  
Lay whatever things thou canst not  
Understand.  
Though the world thy folly spurneth,  
From thy faith in pity turneth,  
Peace thy inmost soul shall fill,  
Lying still.

Fearst sometimes that thy Father  
Hath forgot?  
When the clouds around thee gather,  
Doubt Him not!  
Always hath the daylight broken,  
Always He the comfort spoken—  
Better hath He been for years—  
Than thy fears.

To his own thy Saviour giveth  
Daily strength;  
To each troubled soul that liveth  
Peace at length;  
Weakest lambs have largest sharing  
Of this tender Shepherd's caring;  
Ask Him not, then—when or how—  
Only bow.

—TR. K. R. HAGENBACH.

FOR "THE FRIEND."

## A LETTER FROM THE WALDENSIAN VALLEY.

I.

BY HERBERT WELSH.

I write this letter with hopes that some of its incidents of my third visit to the mountain valleys of the Waldensians may be of interest to the readers of THE FRIEND. I have been led to undertake this pleasant task by the repeated and urgent suggestions of a dear friend connected with Coulter Street Meeting, and indeed others. I did not at once act upon the suggestion, partly because at that time I was closely occupied with other things, and partly, indeed more especially, because I had at that moment, being then at home, nothing very new to relate. But now that I find myself in the midst of this romantic and most beautiful Alpine region, where almost every steep slope is alive with the rich and tragic record of the past, my problem is not that of finding enough to say, but of condensing into reasonable space the many things that I should like to write about.

Early on the morning of Fifth-day, Seventh Month, I said farewell to my wife and daughter at Lausanne,—quiet, delightful city, filled with memories of Alexander Vinet, his contributions to Christian thought and to liberty,—and started on my day's journey to Turin and Tour Pellice. In addition to hand-baggage, which I carried in the railway carriage with me, I had two small trunks, the one containing personal effects, and the other artistic materials—I had done some sketching during the previous journey in France and Switzerland, and I hoped to do much more serious work of that kind during the months that I proposed spending at Bobbio. These little trunks—one, indeed, was only a valise—were fastened with ordinary security, quite enough for any journey in the United States;—and they had never been objected to by French railway officials—but at the Lausanne station, when I told the baggage man that Turin was my destination, he insisted that the trunks must be "plombé"—corded and sealed with lead. But "why," I pleaded, "if I have come this far through France without that being required, is it necessary now?" "Because," he replied conclusively, "you are going into Italy, where baggage is robbed if a hand can be put into it under the cover, so"—and he showed me that his hand could easily go into my trunk and draw out

small articles. He assured me that the railway company would not be responsible for trunks that could be so treated going into Italy, unless they were "plombé"—so submitted. The point was well taken; Italy has a very bad, but well earned, reputation for thefts from travelers' luggage by Government railway employees, or officials—complaints of this evil are frequent and widespread. The cause is laid to the small pay given the humble employees, so that, to eke out a livelihood, they must steal. It is a national scandal that ought to be seriously considered by a rising and ambitious nation such as Italy is—but the seeds of the trouble were sown some think in the old and still more scandalous days of Papal government. The journey from Lausanne to Turin, which I was able to make without change of carriage, was a beautiful and delightful one, first along the shores of Lake Lehman, passing Vevey, the castle of Chillon and other noted and interesting places, and then through deep Alpine valleys, and finally passing through the long Simplon tunnel into Italy beyond. It took, I think, a full half hour to get through that tunnel. During the Swiss part of the journey the carriages were much crowded by local travelers; some of them were evidently Swiss commercial or professional men doing business in the towns along the shores of the lake, but there was, also, a considerable sprinkling of English tourists. Among them I noticed two very vigorous-looking English ladies, no longer in the first bloom of youth, on whose aquiline noses and positive facial lineaments resolution, both moral and physical, was unmistakably written. Each of these ladies, who from the close resemblance they bore each other I took to be sisters, carried in their hands the familiar Alpine ice pick of the mountain climber. They were doubtless bent on some hazardous exploit, in which I wished them safety and success. Into my carriage there also came two other English ladies, much more advanced in years than these. They evidently contemplated a picnic of a milder kind. They were under the care of a very pleasant but extremely mild-faced young English curate, who, as I subsequently learned from one of the ladies with whom I had some conversation, was her son. He also had in charge numerous and bulky lunch baskets. The young man in his endeavor to place one of these baskets in the rack, turned it upside down, whereupon a shower of fine white powder, which proved to be salt, descended from it over his own shoulders and adjoining objects. This seemed to so discourage him and the ladies in making use of the overhead racks, that they placed all their traps in the aisle of the carriage, so as seriously to block it, greatly to the discomfort of people going in and out.

I reached Turin at 5.20 in the afternoon, when by the prompt aid of a porter I got my trunks transferred to the local train, which started for Tour Pellice (the principal Waldensian town) a little before six o'clock. Thus I avoided what I had expected to meet with, the expense and delay of a night passed in Turin. The train takes about two hours to run over the flat farming country that lies between Turin (city of the plain) and Tour (town of the mountains). Over this plain marched in the old days the army of ruffians—murderers and plunderers that the royal House of Savoy used to send under irresistible pressure from the Pope to destroy, by sword and fire, the Waldensian mountaineers! There had been a slight shower in the afternoon, which was breaking away, leaving behind it glimmering pools of water in the hollows, and glistening drops on the leaves, grass and ripening wheat fields, as our train hobbled along to its ultimate resting place in the station at Tour. The interest of this closing part of a long and tiresome day's journey was much quickened by a sight of the grand, and now to me familiar, mountains—solemn, inscrutable, and with their heads often hidden in the clouds of the passing shower.

I reached Tour at eight o'clock, expecting fully to be obliged to spend the night there, which I proposed to do at my old resting place, the "Hotel de l'Ours." I engaged a porter with a push-cart to take myself and my traps there. But when I found myself in the court-yard, well-remembered from two previous visits, with its rectangular grape-vine covered

balconies, there was a depressing air of desolation about it, and no signs of life were visible. My porter finally succeeded in drawing out from some recess on the ground floor of the hotel the present proprietor and a young man, presumably his son, both unfamiliar to me. Asking if I could be served with a meal—my mid-day one had been at or before twelve o'clock—I was answered in the negative, but told that I might have a room for the night. The place had ceased to be a hotel, as I afterwards learned, its former prosperity having been sapped by the advent of pensions, and was now only a lodging-house, frequented to some extent by Italian military officers. Pricked to vigorous and unexpected action by the necessities of the situation, I resolved to make a bold attempt to get a carriage, and to reach Bobbio—eight kilometers distant—at the head of the valley, that night. I sent my porter in search of one and succeeded. Trunks and traps were magically stowed away in the diminutive vehicle, and my Italian driver, with his one lean but persistent horse, made his way up the valley, and by ten o'clock that night succeeded in placing me at the old presbyter, within the kindly care of my host and hostess, B. Gardiol and his faithful, intelligent wife and co-worker.

And here I must for the time say farewell to those patient readers who have been willing to follow me thus far. I trust they are not quite so tired from the effort of reading my letter as I was that night from my journey, but may be willing to consider what I may have to say in a subsequent letter, or letters, concerning observations of more than a fortnight passed at Bobbio, and in this and neighboring valleys. The questions that have come up in my mind through this experience have, as I believe, far more than a local interest—they have a positive bearing on some important phases of human welfare and progress.

Le Presbysteir, Bobbio Pellicce, Provincie di Torind, Italia.  
Seventh Month 21, 1913.

For "THE FRIEND."

### WILLIAM PENN'S TESTIMONY CONCERNING GEORGE FOX.

EDWARD T. BINNS.

Among all the writings of Friends which have come down to us from the seventeenth century, there is probably not a more striking composition than William Penn's testimony of George Fox. The fact of its having come from the pen of the founder of the Commonwealth of Pennsylvania is enough to attach to it special attractiveness to Friends. Its particular value, however, is the fulness and forcefulness of its expression and the very soundness of its ring. A type of character is portrayed which is as well worthy of emulation to-day as it was two hundred and fifty years ago.

In the distribution of destinies our early Friends were born to live in the seventeenth and we in the twentieth century. It seems natural that we should claim this last age as the ripest and most fully rounded one of all. It may be true that lives must be lived on a different scale in some respects. *This life*, methinks, would not only well befit this age but be a shining adornment to it.

The following portion of this Testimony is offered for publication in *THE FRIEND*:

"He was a man that God endued with a clear and wonderful depth, a discernor of others' spirits, and very much a master of his own; and though the side of his understanding which lay next to the world, and especially the expression of it, might sound uncouth and unfashionable to nice ears, his matter was nevertheless very profound, and would not only bear to be often considered, but the more it was so the more weighty and instructing it appeared. And as abruptly and brokenly as sometimes his sentences would fall from him about Divine things, it is well known they were often as texts to many fairer declarations. And indeed it showed beyond all contradiction that God sent him, that no arts or parts had any share in his matter or manner of his ministry; and that so many great, excellent, and necessary truths as he came forth to preach to mankind had therefore nothing

of man's wit or wisdom to recommend them. So that as to man he was an original, being no man's copy. And his ministry and writings show they are from one that was not taught of man, nor had learned what he said by study. Nor were they notional or speculative, but sensible and practical truths, tending to conversion and regeneration and the setting up the kingdom of God in the hearts of men, and the way of it was his work. So that I have many times been overcome in myself, and been made to say with my Lord and Master upon the like occasion, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent of this world and revealed them to babes. For many times hath my soul bowed in a humble thankfulness to the Lord that He did not choose any of the wise and learned of this world to be the first messenger in our age of his blessed truth to men; but that he took one that was not of high degree, or elegant speech, or learned after the way of this world, that his message and work He sent him to do might come with less suspicion or jealousy of human wisdom and interest, and with more force and clearness upon the consciences of those that sincerely sought the way of truth in the love of it.

"He had an extraordinary gift in opening the Scriptures. He would go to the marrow of things, and show the mind, harmony, and fulfilling of them with much plainness, and to great comfort and edification.

"But above all, he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behaviour, and the fewness and fulness of his words have often struck even strangers with admiration, as they used to reach others with consolation. The most awful, living, reverent frame I ever felt or beheld, I must say, was his in prayer. And truly it was a testimony he knew and lived nearer to the Lord than other men; for they that know him most will see most reason to approach him with reverence and fear.

"He was of an innocent life, no busy-body nor self-seeker, neither touchy nor critical; what fell from him was very inoffensive, if not very edifying. So meek, contented, modest, easy, steady, tender, it was a pleasure to be in his company. He exercised no authority but over evil, and that everywhere and in all, but with love, compassion, and long suffering. A most merciful man, as ready to forgive as unapt to take or give an offence. Thousands can truly say he was of an excellent spirit and savour among them, and because thereof the most excellent spirits loved him with an unfeigned and unfading love.

"Though God had visibly clothed him with a Divine preference and authority, and indeed his very presence expressed a religious majesty, yet he never abused it, but held his place in the Church of God with great meekness, and a most engaging humility and moderation. For upon all occasions, like his blessed Master, he was a servant to all; holding and exercising his eldership in the Invisible Power that had gathered them, with reference to the head and care over the body, and was received only in that spirit and power of Christ, as the first and chief elder in this age; who, as he was therefore worthy of double honor, so for the same reason it was given by the faithful of this day; because his authority was inward and not outward; and that he got it and kept it by the love of God and power of an endless life. I write my knowledge and not report, and my witness is true, having been with him for weeks and months together on divers occasions, and those of the nearest and most exercising nature, and that by night and by day, by sea and by land, in this and in foreign countries, and I can say I never saw him out of his place, or not a match for every service or occasion.

"For in all things he acquitted himself like a man, yea, a strong man, a new and heavenly-minded man. A divine and a naturalist, and all of God Almighty's making. I have been surprised at his questions and answers in natural things; that whilst he was ignorant of useless and sophistical science, he had in him the foundation of useful and commendable knowledge, and cherished it everywhere. Civil, beyond

all forms of breeding, in his behaviour. Very temperate, eating little and sleeping less, though a bulky person.

"Thus he lived and sojourned among us, and as he lived so he died, feeling the same Eternal Power that had raised and preserved him in his last moments."

### TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

NEWS AND COMMENTS.—Only a page a month and five or more periodicals to cull from! It might seem a very simple task indeed that is laid upon the editor of this department of THE FRIEND. And yet after hours of reading, and some reflection, his desire to present something "suitable" and helpful seems far from being satisfied. Perhaps a review of the effort might prove instructive to some. In the *American Review of Reviews* for Seventh Month will be found a thoroughly wholesome and "up-to-date" essay by Ferdinand Cowle Iglehart on "The Campaign Against the Saloon." It asserts that the common belief that "Germany drinks more beer than any other nation" is a mistake. "The United States," he says, "consumes a hundred million gallons more than Germany." He declares that the United States is "first as a beer-drinking nation and second as a consumer of distilled spirits." In the use of the latter "Russia leads the world." The next paragraph asserts that "the saloon has been expelled from one-half of the population and from two-thirds of the area" of our country. It is asserted that, "during the last five years the no-license population has increased a little over ten millions or more than ten per cent. of the total population of the nation." This is an increase of thirty per cent. in the number living in "dry" districts.

In Alabama, where a local option law was substituted for prohibition in 1911, "ninety per cent. of the population lives under no-license." Under the caption "Set-backs to the Cause" the following States are cited as having failed of state-wide prohibition when the issue was submitted to the electorate, namely, Florida, Texas, Arkansas, Missouri, Colorado and Oregon. The contests in Colorado and Missouri are declared to have been "ill-advised and against the judgment of the wisest temperance leaders." In the other States mentioned there has been no backward tendency—merely a failure to go forward. "There are only 355 saloons in Florida. In Texas the saloon has been driven from eighty per cent. of the territory and eighty-five per cent. of the people. Oregon lost by a small majority. Arkansas, angered at the defeat by the colored voters, passed a law making it necessary to have a majority vote of white people, men and women, before a liquor license can be issued."

The passage of the Webb Bill—the Kenyon-Sheppard Bill of the Senate—by the last Congress "marks the impotency of the saloon in American national politics." It is said that "the publications of the liquor dealers declare that this law, if held valid (by the courts), will destroy one-third of their business in the country." "The abolition of all saloons in the Panama Canal Zone" is declared another defeat for the liquor interests. Commenting on the "Strength of the Liquor Interests," Iglehart writes, "The liquor dealers have an enormously powerful machine whose jurisdiction embraces every State, city and village in the country, including the capital at Washington. They have more saloons than there are churches, more bartenders than ministers of the Gospel. Despite the defeats they have suffered they are still tremendously strong."

Rejoicing in the fact that great and influential literary magazines are now publishing such articles as here quoted from, aiding the cause by getting encouraging facts before the people, we turn to *The Vindicator*, "national organ of the Prohibitionists," and read of the failure of the "piecemeal policy," and that the Webb Bill "has no teeth," and that "prohibition laws are openly violated to the scandal of the Prohibition cause" and that "there is not an inch of pro-

hibition territory in all the United States" (all of which statements may be truthful, but not the whole truth). A little confused in mind, our eyes catch quickly the heading of an article in the issue of Eighth Month 1st entitled "Where Are We At?" It proves to be an interesting essay by Clinton N. Howard, recently prominent as a Prohibitionist, and *The Vindicator's* reply to the same. Having read both we are ready to exclaim "Ye fight and war," but what availeth? If "a house divided against itself cannot stand," shall it be otherwise with a political movement? Which is more potent for good, exposure of evil and error or pointing to that which is good? We lay aside *The Vindicator* and take up the *Public Ledger*, the favorite daily newspaper amongst the Philadelphia Friends. On the editorial page, Eighth Month 12th, we find a most timely and appropriate essay regarding the attire of women. Near it is a briefer editorial on "Prodigious Sums Expended for Strong Drink." We read eagerly, hoping to find at last in this great metropolitan "daily" some ringing words of denunciation against this national curse. Not so. Not a word against the drink habit or the drink traffic. What a splendid opportunity for the *Public Ledger* to put itself on record, as another popular Philadelphia daily has done repeatedly, for a kind of patriotism that is so much needed, a patriotism that will enlist against our moral foes as promptly as against any other enemy to the nation, a patriotism that would go even so far as to change a custom or give up an indulgence for the good of others! After giving figures to show the increased consumption of intoxicants during the fiscal year just past, the article continues as follows: "This amazing increase comes on top of cumulative increases year by year; and, for people who think, it is to be noted that the growth of the liquor habit has been coincident with a spirited prohibition and local option campaign that has covered a large part of the United States." Could any sympathizer or friend of the liquor interests have more adroitly concealed the fact that these same government statistics show that this increase was not augmented by prohibition or local option, but on the contrary greatly reduced thereby, and that the year closed with 18,000 fewer plague centers (saloons) than twelve months previously. Is it truthful to tell only half the truth under such circumstances?

The *Ledger* editorial goes on to declare that in prohibition and local option territory "in the State of Delaware and nearby Pennsylvania counties where the saloons have been abolished" (we are not aware of any such "nearby" county in Pennsylvania, but doubtless Chester County is meant), "the express companies are shipping liquor, beer wagons are delivering everywhere; the 'clubs' are furnishing it not only to men but often to boys," etc., etc. The article closes with some advice to "men who are planning to curb the liquor evil." Why should not the great *Public Ledger* help the "men who are planning to curb" this thing? It says these men "should look these facts squarely in the face and remember that a crusade against evil is never to be judged by lofty profession or by good intent but by actual results." Now, as a matter of fact, there are plenty of "actual results," such as are given by the *Review of Reviews*, but the *Ledger* doesn't publish them. If it has the courage to "look these facts squarely and honestly in the face," as the temperance workers are doing all the time, there ought to be a "big brother" named Cyrus H. K. Curtis, with his big publishing house and big weekly papers and daily paper, helping us little weaklings, whom his editorial writer presumes to advise. Let us hope he will. Some of us would gladly take of our own time (which does not command the price that his does) to furnish him "copy" free, if he would use it editorially.

The next paper we take up is the *American Issue*, official organ of the Anti-Saloon League. It illustrates the injunction, "Put your best foot forward." It deals with encouragement, yet at the same time publishes all such discouraging things as the *Ledger* says we must "look squarely in the face." The editors of the *Issue* manifest a commendable self-control in refusing to be drawn into controversy with the *Vindicator*

and with party Prohibitionists who criticize the League. From the *Issue* we clip the following:—

A MILLION DOLLARS A YEAR FOR TWO YEARS.—*The National Liquor Dealers' Journal*, "official organ of the Pennsylvania Federation of Liquor Dealers," in its issue of [Sixth Month] 18th says that it will cost the liquor business in this State not less than a million dollars a year for the next two years to defeat the proposed plans of the Pennsylvania Anti-Saloon League. Evidently the Federation of Liquor Dealers believes that the Federation of Churches amounts to something. It will cost money to carry on our side of this struggle, but if the federated churches of the Keystone State will put into the treasury of the Anti-Saloon League during the next two years one-tenth of the amount the liquor people are preparing to spend, a county option law will be written into our statutes, and the work of cleaning up Pennsylvania will begin.

This forceful plea is suggestive of words expressed a few years ago in "An Address of Philadelphia Yearly Meeting (Representatives) on the Use of Intoxicating Drinks," as follows: "May the Church, a designed agency for the spread of this (the Messiah's) kingdom, be incited to earnest, faithful labor for the removal of this great and increasing evil from our midst."

Still finding nothing exactly suitable for THE FRIEND, we take up the *California Voice*, published weekly in Los Angeles. It is a healthy, wholesome paper of eight pages, endeavoring to promote harmony of action amongst all who would oppose the liquor evil. From it we glean the following words from Senator W. R. Webb, of Tennessee, a recent visitor in California—"It seems that the only commodity known to man that cannot be restricted is intoxicating liquor. This great destroyer seems to be, in the estimation of great lawyers, the only disease-breeding commodity that can have no restriction put upon it. America is aroused on the liquor question. Anglo-Saxons have won every reform that once caught the ear of the people. Liquor has got to go. God grant that I may help it go." This Senator Webb is a distant relative of Congressman E. Y. Webb, of North Carolina, who introduced the measure bearing his name that was passed over President Taft's veto.

We read, next, an article from *The Iron Age*, contributed by a Friend, as illustrating how the demands of commercial efficiency are tending to curtail the liquor traffic. The article in question is entitled, "Tea Kitchen in a German Shop," and sets forth, without sentiment, how a German firm has succeeded in substituting four thousand bottles of tea per day in place of beer, as formerly.

Last in order, but not least in merit, we come to *The National Advocate*, "official organ of the National Temperance Society and of the Inter-Church Temperance Federation." This paper is published monthly in New York City. It is an attractive, well-edited journal of sixteen pages, handling the subject broadly, while at the same time upholding national prohibition as the true objective. It is the "oldest temperance paper in the United States," gives much space to scientific temperance education and to social reforms, both foreign and domestic. It does not use conspicuous head lines nor employ much space in an effort to extend its own circulation. It typifies the dignity and conservatism of the Churches, but many of its contributors are men and women in the forefront of the battle and who "meet the enemy in the gate." There is, however, in this paper, a good measure of that wholesome philosophy which Alice Cary has expressed in the following verses:

Do not look for wrong and evil,  
You will find them if you do,  
As you measure to your neighbor  
He will measure back to you.

Look for goodness; look for gladness,  
You will meet them all the while;  
If you bring a smiling visage  
To the glass you meet a smile.

FOR "THE FRIEND."

#### SOME FACTS CONCERNING THE WHALE SHARK.

Under the title, "Notes from Florida," published by Joseph Elkinton in THE FRIEND, Third Month 20, 1913, we find an interesting account of a huge fish captured near Key West in the summer of 1912.

As some of the readers of THE FRIEND may know, this great creature was stuffed and has since been brought to Atlantic City, where it is at present on exhibition on one of the piers.

Captain Charles H. Thompson is the man who captured the monster and is now exhibiting it for an admission price of ten cents. A small illustrated leaflet setting forth various startling so-called facts relative to the great fish and its capture has been, and is being, liberally distributed by Captain Thompson.

So far as the statements relative to the capture, weight, food, and even dimensions are concerned I am in no position to criticize. I do, however, take exception to the claims made in the above mentioned leaflet that the creature has the characteristics of both fish and mammal contrary to all laws of natural history, and that it is proclaimed by scientists to be the most remarkable specimen ever captured, both genus and species being wholly unknown.

As I have heard this interesting specimen much discussed by readers of THE FRIEND and others it has seemed to me that a few additional facts concerning it might be of interest.

Instead of its being new to science there is no question but that it is a specimen of the Whale Shark (*Rhincodon Typicus*). It was first described in 1849 by Professor Andrew Smith in his work entitled "The Zoology of South Africa." It is clearly depicted in Plate 26 of this book and the illustration is accompanied by a full description of the species. The treatise closes with the statement that the prepared specimen from which the description was made was deposited in the Museum of the Jardin des Plantes of Paris. Whether or not it is still there I am unable to say. An excellent specimen is, however, on exhibition in the Museum of Tokio, Japan.

This species is closely related to the Basking Sharks, and is even more closely connected to the group known as Mackerel Sharks, the shape of the tail of the Whale Shark being quite similar to that of the Mackerel. It is not a deep sea monster as claimed by its captor, but is pelagic in its habitat, and unless attacked would rarely go far beneath the surface.

In the [Seventh Month] number, 1909, of *The National Geographic Magazine*, is an interesting illustrated article, entitled, "Some Giant Fishes of the Sea," by Hugh M. Smith, United States Deputy Commissioner of Fisheries. In it he says, "The largest of all fishes, the largest of all cold-blooded animals, and the largest of all existing animals, with the exception of a few species of whales, is the Whale Shark (*Rhincodon Typicus*), originally described from the Cape of Good Hope, but now known from India, Japan, South America, Panama, California, and various other places, a small specimen having been obtained on the Florida coast a few years ago." This capture would therefore antedate by several years that of the specimen under consideration and proves that the species is not even new to these waters.

I am indebted to my friend, H. W. Fowler, head of the Ichthyological Department of the Academy of Natural Sciences, for his assistance in gathering the above facts. I might add that Professor Fowler has seen the Atlantic City specimen and has given its owner full information regarding it. A few minutes after having received the scientific truth regarding the great fish, the promoters of the Boardwalk show were again making the statement that the creature was wholly unknown to science. Truth may be stranger than fiction, but it is doubtless not considered so profitable by those who are exhibiting this interesting specimen.

GEORGE SFENCER MORRIS.

A GRINDSTONE that had not grit in it; how long would it take to sharpen an axe? And affairs that had not grit in them; how long would they take to make a man?—H. W. BEECHER.

## YOUNGER FRIENDS.

SAVED BY HONEST LEATHER.—As Prof. A. P. Coleman and his companion, Frank Stever, were embarking at Beavermouth for a canoe trip seventy miles down the Columbia River, "Old Uncle" warned them of an eighteen-mile cañon, and told them that only one man, of many who had ventured, had ever come through it alive. That was not exactly encouraging, writes Professor Coleman in his book, *The Canadian Rockies*, but their traps were in the canoe, and they pushed off. Old Uncle's parting words were, "Well, so long, boys! I wish ye may come back safe; but I wouldn't risk my life in that boat."

That afternoon was one of enchantment. The great river swiftly took us out of man's disfigured world, where axe and fire had done their wicked work, into the mysterious world of the mountains. Old Uncle's warnings were absurd, and our expedition looked very prosperous. Then we began to hear a faint roar in the distance, and I noticed that the mountains crowded together a mile or two ahead in a way that looked ominous. All at once the trees parted to the left, and disclosed a downward swoop of water between walls of schist, and beyond that spouts of foam. It was Surprise Rapids.

We saw that it would not be safe to run any part of the rapids with our small canoe. Why not build a strong raft and run swiftly and without labor down to Lake Kinbasket? There was plenty of lumber in the driftwood stacked up by the eddy. In some runaway boom logs there were iron spikes, which we chopped out and used.

With much hammering we fastened the timbers and planks together, and then tied the glacier rope round each end of the raft to make it doubly strong.

We made no haste in paddling across the eddy, for who knew what was beyond? Presently the current caught us, and I would have given much at that moment to go back, but it was too late.

One pitch followed another; the waves half smothered us at every leap. And now, right ahead, was the worst point of all—that the Ottawa raftsmen call a "cellar." There was a strange sensation of sinking into the depths and then a deluge of water that leaped and trampled upon us. The raft struck heavily, and was nearly dragged from under us.

The next moment we were above water again, half-strangled, but alive; we were sure, however, that the packs underneath the raft must have been torn from their fastenings. The current now moderated, and we gradually drew near the right bank. Frank caught an overhanging bough, and we soon moored our craft near the shore.

Then we began to realize that without blankets, rifle, frying-pan or axe life would not be a comfortable thing. In the midst of our lugubrious forebodings, Frank caught sight of something black swaying in the water under the raft. There were the packs, still enclosed in the waterproof, barely held at one end by the strap! We blessed the honest leather of that ancient shawl-strap and no longer felt like ship-wrecked mariners on a desert island.—*Youth's Companion*.

MARTIN'S SUMMER HOME.—Martins have made their summer home in the loft of a stable in Pottstown, Pennsylvania, for the past fifty-six years. They are regarded as infallible weather prophets as they never return until the warm days have come to stay. The flock numbers about two hundred birds which are quite tame and are never molested by the boys of the neighborhood.

The fact that the birds have returned to this place for so many years is due to the kind treatment given them by the residents of this community.—*Our Dumb Animals*.

WHERE LANGUAGE FAILS. Perhaps the most charming of all Joaquin Miller's works is his prose romance or autobiograph, "Life Among the Modocs," a story of Indian life, in which the soul of the red man is more sympathetically figured than in any other book, suggests a contributor to *The Humanitarian*, London.

Take this passage:

"I said to the old chief one day, 'Your language is very poor; it has so few words.'

"We have enough. It does not take many words to tell the truth," he answered.

"Ah, but we have a hundred words to your one."

"Well, you need them.' . . . The old Indian rose as he said this, and gathered his blanket about his shoulders. His dog lay with his nose on his two paws, and his eyes raised to his master's. 'You have not words enough in all your books to give a single look from the eyes of my dog.'"—*Our Dumb Animals*.

THE EFFECT OF DIVINE GRACE ILLUSTRATED.—Many years ago (in 1834), two Friends formed a partnership in a profitable business in Philadelphia, and employed several men, most of whom belonged to the Presbyterian society. The elder of the two partners over-saw the manufacture of their product, while the other attended to the financial end of the business. Both of the firm were philanthropic and generous in dispensing their charities and were desirous to make rules for their employees for their general uplift. One rule was that under no circumstance would they employ any man who used intoxicating drinks, no matter how important he was to their business. After a time a strong, powerful man was employed, whose services proved most valuable, but he had the drink habit and frequently gave way to it. Both of his employers pleaded with him to discontinue it for his own good, as well as for the sake of his family and his employers, who did not wish to lose a valuable employee. But, sad to relate, the habit grew, and many times he would leave thousands of dollars' worth of their product in such a way that it had to be worked over, entailing much pecuniary loss. Both of his employers labored long and faithfully to restore him, often going to saloons the man frequented and dragging him out to be sent home. Finally fearing that their influence over the rest of the men would be lessened by continuing this man in their employ, they concluded to take a drastic stand, and told him if it occurred again his services would be dispensed with. The partner who had the oversight of the factory, in going his rounds, found the man again somewhat under the influence of liquor. He immediately went to the office and made out his wage account, sent for the man and informed him that owing to his continued persistence in not taking the advice of the firm he might consider himself discharged from their employment, paying him his wages and presenting him with ten dollars in gold. This so angered the man that he spat a mouthful of tobacco juice into his employer's face. Although the Friend was a man of quick temper, it was so governed by Divine Grace, that he was able to control it under these aggravating circumstances, to the admiration of his partner, who often acknowledged he feared he would not have been able to do so.

W. S.

ANECDOTE.—An English Friend tells the following incident concerning Samuel Morris:

While traveling in Wales in 1800 he visited a certain village, where a small meeting was located. A woman not a member of our Society sent for him to call on her, as she was partial to ministerial work. On entering her house he was soon asked by her to make a prayer. He sat in silence for awhile, then said, "I think we can hardly invite the Lord to come to so untidy a home as this." The Friend who accompanied S. Morris said, as they left—"Oh, thou hast offended our hostess by that remark." "It did seem severe," he replied, "but that was the message given me for her." And so it proved, for he sent for her soon after, apologized for the looks of her house and herself, and he offered a prayer on his second visit that satisfied her deepest needs. She became more careful in many ways and an example to her neighbors.

NEVER spend your money before you have earned it.

For "THE FRIEND."

## THE TRUE ANOINTING.

JOSHUA P. SMITH.

"But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and no lie, and even as it hath taught you, ye shall abide in Him."

Dear friends, how encouraging is this language to Christ's followers. This anointing from the Holy One is what we all need to be taught and guided by. We much need to be found in that child-like, teachable state that nothing may rob us of the reward at the end of the race. May it never be said of us as of some of old, "Ephraim, he hath mixed himself among the people; strangers have devoured his strength, and he knoweth it not," but has not blindness in part already happened to our Israel, or to some under our name? When we hear of departures from the simplicity of the Truth so long professed by faithful Friends it causes sorrow of heart. This is no time to lower our standard or to compromise the truth; but by the help of the God of Israel to know wherein our strength lies, which is in receiving the unction from on high, and in love for Him and for all mankind to "earnestly contend for the faith once delivered to the saints." If this is done in that love which would gather all into the heavenly enclosure, although we may see but little fruit of our labors at present, it may be as bread cast upon the waters, found after many days. We reverently believe there are some in various places in whose hearts the Truth as professed by faithful Friends is precious; which is Christianity revived in its ancient simplicity and purity. May such everywhere be encouraged to persevere in the good old way. When anointed by the Divine power, a way is often made when there seems to be no way.

As we thus walk by the same rule and mind the same thing, we will hold the Truth in an even balance, with a full belief in the Holy Scriptures and of all that our Saviour has done for us without us—a propitiation for our sins—and also what He will do for us by his Holy Spirit in our hearts, if we are only willing to be taught and instructed by Him; and let his love have first place in our hearts.

The Bible does not say, "The anointing teacheth some things;" but "The anointing teacheth you of all things, and is truth and no lie." So how can any reason that these precious truths could be improved upon or taught more effectually by man's wit or ability only, without waiting for the Divine anointing? The Psalmist says: "My soul, wait thou only upon God, for my expectation is from Him." Man with all his intellectual ability can never garnish the Christian religion nor add any luster to the truth as it emanates from the fountain of truth Himself. This is the faith that many have suffered for. True, we may be and often are helpful one to another, and so may education also be very helpful if rightly guarded and kept in its proper place, and the heart sanctified and changed from a state of nature to a state of grace. Such a religion is what the world needs to-day, and it is encouraging to see some seeking for it. If any minds are honestly turned toward us may they find the good they are looking for among us and not be disappointed. The world needs us—our mission is not yet fulfilled. We still need the sword of the spirit, and it is encouraging to believe that some of the professing Christian nations are coming to see the need of the same spiritual weapons. We love them and hope to help turn them from darkness to light, and from the power of Satan unto God, and yet not love all their ways and doings, nor partake of their evil deeds, and thereby lose our own strength. Our dear Saviour said, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Some professing Christians may be tired of a superficial religion and are hungering and thirsting for the true bread and water of life, that will nourish their souls, and go with them beyond the grave.

We do not believe that this people, once highly favored, are forsaken by the great Head of the Church, although we may sometimes be permitted to suffer with the suffering seed: for Christ has said, "Where I am there shall also my servants be;" and is He not turning the hearts of sons and daughters more and more unto Himself and raising up "judges as at the first and councillors as at the beginning," even among those in younger life? These we believe are chosen vessels in his hand for usefulness, whose trumpets give no uncertain sound, which is cause of rejoicing, and are not as sounding brass or tinkling cymbal, void of life, as may sometimes be the case with another class under our name, who may have a zeal but not according to knowledge, and need to abide a little longer under the preparing hand. The Apostle says: "I was with you in weakness and in fear and in much trembling; and my speech and my preaching was not with enticing words of man's wisdom but in the demonstration of the spirit and of power." It was not a silver trumpet that caused the walls of Jericho to fall, but it was blowing only a ram's horn after encompassing the city seven days. Neither was it Gideon and the few that were with him alone that prevailed against the hosts of the Midianites; but it was "the sword of the Lord and of Gideon." These things were written for our instruction. We may feel our weakness and fewness of numbers, but if faithful this language may be applicable, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

We need to uphold our principles and testimonies as well as doctrines, they should go together, nothing to lose, and not go back into what we as a people were brought out of by a high hand and by the true anointing. When any of these are allowed to fall, does it not weaken our hands in upholding the others? Nothing is to be lightly esteemed that is called for by the great Head of the Church. They that are faithful in the little shall be made rulers over more; but they that despise the day of small things shall fall little by little. True, none of us have anything to glory of, and some feel poor in Manasseh and can say: "I am the least of my father's house"—nothing to glory of save in our infirmities—yet we believe that mercy has long been extended to us, but it is by no merit of ours. Dear friends, both older and younger, brethren and sisters of the same household of faith, is it not by abiding under this precious anointing, that we are drawn more and more into the love of our Heavenly Father and into fellowship one with another, the same that gathered us to be a people? If this is our inspiration and you and I wait for the right anointing then we may say to others, by example and precept, Come and have fellowship with us, for truly "our fellowship is with the Father and with his Son, Jesus Christ."

EIGHTH MONTH 8, 1913.

THE China Agency of the American Bible Society reports issues for the first six months nearly or quite reaching 1,000,000 Bibles, Testaments, and portions (905,416 in all, with two depts yet to be heard from). If this rate of issues continues during the year, it may be expected to reach 2,000,000 copies.

The agent adds, "Notwithstanding the sending out of this enormous number of Scriptures, we were unable to supply all that were called for."

Amid wars and rumors of wars which the newspapers now record, such facts are the more extraordinary. It would seem as though thus far the disturbance in China had fallen out for the furtherance of the Gospel.

NEVER let your thoughts dwell on a matter in which another has made you sore. If you do, a hundred aggravating circumstances will spring up in your mind, which will make the slightest offence swell up to the most formidable dimensions. Try to realize God's presence; the realizing it ever so little has a wonderfully soothing and calming influence. "My presence shall go with thee, and I will give thee rest."—GOLDBURN.

## POCONO NOTES.

The latest discoveries of Babylonian tablets, during the third and fourth centuries, B. C., were explained and interpreted by Dr. Albert Clay of Yale University to an appreciative audience at one of our Sixth-day afternoon gatherings.

It is interesting to find that many of the legal forms in use in Babylonia have come down to us to-day. The expression "more or less" was "less or more" in those days. The wife was always asked in private whether her husband had coerced her into selling any piece of property he wished to part with, somewhat as still obtains in legal transfers.

Hebrew and Greek names are found on these tablets, preserving an indisputable evidence of the Greek invasion and the part the Hebrews took in the commerce of Babylonia. In some respects the moral code in vogue then compares favorably with that of later generations but the privileges of democracy have raised the life of the common man immeasurably.

On another occasion Dr. Froelicher of Goucher College, Baltimore, entertained us by a first-hand experience of life in Germany, as his early education was in that country. He explained their educational system, policy of government and attitude of thought—correcting the cleverness of Price Collier, who is not always truthful in his recently published book, "Germany and the Germans." Through the scholarship of the universities, gymnasia and lower schools a most thorough literary and technical education is given to their youth. The paternal attitude of the emperor and his government most sharply differentiates the German from our democratic institutions. Dr. Froelicher thought the oft-predicted conflict between Germany and England quite probable if the ambition of Germany and the increase in armaments continues.

The Pocono plateau gives unusual opportunities for walks through beautiful woods, as the land lies in a generally level plain until the southern edge is reached, when there is a sudden fall of 300 to 400 feet to the valley below. Big Pocono is the highest and most conspicuous promontory, overlooking this valley, which is bounded on the south by the Kittatinny Mountains. Its elevation is 2225 feet above sea level and from its summit one overlooks all the surrounding country. As the terminal moraine goes down each side of this mountain headland, it seems quite probable that its peak stood as an island of rocks above the great ice cap, which extended to the North Pole and to the Atlantic coast, covering N. Y. harbor.

On the 11th inst. a party of thirteen essayed to spend a night on Big Pocono and had the most satisfying experience. Blankets were rolled up so they could be carried across the shoulder and the pilgrimage began by a canoe ride of two miles, with a tramp of another mile before taking the train from Pocono Lake Station to Coolmoor—a distance of ten miles. The trudge up the mountain of two-and-one-half miles to its summit tested the strength of the elder members of the group but the top was gained before the sun set—gloriously. The atmosphere was perfectly clear and the eye could scan the horizon twenty to thirty miles distant, with the well-wooded and farmed valleys hundreds of feet below. Wood was soon gathered and a most attractive fire built for cooking supper and for giving heat and light, as we read an hour or two before retiring, with the stars as a canopy.

Henry Catell has kindly built a stone cabin on the highest part of the mountain, for such pilgrims as can obtain the key from The Manor, and it afforded protection to those who preferred its shelter, but the sky, under the conditions of that night, was preferable to any shelter. The fire was kept up all night, at least until 3.30 A. M., when all of us rose to see the sun rise—a sight well worth waking to see.

A sea of mist covered Stroudsburg, but with this exception the sun lit up the mountain peaks and the valleys in a way one cannot easily forget. The clouds reflected their purple upon the landscape. After a breakfast in the open and a united expression of delight we returned to Pocono Lake, convinced that such experiences enlarge one's conception of the glory of the creation—both of the heaven above and earth beneath. Roughing it in the open engenders a wholesome capacity for overcoming obstacles and gives one an increased sense of capacity and virility.

At our Town Meeting, held the 16th inst., with 250 present and a full moon shedding its radiance upon the landscape, while a beautiful camp fire illuminated the faces of the group, the protection of game in our State was discussed. Pennsylvania and New York are leading the way among all the States of our Union. We protect all native game; aliens are prohibited in hunting; refugees are made for deer; the law does not permit the killing of any female deer or fawn with horns less than three inches in length.

The elk once ranged through our State and there is a movement on foot to restock it with this noble game from Yellowstone Park, and there is no reason why, in a few years, it should not inhabit our forest reserves in considerable number. Venison might become a staple article of diet and other products of the deer find a ready market. Much land, now otherwise unproductive, might thus become a source of income. The forest reserves, under the care of the State, are scattered through twenty-six out of sixty seven counties and afford excellent protection for our larger game. The State Game Commission has formed five game preserves, in the midst of these larger tracts, which now include nearly 1,000,000 acres. Heavy wire fences enclose these inner preserves—within which hunting of every kind is prohibited. Quite a large colony of beavers are located not far from Stroudsburg in this (Monroe) county and a law prohibits killing them.

The greatest advance ever made in protecting birds of all kinds—both game and non-game species—was an act passed by Congress on the fourth of Third Month last, by which the Secretary of Agriculture was authorized to fix the closed season for migratory birds. It has been suggested that a Bird-day should be added to the school calendar, on which to instruct children concerning the value of our native birds and the best means of protecting them.

POCONO LAKE, Eighth Month 20, 1913.

J. E.

## FRIENDLY NEWS.

The death of Timothy B. Hussey at his home in North Berwick, Maine, Eighth Month 19th, removes one very widely known in the Society of Friends. In New England, and beyond its borders, especially in Palestine, he has had most valuable service for many years. He had a radiant joyous personality that commended Christianity to all with whom he came in contact.

A VISITOR to Western Quarterly Meeting, at West Grove, last Sixth-day, reports a fuller attendance than at some previous visits. His impression of the meeting was that it was one of unusual interest and life, and that the propositions regarding the proposed new building at Fourth and Arch Streets awakened a considerable degree of interest in the business meeting. No particulars regarding the vocal exercises in the meeting for worship have been received.

TUNESASSA'S NEEDS.—The alterations in the buildings at Tunesassa to provide for the increased manual training and domestic science teaching (so much desired by the pupils) were discussed at a recent meeting of three sub-committees of the Indian Committee.

Walter Smedley reported that a work shop, a weaving-room, a sewing-room, and an experimental kitchen can be provided at a comparatively slight expense.

Information was received that a member of the Committee has undertaken to secure most of the necessary equipment, and that Leslie Pennell (the manual training teacher) will assist the boys in making work benches and closets.

The desirability of a central heating and lighting system to replace the numerous and dangerous stoves and lamps was also carefully considered and fully approved.

It was stated that \$2500 would be required for purchasing and installing the steam and heating plant, and at least \$1500 for the changes in the buildings, to accommodate the new industrial work and for the plumbing and other much needed improvements.

For the Committee,

ANNA WALTON.

WILLIAM BACON EVANS, Treasurer, 205 E. Central Ave., Moorestown, New Jersey.

## CORRESPONDENCE.

A PROMINENT member of Dublin Yearly Meeting, in a personal letter to the editor, says: "Whilst writing, let me say how much I enjoyed reading the Philadelphia FRIEND. There is a true, sound ring in its columns respecting the mystical yet so real union of the Divine and the human in the person of our blessed Lord—and the need and preciousness of his atonement, which is not always to be noted in 'Friends' publications on this side."



## SUMMARY OF EVENTS.

UNITED STATES.—A despatch of the 21st from New York says: "The first of five of the largest locomotives in the world has been completed and is being given a final test at the plant of the Lima Locomotive Works before being formally turned over to the Erie Railroad to be used for passenger service between Jersey City and Susquehanna. The engine was built at a cost of \$40,000. It is of the Pacific type, and is built for a speed of 100 miles an hour."

It is stated that Secretary Bryan's peace plan will be laid formally before the conference of the Interparliamentary Union at The Hague, by Senator Burton of Ohio. He is also one of seven members of a special committee, representing Russia, Germany, Austria, France, Belgium, Greece and the United States, charged with planning a permanent Hague Court. Secretary Bryan's peace plan, under which nations would bind themselves to submit all grievances to arbitration and defer preparations for war meanwhile, will be laid before the special committee and later before the Parliamentary Union.

The twentieth Universal Peace Congress was opened at The Hague, 950 delegates representing all civilized nations being present.

A despatch from Buffalo of the 20th says: "Foreign delegates to the Fourth International Congress of School Hygiene, which will be held here next week, are beginning to arrive. Among them are representatives from Sweden, Argentine and Chile. The Congress, which it is expected will be attended by approximately 5000 delegates, will discuss all problems relating to the health and efficiency of school children. More than 300 speakers are listed on the programme."

A meteorite supposed to weigh about half a ton lately fell at Cata-saugus, Penna. It is stated that the meteorite was buried five feet in the ground and the heat could be felt several feet away.

Edward Payson Hall has lately walked from New York to Minneapolis. Although seventy-six years old, he made this trip, a distance of 1,546 miles, in four days less than two months. The object of this trip, as he explained at the start, was to show to the public that want of exercise kills more men than exercise does.

A despatch from Portland, Maine, of the 21st says: "Weather Bureau officials could see no break to-night in one of the longest droughts in Maine. Since First Month 1 the deficiency in rainfall has amounted to 8.35 inches, while records show that the year has been 200 degrees warmer than usual. The most serious results of the prolonged dry period have been the destructive forest fires, especially in southwestern Maine."

In a recent address in this city Booker T. Washington said: "There are already 350 drug stores and 60 banks in the larger cities owned by colored persons. The colored population of this country, numbering 10,000,000, could sustain 1000 more drug stores and 150 additional banks. In addition to places for 900,000 independent colored farmers, he said there are openings in the South for 1000 more saw mills, 1000 brickyards, 2000 drygoods stores, 1500 shoe stores, 1000 restaurants and hotels, 1500 millinery stores."

FOREIGN.—A despatch of the 19th from The Hague says: "Nearly a thousand delegates have arrived here for the 20th Universal Peace Congress which will begin to-morrow. The programme will include discussions of international law, the events of the year connected with peace and war, the enforcement of international law by means of an international police force, limitation of armaments and what the press might do in the cause of peace. The chief work of the opening session was the adoption of three resolutions dealing with disarmament. The first contained a request that the restriction of armaments be included in the programme of the next international Hague conference. The second protested against the sinister influence of persons interested in armament industries. The third recommended consideration by peace societies of the draft of a general treaty for gradual disarmament, of which Professor Quiddé, of the University of Munich, is the author, in order that the next conference shall be in a position to discuss the subject with full information at hand."

A despatch from Ghent in Belgium, of the 18th, says: "The first international congress of the deaf and dumb was opened here to-day. All the proceedings were conducted in the sign language."

In a recent voyage the battleship *Illinois* received messages when 2,600 miles from New York by means of the wireless service.

It is stated from Bergen, Norway, that the coast land of western Norway is almost devoid of forests, except where protection is afforded from the set winds. The bulk of the forests, consisting of pine, birch and spruce, are found farther in the interior, at the heads of the fiords and in the val-

leys. The Bergen Tree-planting Society was founded in 1900 to rehabilitate the rapidly dwindling forests and maintain additions made from time to time with the society's slender means. Since the society started thirteen years ago 26,606,000 young trees have been produced, of which more than 26,000,000 were planted on 10,000 acres within the borders of the two Bergenhus counties. The annual report shows that there are now 144 tree-planting societies in these counties, which last year planted 2,276,000 trees.

It is stated that more than 100 citizens of the United States have been killed in Mexico since the inception of the revolution against the Diaz regime. Hundreds of Americans have been forced to abandon their possessions and flee to safety. According to estimates, the property loss to American interests amounts to \$150,000,000.

## RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 87.

Mary Ann Jones, for Myra W. Foster, Pa.; Charles Wright, N. J.; A. L. Hoyle, N. J.; Charles Leech, Calif.; J. A. Holloway, Agt., O., \$14, for Wm. L. Ashton, Mary J. Conrow, A. G. Holloway, Edwin F. Holloway, Emma Holloway, G. W. Stratton and Abel Walker; Jesse M. Otis, N. Y.; M. M. Reeve for Wm. C. Reeve, N. J.; Ruth K. Smedley, Fk'd; Hanson Holdsworth, N. J., to 14, v. 88; Mary W. Pharo, Phila.; Daniel G. Garwood, Agt., N. J., for Walton B. Leeds; Edward S. Lowry, Phila.; Sarah T. Williams, O.; S. Mason McCollin, Pa.; O. J. Bailey, Agt., O., \$53, for A. C. Bailey, L. P. Bailey, Allen Bailey, J. D. Blowers, D. C. Bundy, Thos. P. Cope, Thos. Deaves, Mary P. Doudna, Friends' Boarding School, 2 copies, Rebecca W. Hall, W. T. Hall, Jas. Henderson, W. C. Hirst, Jos. S. Hoge, David Holloway, Chas. Livezey, Barelay Penrose, Perley Pickett, Robert Smith, Robert H. Smith, Wm. H. Sears, Samuel C. Smith, D. H. B. Stanton, Jos. C. Stratton, Louis J. Taber and Jas. Walton; L. M. Brackin, Agt., O., \$14, for himself, Edmund Bundy, J. Rowland Haines, Jacob Maule, Oliver S. Negus, Lindley B. Steer and Nathan Steer; Amos E. Kaighn and for Wm. Martin, M.D., N. J.; Wm. C. Warren, G'n; Anna M. Webster, Calif., to 14, vol. 88; Anna M. Deacon, Calif.; M. S. Doudna, O.; Samuel Emlen, Phila.; \$10, for himself, Geo. W. Emlen, Walter Penn Shipley, John T. Emlen and Samuel Emlen, Jr.; Charles Perry, R. I., \$16, for himself, Lydia F. Nichols, Thomas Perry, Mary E. Foster, Lucy W. Foster, Phoebe W. P. Buffum, Harvey C. Perry and Anna A. Gardner; Lloyd Balderston, Pa.; J. Borton Hayes, N. J.; Eunice B. Clark, R. I.; Sallie A. Armor, Del.; John P. Sharpless, Pa.; Abigail L. Evans, N. J.; Beulah E. Cope, Phila.; Edward F. Stratton, Agt., O., \$26, for himself, Albert W. Starbuck, Joseph Masters, J. Morris Ashed, Sarah J. Bonsall, Mary H. Stratton, Wm. D. Satterthwaite, Albert M. Cope, Chas. P. Morlan, James H. Jessup, Wm. J. Blackburn, Ashbel Carey and Joseph R. Stratton; Casper T. Sharpless, N. J., \$6, for himself, Ephraim Tomlinson and J. Edwin James.

Remittances received after Third-day noon will not appear in the receipts until the following week.

## NOTICES.

THE COMMITTEE appointed by Concord Quarterly Meeting have arranged for a public meeting for Divine worship at Middletown Friends' Meeting House, on First-day afternoon, Eighth Month 31, 1913, at three o'clock. A cordial invitation is extended to all.

FRIENDS' SELECT SCHOOL, 140 N. Sixteenth Street, Philadelphia, opens Ninth Month 22, 1913. Catalogues and complete information may be had on application.

WALTER W. HAVILAND, *Principal*.

WESTTOWN BOARDING SCHOOL, 1913-14.—The School opens for the reception of pupils on Third-day, Ninth Month 9th. New pupils should present themselves for classification and assignment of rooms, etc., in the morning or early afternoon of that day. It is desired that all the pupils will arrive by not later than the 4.30 P. M. train. Regular recitations begin the following morning.

THOMAS K. BROWN, *Principal*.

HADDONFIELD AND SALEM QUARTERLY MEETING to be held at Medford, N. J., Ninth Month 11, 1913, at 10 o'clock. Special train leaves Philadelphia at 9 A. M., Camden, 9.09, stopping at Collingswood 9.19, Had-

donfield 9.25, Springdale 9.33, Marlton 9.39, arriving at Medford 9.50 A. M. Returning by regular train leaving Medford 1.30 and 5.10 P. M.

MONTHLY MEETINGS NEXT WEEK (Eighth Month 31st to Ninth Month 6th):

Gwynedd, at Norristown, Pa., First-day, Eighth Month 31st, at 10.30 A. M.

Kennett, at Kennett Square, Pa., Third-day, Ninth Month 2nd, at 10 A. M.

Chesterfield, at Trenton, N. J., Third-day, Ninth Month 2nd, at 10 A. M.

Chester, N. J., at Moorestown, N. J., Third-day, Ninth Month 2nd, at 7.30 P. M.

Bradford, at Coatesville, Pa., Fourth-day, Ninth Month 3rd, at 10 A. M.

New Garden, at West Grove, Pa., Fourth-day, Ninth Month 3rd, at 10 A. M.

Upper Springfield, at Mansfield, N. J., Fourth-day, Ninth Month 3rd, at 10 A. M.

Haddonfield, N. J., Fourth-day, Ninth Month 3rd, at 7.30 P. M.

Wilmington, Del., Fifth-day, Ninth Month 4th, at 10 A. M.

Uewlan, at Downingtown, Pa., Fifth-day, Ninth Month 4th, at 10 A. M.

London Grove, Pa., Fifth-day, Ninth Month 4th, at 10 A. M.

Burlington, N. J., Fifth-day, Ninth Month 4th, at 10 A. M.

Falls, at Fallsington, Pa., Fifth-day, Ninth Month 4th, at 10 A. M.

Evesham, at Mt. Laurel, N. J., Fifth-day, Ninth Month 4th, at 10 A. M.

Upper Evesham, at Medford, N. J., Seventh-day, Ninth Month 6th, at 10 A. M.

**DIED.**—At her residence in Philadelphia, Fifth Month 29, 1913, MERECE S. MASTERS, aged sixty-six years; a member of the Monthly Meeting of Friends of Philadelphia for the Northern District.

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## THE UNIQUE POSITION OF PHILADELPHIA YEARLY MEETING.

One hears comment on Philadelphia's "unique position" in such widely separated Friendly circles as London and California. Usually the representation is made that this position is one of separateness in which there is an element of exclusiveness if not of censoriousness. Quite recently there is an added note in the general comment to the effect that there has actually been a service in this unique position, but that the time has come to abandon it, lest the good it has done shall be thwarted.

The origin of the Philadelphia position is generally well known, having been frequently recited. This recital carries us back about fifty years to a separation in Ohio when Philadelphia found its sympathies with the opposite body in Ohio from that which London decided to recognize. In the dilemma Philadelphia "temporarily" suspended all official correspondence, and this situation has persisted to the present. At the end of fifty years the conditions are not less complex than they were at the beginning. Four or five varieties of Friends are in the field, and are organized so as to make as many distinct bodies. It might be possible to find individuals who believe that all real Friends are confined to one of these bodies, but the much more general sentiment would be that there are some real Friends in all of these bodies. It was a common saying after the painful separation of '27 that enough salt went with the separatists to preserve them. If such a confession could be made in the face of the bitterness of that time, what might not be said of the separations since then!

The principal difficulty with the complex situation that at present confronts us is the fact that regular correspondence carries with it an official status. Its effect is not principally measured in terms of fellowship. In almost every instance correspondence counts for more against those who do not share it, than it can possibly count in favor of those who do. It becomes an instrument of separateness and exclusiveness in quite as distinct a degree as has the suspension of correspondence in the case of Philadelphia. Indeed, correspondence or the lack of it may be a merely formal matter and have a merely formalizing effect.

These observations are presented in this form as an introduction to a point of view of Philadelphia's unique position which seems to be growing in some quarters. Under this view separateness and exclusiveness are also deprecated as inconsistent with the Gospel attitude. The claim, however, is that separateness and exclusiveness are not only unnecessary to a position apart from official correspondence, but that such a position affords the best possible means of avoiding them. It puts Friends as they come and go, in intervisitation, on the basis of personal merit. If they are evidently living epistles, if they have undoubted power in their service, it matters little what credentials they carry in their pocket—what meeting in fact they belong to. This at once must be recognized as a position of freedom, and under it a very wide fellowship is possible. If it seem narrow on the outside, at heart it has the possibilities of sincere breadth.

Has, then, the Philadelphia position worked to any good degree in this way? Any of us with a knowledge of the facts may be able to cite instances where it has failed to so work. The point of the question is, however, has it worked this way enough to make such breadth of fellowship easily possible under it? If so, is there any other plan with greater possibilities?

One can hardly mention concrete illustrations of the working of such a position without trespassing on delicate ground. It might be possible to give instances in such a way as to make them appear personal, and to reveal merely individual and local interpretations of the general position. The instances themselves may be real, but they may be such as the Society in an organic capacity in Philadelphia would condemn. All that can be said as a rejoinder to such thoughts is that a position may easily be better than the use made of it by individuals or by meetings. We should wish to be found pleading for the best that is in men or in the positions determined by men. To begin then with concrete cases, what can be said as to the body which we in Philadelphia look upon as first separated from us? Does our position in any way keep us open toward them? In the meeting where this article is written, for many years one of the ministers most frequently welcomed to the gallery was a member of that body. She preached the Gospel with undoubted power. Probably no one ever gave a more clear evangelical note amongst us. Her standing in our meeting, where she was so frequently called, was not a mere community feeling. It reflected the judgment of elders in that meeting closely in unity with their Quarterly and their Yearly Meeting. There may not be many instances similar to this. We at least have knowledge of some others. It represents a possibility in this consideration of no little significance.

So quite similarly in the so-called ultra conservative bodies there have been ministers and other members all the time during the past fifty years who have felt abundantly at home with us. Their meetings might record protests intended to

reflect upon our "inconsistent" position, but the Friends themselves who came in a loving spirit found a welcome fellowship in our midst.

With the larger wing of the Society, the so-called progressives, one might feel in Philadelphia that such radical differences of practice have been developed as to exclude this possibility of association. The past fifty years have many instances of full and free acceptance of Friends from practically all of these meetings with freedom for service in Friendly lines. In fact, in all cases from the widely different meetings the question has not generally been one of official relationships at all. It has been a question of attainment on the part of a visitor under consideration in the life that makes a Friend, with natural expectation of variety in the living product. A separated situation as regards correspondence has thus proved to be a position of flexibility, and unless we are mistaken, a position of growing fellowship as well.

What more and what better than this need we expect under any system? Much more of course. By no means are any of us using our flexible position for all that is in it. But can we, on the other hand, expect a better result merely from a change in our position,—from official connection, for instance, with a chosen group of two, or at the best, three out of the five kinds of Friends? Does a Yearly Meeting with such official correspondence witness a growing fellowship in receiving Friends in all the bodies and in going to them? Some flexibility and some freedom doubtless are possible in both situations, but there are important points as indicated in the foregoing in which the Philadelphia position is one of decided advantage.

Flexibility and freedom, however, may be very well established as possibilities of a position taken by a religious body, while the body itself fails almost entirely in its organic relationships with other groups of the same family. Active fellowship amongst Christians is a test of life and of faith. Such active fellowship, as evidenced in epistles and intervisitation, have not been entirely lacking in the past fifty years, as we have indicated. An epistle to "All who bear the Name of Friends," another to those descended from Friends, a recent letter to Australia and the reception and response to a salutation of London, are an index that our unique position is not one of actual isolation. There are instances, also, some eminent instances of personal religious visits during the period we have been considering. These facts all indicate that we are not actually hampered by our position. Whether therefore we account for it (some gladly do) as a remarkable stroke of wise foresight, or otherwise, let us embrace its possibilities in a more earnest exercise to know the Divine leadings as individuals and as a body.

J. H. B.

#### THE QUAKER MESSAGE.

The Word that woke the world through Fox,  
Of Barclay's books the Sum,  
Who plead in Penn's Experiment  
That Law with Love should come;  
Who lit with glory loathsome gaid,  
Spoke calm amidst the storm,  
And towered in Freedom's giant hood  
Unchained by servile form;  
Himself the Water, Bread, and Priest,  
The All in all, sufficient;  
Is opening still the Written word;  
Is flaming still the two-edged Sword;  
His Truth with power still is stored;  
His Kingdom comes, He is the Lord,  
Our living Friend, our Christ.

—JOSEPH H. PEELE, *In the Friends' Messenger.*

#### EXTRACTS FROM DIARIES AND LETTERS OF RICHARD B. BROCKBANK.

(Continued from page 99.)

15-8-1869.—Last First-day Theo. Harris was here; he supplicated in our afternoon meeting. To-day N. R. and M. B. were at Moorhouse in the morning,—afternoon not a large meeting, about thirty-five, but to me a favored one,—bent the knee in prayer and just as I was resuming my seat, "I have heard of thee with the hearing of the ear, but now mine eye seeth thee," vividly impressed my mind and I had to stand up therewith. Again I had to bow the knee in thanksgiving and praise as well as prayer. No one else engaged vocally, but they were felt near in the precious life. After tea went to N. Ritson's. M. Wilson, Jane Percival, Mgt. Brayton, N. R. and her mother,—a deeply interesting and instructive time. We read 65th and 67th psalms. A few words on prizing the visitations of Divine love first broke the silence commencing, "What is man that thou art mindful of him and the son of man that thou visitest him." N. Ritson, Jane Percival and M. Brayton all bowed the knee in supplication, thanksgiving and praise. I also followed, it was a time to be remembered, a time when the precious presence of the Lord was felt in our midst, contriting our hearts before Him. I have to record that I have not been forsaken. This morning at Moorhouse, "Thou shalt have no other Gods before me" brought me to my feet in testimony. Again in our afternoon meeting and three times this day I was enabled vocally to draw near in prayer, thanksgiving and praise, and fill my heart with gratitude to the Author of my being and of my spiritual life for his mercy and goodness and for his wonderful works to this one of the children of men.

On this day two weeks, the first of Eighth Month, 1869, we, my dear wife and self, attended the funeral of dear Emily Robinson, daughter of Cousins W. and E. Robinson of Whinell Hall, who died at Altonby on the Fifth-day previous. It was a solemn season. Theodore Harris was sweetly engaged in prayer and testimony, after which "It is I, be not afraid" impressed my mind so vividly and without seeking on my part that I found it was my place to stand up and point out that like the disciples in the boat, tossed on the stormy wave at night, we, in times of deep trouble, had difficulty in recognizing our Master, but his voice with these few simple words enables us to realize who it is.

We had left our little meeting in faith and not without previous misgivings. It was a great comfort to me that after we had some refreshment Cousin Sarah asked us relatives to go in and sit down before the Lord. I looked at my watch and found it was just 3 P. M., this being the time of our little afternoon meeting at Burgh. I was much comforted to sit down and wait upon the Lord at the same time and deeply was I engaged on their behalf and my prayers were answered. They had a sweet, solemn, silent meeting, about forty present. N. R. also was away for her health. So that they were quite left, and yet not left but gathered and comforted.

1-1-1870.—Our afternoon meetings at Burgh are still kept up and still owned by the precious feeling of the presence of the Lord. Praise be his holy name. For the last four or five weeks they have been held in my kitchen, the room at the barn being too cold for this season of the year. M. B. has regularly attended our meeting at Moorhouse besides the afternoon ones. Last First-day she bowed the knee in a few simple words of supplication. N. R. and J. P. also come regularly when well enough, but they are both delicate. The attendance since we commenced in the kitchen has not been quite so large, say twenty-five to thirty, but the weather and colds have a good deal to do with it. We cannot but regret that the attendance on the part of our men is so meager. Many hindering things succeed in drawing them away from that state which can sit down before the Lord in humble dependence on Him and Him alone.

Our meetings have been very much favored, and I do humbly hope that some have been drawn nearer to their Saviour. How can it be otherwise? Great evidence have we had that

the Lord has been present with us both by visitations of his love to our souls individually, and by sending his servants to proclaim his continued love towards us.

Jan. Owens was here from Iowa recently—an afternoon meeting at 3 in our kitchen and one at Moorhouse at 7, both favored seasons, the former specially so.

16-6-1870.—R. Doeg had a public meeting appointed in our granary meeting-room at Burgh. During the meeting I felt it much on my mind to invite all to come on Fifth-day evening at half past seven, the same hour, to wait upon and worship God. Beginning with "One is your Master, even Christ, and all ye are brethren," I had to remind them that under a feeling of this great truth a few had been led to draw together on First-day afternoons in this place to wait upon and worship God, that some who really came for this purpose had felt these seasons to be times of refreshing from the presence of the Lord. Whilst others whose eyes and expectations had been outward had been disappointed and had turned away. My desire was to invite all to come from their work in their working-clothes to wait upon the Lord under a full belief that He would not disappoint any who came truly to wait upon Him.

I have felt this a very serious step, for although N. R. and J. P. have both expressed a similar desire, coming upon me as it did in this meeting, I felt afterwards as though I might be introducing Friends into some difficulty in the matter. In this respect it was a relief to me to remember that both Robt. Doeg and H. Scott were there and approved of both the matter and the manner. And in addition and most important peace to my own mind was the result of this further stepping in faith.

4-7-1870.—Since then two evening meetings have been held, and though I have gone to them in much weakness they have been seasons of profitable exercise to me, and my soul has been prostrated in humbled admiration before the Lord for his condescending love and mercy therein. How fervent are my desires that I may be preserved from marring the Lord's work in myself or in others. How I do daily need the care and guidance of Him who alone can thus preserve me.

7-8-1870, *First-day*.—Daily, yea hourly, lessons are granted me that mercy and truth are following me. This morning, walking on the front with my dear wife and little ones, my mind was drawn towards a young man in the village, J. P., and I felt inclined to go and speak to him. Going towards the gate, he and two others were coming down the road. I spoke to him by his name and he stopped, and though I did not feel that I had much to say to him I told him that I felt that he knew and was often shown that he should seek the Lord and spend his First-days differently than he now did. He at once admitted the truth of this, and then I had to tell him the danger of slighting these visitations of the love of God in youth, and that we may see so many instances about us, that when people get further advanced in years they only find it more difficult to give up to what is good, and get hardened in their sins. This too he acknowledged the truth of. Small as seems this little service, I felt the tender love of my Master extended to me after in a way that convinced me that even this was not beyond or beneath his notice. Oh that He may turn this youth to himself to his own glory! I had to tell him that I often felt that he and other young men in the village missed much that was for their good by the careless way in which they spent their First-days, and how I desired that they would come and wait upon the Lord.

10-2-1871.—Our meetings both on First and Fifth-days are still held, though often small on account of the weather, etc., in the winter. This afternoon there was a considerable number, twenty at least. Being held in our kitchen in winter, (the granary being too cold) I don't think people come quite so freely, or it may be the weather, which is very trying for old people and delicate ones. This afternoon, going as I often, indeed generally, do under a feeling of great emptiness, my soul was filled to overflowing with a sense of the goodness and mercy of God in Christ Jesus, and of the insensibility that often prevails even in religious meetings, and had to stand up with "He marvelled at their unbelief," and in a searching and

awful manner to my own feeling was led to point out that if we did believe in this Jesus of Nazareth, the son of Joseph, as He of whom Moses the prophet spoke, we should believe his words that where two or three are gathered in His name, He is there in the midst of them, and that without Him we can do nothing; and deeply in earnest we should be in pressing through the crowd to touch, it might be, but the hem of his garment. And if any were disposed to ask, "Can any good thing come out of Nazareth?" we should answer, "Come and see." How soon Nathaniel had to acknowledge Him when he heard Him say, before Philip called thee when thou wast under the fig tree I saw thee. This proof of his Divinity, of his all-seeing, all-powerful vision, was enough for this Israelite in whom there was no guile. And if we, in these meetings, realized his presence opening secret things which we had done before the view of our souls, and giving us eyes to see our condition in his sight, and revealing to us his presence and power, bringing down our souls into humble prostration before Him, what responsibility was brought upon us. Were we not comparable to the cities of Judah, which saw his mighty works whom the men of Nineveh should rise up and condemn in the day of judgment because they had repented at the preaching of Jonah, and behold a greater than Jonah is here? I did not want them to come and hear me, but to come and see and realize for themselves the power and presence of the Lord. Great was my sense of the awfulness of this language, and great my exercise and fulness of feeling on behalf of myself and those present that each one should realize for himself or herself, so that they might say with Job, "I have heard of thee with the hearing of the ear, but now mine eye seeth thee," and be as he was, brought down to repent in dust and ashes. That we should then realize our need of a Saviour and be enabled if we were in earnest to taste and see how good the Lord is, and to know the blood of Jesus to cleanse from evil. That we should not forget, but like the Israelites bring up stones of memorial from the place where we had seen the display of the Lord's power, that we and our children should know who had delivered us, etc. Much more, a full clearance and a baptizing season it was, both in testimony and when my knees were bowed in prayer. I record, "Praised be the Lord who has been, and still is, my Helper and my God."

13-6-1872.—I often feel how much more frequent my memoranda ought to be—were I to record all the Lord's dealings with, and mercies to me, I should have to keep a daily, yea hourly, record.

I have this year for the first time since 1861 attended the Yearly Meeting. There was much of deep interest and much to feel as to the present state of our Society. I went with no preparation, only a few days previous could fix to go, and needful arrangements occupied my mind much during those few days. On the third day I joined our dear friends R. and M. Hall and their two daughters, Jane and Sarah, they branching off at Willesden for Hampstead Heath and I going on to Euston and to Jos. Armfield's. Next morning meeting for worship, and afternoon first sitting of Yearly Meeting. I have penned a pretty full account to my dear Jane R. (his wife), therefore I need not go over the same ground.

There was a feeling with me of shrinking from being recognized as one of those who were grieved for the afflictions of Joseph the precious son of Jacob, whose life his brethren sought, cast into a pit, drew him out only to sell him into bondage, found favor in his Master's eyes, was tempted and withstood the tempter, falsely accused and thrown into prison, was there remembered of the Lord, brought out and made a saviour of many and even of his brethren, and all his father's house, to keep them alive in famine. Under this feeling I wished to go down as an impartial judge so that I might consider for myself how I should act. I still felt something of the burden which I had borne more or less since 1861. But I did not wish to be prejudiced, I wanted if I could to feel my brethren near to me in the precious love and unity of the Gospel.

(To be continued.)

For "THE FRIEND."  
ENTHUSIASM FOR JESUS.

MAX L. REICH.

We have somehow to account for the existence of Christianity in the world. Whatever be our attitude towards it, whether we regard it in a friendly or unfriendly light, the fact of Christianity is too stupendous to be ignored. It has at all times been impossible for men to leave this subject alone.

Like the river beheld by the prophet in his vision, growing in volume in its onward flow without requiring to be fed by tributary streams, Christianity has been flowing through the centuries, irrigating nations and races far from its original source. We might well ask for the secret of its origin, tracing this mysterious river to its hidden spring.

To obtain an answer to this inquiry we are necessarily shut up to the records which are known among us as the New Testament. These books of surprisingly brief compass are the only literature which professes to throw light on this subject. I do not ask at this point that the inquirer should accept the divine inspiration and authority of these records as *a priori* argument. It is enough for the moment to approach them with an open mind, and in the spirit of an explorer who is keen on tracing a mighty river to the source which gave it birth.

(1)

"This is the victory that overcometh the world, even our faith," are words found in a document which is understood to be a treatise written by the apostle John about the year 90 of our present era. Regarded simply as an historical statement they arrest attention. Should modern scholarship deny their Johannine authorship and bring these words down later in the history of Christian literature, they only make them the more remarkable. They are a challenge. What is this world-conquering faith? Accepted at the lowest computation it had already been in existence some sixty years, or two generations. How did it originate?

(2)

The Christian faith according to its own account of its history claims to have originated in enthusiasm for Jesus. The synoptic Gospels give us the story. They relate in simple words how faith in Jesus first awoke in the hearts of men. They did not arrive at it through study. It was a spontaneous, enthusiastic leaping forward of heart confidence to a Person. It was an experience, a spiritual emotion. The instincts of broken, puzzled, lost and despairing men and women turned to Jesus as a dove to its mate. Theology apart, the Gospels present us with the gracious figure of One who as He moved about in Galilee and Judæa somehow inspired withered and weary hearts with faith in His Person, with a confidence that laughed at the impossible. They brought to Him, they felt they could, an affection that has certainly never been felt for any one else either before or since in the history of mankind. In this new feeling for Jesus they brought their sick and obsessed to Him, as well as their heart hunger and world-weariness. Ask them to give an account of this enthusiasm? Who is this Jesus to inspire such feeling? I doubt whether their answers would have satisfied our theologians. But in the presence of Jesus everything was different. Sadness, sin, sickness vanished before his face as bats and owls before the rising sun. They experienced with Him an exhilaration and spiritual elevation that lifted them out of want into the region of satisfied desire. Jesus Himself declared that He was able thus to meet their need:—spiritual or physical—because of their faith. "Thy faith hath saved thee," He told the woman whom He had recovered to purity and spiritual health. "Thy faith hath made thee whole." He said to another woman whose touch had liberated the divine virtue in Him for the healing of her malady.

It was not that a new creed had come into the world, or a new philosophy, or new ethics merely. The faith of the earliest disciples was, reduced to its simplest elements, heart-

attachment to a Person—confidence in his ability. Gradually they were led on to know Him. Their intercourse with Him was a succession of surprises. They went from light to light. Their faith was not an "article" but an *experience*. It was a fire kindled by Jesus in their hearts. It had opened the door into a new world for them, in the light of which their old world was no longer the same. They were as the children of the bride-chamber. Poor, lowly, ignorant—the most of them were peasants and fishermen, tax-gatherers and excommunicate, women whose sin had outlasted them—but now they were in the very kingdom of heaven. Let them define their faith? They had something deeper than definitions. They did—some of them—confess Him to be the Christ, the Son of the living God. But their confession had its roots in their experience. The creed did not produce the experience, but the experience the creed. *Faith and enthusiasm for Jesus* were synonyms to them.

And this "faith" was the genesis of Christianity in the world.

(3)

But this faith received a rude shock. Each one of the four recorders dwells on the collapse of the disciples in the presence of the crucifixion. To them it appeared as a terrible tragedy. It quite extinguished their enthusiasm. It left them a dispirited and disappointed band.

It is not easy for us to quite enter into their feelings. Jesus has changed for us all our values. He has transformed for us the badge of shame into the symbol of glory. But to his first followers the cross spelt disaster and defeat. It meant that they had been the victims of a delusion. True, He had carefully prepared them for the inevitable. He had even told them of the rising again after the death on the cross. But probably they had understood the Master's words in a mystical sense alone, like so many other of his deeper teachings. When the blow fell it broke up their fondest hopes. They awoke out of their messianic dream. The irony of the crucifixion destroyed the delusion they had hugged.

(4)

But a marvelous thing happened. A few days only lasted this dejection, this eclipse of faith. A few days of melancholy and then their enthusiasm burst forth again in a lustre and intensity greater than before. The scattered band reformed its ranks. What had taken place? Something tremendous must have transpired to have effected such a miraculous change in the feelings of the disciples. How shall we explain it? We have their own word for it—they have sealed it with their martyr blood—their Lord had come back to them: He was risen again: the grave was robbed of its prey: they had seen Him, He had spoken to them, breathed on them, given them "many infallible proofs" of his victory over death—the Magdalene, the two on the way to Emmaus, Simon Peter, the eleven, Thomas, the seven on the lake of Galilee, 500 brethren at once—all unite their testimony: "The Lord is risen indeed." That is their explanation of the phenomenon of the recovery of the enthusiasm for Jesus they had before men had nailed Him to a felon's cross.

Would a subjective vision, a fancied apparition due to an hysterical state of mind have produced such an effect? Was their resurrection faith based on a ghost story? Were they deceived if not exactly deceivers? These questions have been asked and answered over and over again during the last nineteen centuries. One thing we do know—their faith, their enthusiasm for Jesus more than re-asserted itself. If the greatest test, the crucifixion of their Master, could not annihilate it; if it succeeded in rising superior to this contradiction; what other terrors were there in the heights or in the depths, in things present or things to come, that their faith could not conquer? The darkest night of sorrow had changed into the morning of unclouded joy. The Bridegroom had come back to them, and their joy no man should take away again.

And thus, if what they had first found in Jesus had kindled

their faith, the resurrection of Jesus rekindled it, and gave them an enthusiasm and a message which had in it a principle whereby they were able to overcome both the allurements and the terrors of the world.

(5)

But one more test their faith had to surmount before it could be launched upon the world of humanity: the final disappearance of Jesus into the unseen. They saw Him last on Olivet's brow. With uplifted hands of benediction He was parted from them. But this second bereavement left them undisturbed. The resurrection appearances had been fully tested by them and proven trustworthy. The most cautious and skeptical of them had fallen adoring at the feet of the Risen One calling out: "My Lord, and my God." They returned to Jerusalem with great joy and were continually in the temple praising and blessing God. Back to the very city where their Lord had been hounded to his death. It might be their turn next. There to wait for the mantle of their Master by which He had done his mighty works to fall upon them, the promise of the Father, the endowment and baptism of the Holy Ghost. Thus only could they effectually witness to the most astounding event in the history of humanity, the record of universal death broken by One who, if He was indeed alive again, must have the power to save to the uttermost all who turn to Him in their hour of need.

Hitherto they had kept their discovery a secret, but ten days after the final disappearance into the invisible world of their Lord, their enthusiasm burst forth in an all-devouring flame. It could no longer be contained. They were set on fire by it and Jerusalem came together to see them burn; thousands of the spectators themselves catching the heaven-born flame. The Holy Ghost had come, Christ's spiritual *parousia* had taken the place of his former outward presence. Their very characters underwent a marked transformation. The Christ who had before lived and worked and spoken *before* them, now lived and worked and spoke *within* them and *through* them.

And this explains the intensified enthusiasm of the post-pentecostal days.

(6)

And it was no mere flash in the pan. Long after, when the first experiences with Jesus in Galilee, the rapture afterwards of his resurrection, and the subsequent pentecostal effusion, had become a sacred memory, the enthusiasm these three stages of experience had kindled burned on with undimmed brightness and undiminished intensity. Christianity did not prove a nine days' wonder. The apostles declared that they had not really lost Jesus. They had not to look back upon the history of the past to realize something of his reality. Not only on the throne of the universe was He, but with them, in Jerusalem, Samaria and the regions beyond, He walked as truly and blessedly, yea more so, as in those far-off idyllic Galilean days.

Wonderful enough they succeeded in imparting their enthusiasm to multitudes who had not seen what they said had been beheld by their eyes, nor heard the music of that voice which had become to them the guiding voice of the Good Shepherd. The disciples of the second generation were brought into the same faith. They were by no means an inferior order of Christians. They could be written to in language such as this: "Whom having not seen ye love, in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." The spiritual presence of the Christ had the same effect as the outward, yea was more effectual because of its *inwardness*. It burned to white heat in the Jew Saul of Tarsus and made him a vessel to carry Christ about, the apostle of the *indwelling* Christ, as the first apostles had been eye-witnesses of his humiliation and resurrection. The revelation of the Son *within* him was as vivid to him as the revelation granted to the first apostles on the mount of transfiguration. And he succeeded in making Gentiles see in his Lord the wisdom and power of God, to

whom the story of Jesus would otherwise have only appeared as the utter failure of a Jewish artisan to be a successful religious reformer. He was not ashamed of the Gospel of Christ when in Diana—worshipping Ephesus, learned Athens or licentious Corinth. He carried into the welter of the Roman empire, sick of its inventions, mad upon its lusts, drunk with its military pride, the precious secret in his own heart. Beneath the garb of poverty that blessed Christ-intoxicated man traveled about sharing with others his secret—how to find rest, holiness, victory, eternal life, the knowledge of God, righteousness, peace and joy, liberty and heavenly dignity as sons of God, in that Christ who could kindle in their hearts that same enthusiastic faith which He had produced in those who turned to Him with their diseases and sorrows in the days of his flesh. On what hypothesis can we account for his epistles? What was at the back of his letter to the Philippians? What must the Christ have been to that man who poured out his heart in such glowing descriptions of his glories—human and divine! And what must He have become to that Gentile company to whom those outpourings were addressed, unknown and unseen as He was in the flesh!

(7)

The secret of a world-overcoming faith to-day lies in the fact that we have more than a tradition of the origin of that faith, more than a history of its rise. We have more than a recorded Jesus, the echoes of whose sayings have come down to us through the corridors of time. We need the record; we are more than grateful for its preservation. We have no fear what the most exacting criticism may make of it. Whatever new discovery may yet leap to light that record never shall be shamed. We feel it has given for all time a portraiture of our Saviour and Lord we can gaze on with adoring faith and love. But that which makes us understand the enthusiasm for Jesus its pages speak about, and which was the historical start of that beneficent river of life and love which in greater and greater volume is pouring itself over the continents, is that the self-same faith has been kindled in our own hearts from the self-same Furnace of Divine love incarnate whom we confess before the visible and invisible world as our Lord and Saviour Jesus Christ.

"This one morning we reserved to refresh the readers' memory upon the subject of prayer for ministers, and we do most earnestly implore every Christian household to grant the fervent request, 'Brethren, pray for us.' (1 Thessalonians, v. 25.)

"Our work is so solemnly momentous, involving weal or woe to thousands; and treated with souls for God on eternal business, and our word is either a savor of life unto life, or of death unto death. A very heavy responsibility rests upon us, and it will be no small mercy if at the last we be found clear of the blood of all men. As officers in Christ's army, we are the especial mark of the enmity of men and devils—they watch for our halting and labor to take us by the heels. Our calling involves us in temptations from which you are exempt, above all it too often draws us from our personal enjoyment of truth into a ministerial and official consideration of it. We meet with many knotty cases and our wits are at a *non plus*—we observe very sad backslidings and our hearts are wounded—we see millions perishing and our spirits sink. We long to be useful both to saints and sinners, therefore, dear friends, intercede for us with our God. Ask again and again that we may be the earthen vessels into which the Lord may put the treasures of the Gospel. In the name of Jesus, we beseech you 'brethren, pray for us!'"—CHARLES H. SPURGEON *in Morning by Morning*.

LEAVEN the whole lump.  
Break not off thy life a piece for heaven,  
Or large or small;  
But pour the soul of service in for leaven:  
And raise it all.

—FREDERICK LANGBRIDGE.

## A LETTER FROM THE WALDENSIAN VALLEY.

## II.

BY HERBERT WELSH.

In beginning my second letter from this beautiful mountain valley of northern Italy, I look back over the experiences of almost one month's residence here. The slight shower that fell on the afternoon of my night arrival here has had no successor, much to the distress of hillside farmers. Their potato crop is said to be a failure, while wheat, also, has suffered from the prolonged drought. But how beautiful are these golden bands of the wheat fields, which gleam in scattered patches high up on the mountain side, surrounded by the dark, rich green of the chestnut groves, or, higher up still, by the rugged jutting of purple rocks! Above are the vast solemn lines of the mountain peaks, so varied in aspect, according to the weather, or the time of day or night under which they are seen. They produce a marked effect on the imagination and feeling, and are continual reminders of the tragic events in the centuries gone by, of which they were the theatre and the witnesses. In taking, one evening, a stroll in the valley with my friend and host, B. Gardiol, the Waldensian Pastor of Bobbio, he pointed out to me a ledge of rocks, perhaps two hundred feet up the side of the mountain, close to the village, where, in the great persecution (and the last, happily) of 1686, many of the Waldensians had been hurled to death by their enemies, some of the poor people caught on the branches of trees during their fall and lingered there in misery for several days. Another time, when we were walking quite at the head of the valley, where the highest mountains shut it in, B. Gardiol pointed out to me a long, precipitous line of cliffs where the Waldensians took refuge during the winter, and where they were able to maintain themselves against the troops of Marshal Catinet, commander of the French troops of Louis XIV. The Waldensians dug holes and caves in the earth for shelter and warmth.

The thought has been constantly in my mind, during my stay here, that use ought to be made of this rich and fascinating historic past in some well-arranged and sustained effort to attract to these valleys, for brief excursions or for summer residence, the best class of English and American tourists. The sites of these great events of the past, if clearly marked by an inscription cut in the rock, or by a tablet, would certainly be of great interest to visitors. But as it is at present, unless one had a well-informed guide, like my good friend, Pastor Gardiol, to point out the objects of local interest, he might wander about endlessly, admiring indeed the beauty of the scenery and rejoicing in the stimulating mountain atmosphere, but ignorant of the deeper historic interest attached possibly to the very spot on which he stood. "Le rampart de Cromwell," for example, the solid stone wall, iron-clamped, which crosses the road transversely not a hundred yards from this house. There is nothing to explain its meaning to a visitor. This the Great Protector had built at the instance of a delegation of men from Bobbio, who went all the way to London to visit him, after a great inundation had done much harm. The wall was built to deflect the water, in case of a similar disaster, into the lower part of the valley. It is also an interesting illustration of how close must have been the sympathy existing in those days of fierce religious antagonism between the widely separated little groups of democratic protestants, struggling for the dual principles of religious and civil liberty, against dominant Roman Catholic aristocracy, based on the union of Church and State in its determination by fire and sword to destroy its opponents.

There is an excellent hotel here, "The Michelin," pretty and attractive in its exterior appearance and surroundings, and admirably kept by its proprietor of that name, and his wife, an English lady. The table is excellent. But this season it has unfortunately had but few guests. There is also another hotel, "The Flora," said to be very well kept. It would be of great benefit to this region, with its mountain population of poor, and, I fear, often imperfectly nourished people, if

these valleys were to become popular with English and American tourists. They have not only the historic interest to recommend them—by no means—but there are endless excursions on foot, on mule back, to make appeal to trampers and climbers. My month's residence here has been a very quiet one, passed almost wholly in daily artistic work, but that has given me a good chance to see certain parts of the country to which I have gone with sketching materials and camp-stool. One of my favorite haunts has been "Le Vallée des Charbonniers," or, in plain English, "The charcoal-burners valley." It takes about twenty minutes of quick tramping to get to it. One crosses the little wooden bridge over "The Torrent," following down our valley toward Tour Pellice, for ten minutes or more, and then the road mounts the high hill running through a group of old slate-roofed Waldensian houses. After a short, stiff pull, one finds himself in this wild, beautiful valley of the charcoal-burners. The mountains rise up, richly clad with chestnut trees on the lower slopes, and bright here and there with the familiar little wheat fields, to a great height on either side. The narrow road, at its highest point, looks down through grassy slopes, rapidly descending, shaded by great chestnut trees, or, at points over precipices of sheer rock, to a magnificent mountain torrent, clear, sparkling, which boils and foams over and under giant boulders. In the distance, and in the direction where the road loses itself, the valley seems to be hemmed in by three imposing lofty mountain peaks, one of these, that to the extreme left, is on its summit streaked with snow. Crossing the stream by a tiny shepherd's bridge, so as to have the full shade of the trees for my work, I passed here morning after morning of these sunny days. A most satisfying spot, where the music of the stream never ceased, and where its rapid current attracted an unfailling breeze!

The First-day morning services here in the old church are delightful. B. Gardiol, a man of strong, simple character and of learning, who has passed thirty-five years of noble effort among these mountain people, is a really eloquent preacher. He is eloquent, not in the sense of florid oratory, but with conviction, earnestness and evangelical truth. The congregation, small at this season, for so many are away in the mountains with their cattle, is always interesting—the women, young and old, in their black and grey dresses and becoming "coiffures" and the men sunburned and hardy. In the afternoons at three o'clock there is a simple and most attractive service on the hillside, under the shade of the great chestnut trees.

But enough for the present; in a third letter I hope to tell of a visit made last week across the mountains to the neighboring valley of Prall, and of other things and thoughts suggested by this most interesting visit to the Waldensian country that I am about to leave.

## FAITH.

O the things of time, the things of time, how they steal the heart away  
From the lowly walk, and the humble trust, and the spirit's steadfast stay;  
We strive and seek, and we long to keep the door of the inner part,  
But the tempter waits, and he offers his baits, and betrays the yielding heart;

Then who will keep, O what will keep, in temptation's bitter hour,  
When the willing soul would fain resist, but the flesh hath not the power?  
Say what will keep from the downward path, and the error the spirit hates—

From the things we would not, and yet we do—from the sorrow that sin creates?

O, there is a faith ('tis the gift of God), which can fetter the stoutest will,  
Which even can break the tempter's might, and the rising tumult still—  
It is not in pomp, it is not in words, it is not in sounding deed,  
But it cometh in secret power to aid the soul in its greatest need.

It is when apart from all human trust, we sink into contrite prayer,  
And ask of the Father of spirits his help—our staff of support is THERE.  
And it anchors the soul when its strength is small, and it feels no might of its own,

For it shows us indeed, that our safety and light, must come from heaven alone.

Then the things of time, the things of time, will not lead the heart away  
From its steadfast love, and its humble hope, and its trust in God, its stay,  
But its idol gifts, and its dearest joys, will be laid in mockery awa,  
And the incense shall rise from the altar of Faith, before the heavenly throne.

—The British Friend, 1853.



## EXTRACTS FROM THE JOURNAL OF SAMUEL MORRIS.

(Concluded from page 75.)

*Tenth Month 10, 1893.*—The reign of Lunailo was short, and while displaying many good qualities, he had imbibed a craving for intoxicating drinks that seemed uncontrollable. His efforts to break the habit were sometimes touching to witness, shutting himself in close confinement for long periods, and with so much success that his friends hoped he had mastered the evil. On some public occasion, however, one of his so-called friends insisted that the king's health should be drunk, in token of his goodwill for the people. The poor fellow protested earnestly, but finally yielded to the pressure. The craving returned with all its power and his death followed soon after.

P. M.—Amos Jones called, and towards four o'clock Wm. Thomson with his little daughter Alice on horseback, and a horse and saddle apiece for us, were at the door, to invite us to ride with them. We thus had an enjoyable scramble by bridle paths up the "Punch Bowl," and along the ridge, till we reached nearly the summit of "Tantalus," whence we had a grand outlook over the city and surrounding country, with a glorious sunset in the ocean beyond. Amos Jones and Walter Lee spent the evening with us very pleasantly.

11th.—I laid in a stock of Hawaiian photographs, while Jonathan made some needed arrangements for our departure.

Quite a throng had gathered at the quay, and to give the *Australia* a parting salute a full brass band did its part; several of our newly-formed friends had come to say a last farewell and give us their best wishes, and as we swung into the harbor and approached the handsome man-of-war *Philadelphia*, her band played for us "Auld Lang Syne" most sweetly, and the marines, of whom there are upwards of 400, saluted us as we passed.

Further on lay the unfortunate *Miovera*, still floundering upon her rocky bed. The captain and crew gave their old comrades a lusty cheer, to which there was given a hearty response, yet we could but feel sympathy for the poor fellows thus left behind, and not the least for the captain, who has probably commanded his last ship, and must for the rest of his life deplore his own imprudence.

We soon encountered rough seas which told upon the ship's company generally, ourselves included. A couple of soda biscuits were enough for my dinner, and even these the stomach would not long accept.

14th.—I was pleased and edified with the clear views expressed by Dr. Frazier as to the position of the Holy Spirit, and His work upon the hearts of men. He was emphatic as to the need of a fuller recognition of these by the professing Church, saying, "It is spiritual power and guidance that are greatly wanting in the present day." Our old friend, the *Oceanic*, passed us on her way to Honolulu. The evening grew quite squally, though I had succeeded in doing some writing.

15th, *First-day.*—Very rough sea. We and our fellow passengers generally half sick throughout the day. No profitable religious service seemed practicable, although Dr. Frazier, ourselves and other serious persons had desired otherwise.

18th.—My faithful companion being anxious to reach home as early as might be, in order to attend the marriage of his son John to Alice Evans, it seemed needful for him to take the earliest train east. I, on the other hand, feeling that some little service for me at Santa Clara and its neighborhood was yet unaccomplished, inclined to remain two or three days longer in California.

19th.—The returns in fruit are marvelous. Apricots have been already gathered, and the bulk of the prune crop has been dried, but we were interested in seeing something of the latter process. This consists in simply dipping the fruit slightly in thin lye, and then spreading on large trays upon the ground, where it is turned from time to time to the fuller benefit of the sun.

20th.—With Hannah Bean, and Eliza Mills, who is a sister to Joel Bean, I visited the "Leland Stanford, Jr., University,"

near San José. This is the outgrowth of a munificent bequest by the late Governor Stanford of California, who designed it as a memorial for his deceased son. The full value of the estate devised for establishing and maintaining the institution is scarcely known, but is estimated to be immense.

The buildings and grounds have been planned on a most extensive and liberal scale. A comparatively small part of the ultimate design has as yet been carried out, but the work is steadily progressing, and the faculty have been selected with a view to making it one of the leading centers of learning in this country. Not only are liberal salaries paid the officers, but facilities of various kinds are afforded whereby worthy students of small means and both sexes may receive the benefits of the university at a very low cost.

Returning to College Park, the afternoon was partly occupied by a simple birthday entertainment for one of the dear little girls at the home of Chas. Cox, which adjoins Joel Bean's, and thus the fond parents are enabled to have their daughter Cathrine who is married to C. Cox close beside them, to their mutual happiness. The evening was passed quietly, Jas. Bean joining our circle.

22nd, *First-day.*—At our meeting this morning some sixty persons came together. I was led to revive the query of the apostle, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or nakedness, or famine, or peril, or sword?" To this he promptly replies—"Nay, in all these things we are more than conquerors, through Him that hath loved us." While our faith is not tested as was that of the early Christians, it is nevertheless often tried by close proofs of our love and allegiance. These may, and perhaps most frequently, come from the side of the world toward which we are so strongly yet almost unconsciously drawn. Against its seductive influences the disciple of to-day needs continually to watch and pray, for his Master has emphatically declared, "My kingdom is not of this world," and again the "Prince of this world cometh and hath nothing in Me." He needs, too, to withstand a harsh, censorious spirit within the Church itself, that tends to coldness toward the brethren, indifference for the cause of Christ, and finally estrangement, if not separation from Christ and his love. Here the enemy of all good finds entrance, and readily fomented discord and strife among those who should be standing shoulder to shoulder in the work of the Lord, and bound to one another in the hope and fellowship of the Gospel.

Joel Bean had good service, and Burt Davy, a young Friend connected with a school at Oakland, offered a few lively remarks. Our meeting felt to me a refreshing season.

Dined by invitation with George Jones and his wife, Wilhelmina. The former is a son of Benjamin Jones, who makes his home with his children here, but is in fast declining health. The loss of his acceptable services in the ministry as well as his tender, loving spirit, makes his withdrawal from the little meeting keenly felt. Geo. and Wilhelmina Jones are evidently filling a useful place among their brethren, and keep an open door for the stranger who may come among them. Anna Vallee, an interesting, thoughtful young woman, Burt Davy and others were my fellow guests on this occasion.

Took supper with Samuel Brun, Jr., his wife and now widowed mother; Samuel Brun, the father, having deceased since I was last under their roof. The family were originally from Fontanes in the south of France, the parents having come to the States to join two of their sons who had settled here. I had some word of Christian sympathy and cheer to leave with the sorrowing ones, which seemed to their comfort.

23rd.—At the close of our morning meal, I was sweetly led into a little Gospel service, tending, as I trust, to strengthen the faith and courage of my dear hosts in their work for our common Master.

Taking leave of the inmates of the two homes in near love and unity, I went with Joel and Jas. Bean to attend a conference of Evangelical ministers to be held at San José, the purpose of which was the furtherance of the higher interests of the community, and the suppression of certain evil influences

which it is to be feared have of late been gaining ground. Joel Bean here read a thoughtful and carefully prepared essay, which seemed to find special favor with several of his hearers, while some of its points were sharply criticized by others. Upon my being introduced to the company, way was very freely made for me to express a few thoughts and feelings that had impressed me as I sat amongst them. These seemed to meet with a cordial response from several of the brethren.

Joel and Jas. Bean now accompanied me to a hasty lunch, when I took the 12.40 train for "Frisco." The early afternoon was spent in starting my luggage and securing tickets by the 5 p. m. train for the Atlantic seaboard.

25th.—By early morning we had reached Ogden, on the borders of Utah, where we halted while a good breakfast was disposed of. All day we were crossing Wyoming, a hot, uncomfortable ride. The car windows were two thicknesses of glass, about two inches apart, as 'twas said, to keep the dust out of the car, but the outer pane was so grimy that objects beyond were scarcely discernible. For the same reason no windows could be opened, and I observed the dust from below working its way in little whiffs through the joints of the car floor, as hour after hour we whirled monotonously along. Such traveling is wearisome in the extreme, but I comforted myself with the thought that we were nevertheless speeding eastward, and thus the night found me a day's journey nearer home.

26th, Nebraska.—The ride of to-day contrasted very pleasantly with that of yesterday. Broad fields of ripened corn stretched on every side and great herds of cattle roamed over plains of rich grass land. All was suggestive of one of the more important centers of food supply for the growing millions of the American continent, if not the world.

27th.—The sights I now most longed to see were my own "Sweet Home," still a thousand miles away, and the loved ones there. Weighed against the wonders of "the Columbian Exposition" the latter faded into insignificance, so, with a light and happy heart, at five o'clock, I took the "Chicago Limited Express" of the Penna. Railroad for Philadelphia. The very name of the train sounded sweetly familiar.

28th.—Good Pennsylvania towns were now passed in quick succession. Scarcely had I set foot on the platform at Broad Street Station when our dear George was at my side; a few steps brought us to a happy group, consisting of the beloved wife, daughter and sister, with brothers Elliston and Charles. Some eyes were again dimmed as they had been when on this spot I parted from the same loving hearts so long ago, but these were tears of gratitude and joy. We soon reached the home that in all the world of which I had now seen so much seemed dearer than ever in my eyes.

RELIGION WITHOUT RITES.—The appreciation of the late Dr. Thomas Hodgkin which appears in the current *Commonwealth* by Harold Anson, M. A., co-editor with Canon Scott Holland of that magazine, is of considerable interest to Friends, one sentence especially. The writer says:

Here was a man who had never known the Sacrament of Baptism, but who was beyond all manner of doubt "born again," and seeing every day the Kingdom of God, here was one who had never partaken of the Eucharist and who fed daily of the Heavenly Bread.

This hearty recognition by a strong Churchman of the fact that there are other means of grace as efficacious in this instance as any provided by his own system for the upbuilding of sound Christian character is not limited to one exceptional case; for he goes on to remark that

we find just the same ideal of simple and profound spiritual vision combined with great practical sense, the same ardent love of education, the same independence of outward rites, the same simple and beautiful courtesy in many an artisan home of our great industrial towns. Surely English Christianity was meant to produce just such characters as these; they are to us in England what St. Francis is to the Latin races; they show us the ideal of our stern and homely race transformed by the indwelling of Christ.

—The Friend (London).

## FROM SALT LAKE TO PHILADELPHIA.

In its early days the Denver and Rio Grande R. R. was not considered by timid travelers a very safe one. Sometimes, especially in winter, the rocks would come crashing down onto the track and stop the trains. But it is different now. It is a very safe highway, particularly considering how wild a territory it goes through. For hundreds of miles it winds between great canyon walls and up and down heavy grades. There is no cessation to mountain views. Great rocky natural fortresses, scrub-oaks, gentle wild flowers, and troops of pine trees, tiny meadows, and stupendous peaks glittering in the sunlight and crowned with eternal snow delight the tourist hour by hour. No transcontinental trip is complete without including this railroad in the itinerary, for one direction at least.

My trip from Salt Lake to Colorado Springs by this route was uneventful. The usual alternately happy and nervous tourists abounded. The scenery seemed finer than ever. There are one hundred and fifty-five peaks over 13,000 feet high in the State of Colorado and you catch glimpses of not a few of them from the train. The great "Collegiate Range," made up of peaks over 14,000 feet high, and named after some of the large American Universities, always presents a splendid front. The "Royal Gorge" has been so often written about that it need not be described here. But the eager, rapid river, dashing over huge boulders beneath the railroad bridge, which here runs lengthwise over the stream in the narrow pass, and the massive walls of rock two thousand feet high on either side, overlooking all, makes an impressive scene.

What shall we say of Colorado Springs? My family always make fun of my love for that beautiful city. Nestled close by Pike's Peak, under a generally sapphire sky, surrounded by charming scenery, with miles of attractive homes and broad streets, it constitutes a rare unit in urban excellences.

I spent over two weeks here. It is a grand place to rest in. Probably my chief enjoyment was found in solitary rambles around the Garden of the Gods and its locality. Neither is Mushroom Park to be despised. They do not grow mushrooms there. That weird section takes its name from the numerous huge rocks, generally bright red in color, which are shaped like mushrooms, with narrow stems and broad, flat tops. Day by day I acquired fresh vigor wandering, or reclining, on the hard red surfaces of stony ground, and inhaling pure ozone, whilst the purples, reds, blues, and greens of bountiful nature delighted the eye.

There have been so many people physically "made over" in Colorado that they cannot help but love it. Tuberculosis and many nervous affections have often been deprived of their terrors by a timely emigration to that favored part of the continent. The world offers no more delightful land to live in, to my mind.

The trip to Philadelphia was hot. We were a very juicy, dirty lot of travelers. Coming through Indiana and Ohio we saw some remnants of the fearful devastation wrought by the great flood a month before. As we crossed one river I saw some big, 100,000-pound capacity, steel coal-cars out in the stream, lying on their sides or turned upside down, quite a distance from any railroad track.

As you leave Colorado east-bound, the country becomes greener and greener. The modest farm-houses develop into larger homes, the cities grow in size, the flower gardens are richer in color, the lawns are better cared for. The older the country the greater the evidences of wealth. After passing Pittsburgh a radical change is observable. The country life gives way to innumerable cities with great steel-mills and long rows of workers' houses, all covered with dark smoke that settles in the valleys or lazily rests against the neighboring hillsides. The far-famed "horseshoe curve" looks just like a bit of rough country to anyone accustomed to the rugged and vast mountain fastnesses of the far west. We slide down the Allegheny mountains and spin by the romantic Juniata. The prosperous cities, the lovely hills, the swift little river

with its euphonious name, look most gracious and beautiful to the wayfarer from the more arid lands. Harrisburg is soon left behind and the Pennsylvania railroad, the best equipped and disciplined in America, affords two hours of rare rural and suburban scenery. This hundred miles offers an ideal of peace and plenty. Solid, old stone farm-houses, great, generous barns, stately trees, winding hedges, richly colored fields, and softly sloping hills delight the eye. The grain dances and plays to the south wind in the early summer sunlight across the broad sweep of hill and plain. The soft-eyed cattle, in great flocks, browse knee-deep in winsome meadows. We rush past beautiful little suburban stations, surrounded by charming gardens. All about are lovely homes where the city's wealth is poured into the lap of bounteous Mother Nature. Then comes the clang of engines, miles of houses, a view of big, ten and twenty-story skyscrapers, and we are in the fine old city of Penn.

Philadelphia is rapidly approaching the two million population mark, and is hard to excel in many ways. My only criticism regarding it is respectfully applied to the climate.

It is always interesting to go back to the old home. Your friends generally make more fuss over you than if you lived close by them all the time. Other people forget you. Changes are good to look on because they mostly are for the better. For instance, in Philadelphia, the middle-aged man says to the youngster by his side as they stand, say, at Broad and Chestnut Streets, where the big city-hall and huge office buildings predominate and where throngs of busy people rush up and down the streets as in no city west of Chicago, "When I was a young fellow all this locality was a quiet, respectable residence district, where trees lined the brick sidewalks, and the honest people sat out on their doorsteps hot summer evenings." I sometimes think that municipal changes are greater in the east than in the west.

Two or three things particularly impressed me on this visit. One was, how Rittenhouse Square has changed. All about that green opening there had lived for many years the wealth and aristocracy of the city. Walnut Street especially is changing hands. Many "For Rent" or "For Sale" signs desecrate those once socially sacred precincts. Fashion is fleeing before the relentless march of trade. Another thing observable is the rapidity with which taxies and motor-cars whisk down the streets. Anyone who has been so silly as to believe the malicious tales about "slow Philadelphia" has need in many ways not only to sit up and take notice, but also to walk around very briskly when there. Our western folk do not permit speeding on their streets as we see it here.

Philadelphia has one trouble, she and her suburbs have always been too modest. Here is a single illustration. Not far from the city I went, by trolley, the other day through a lovely country, where meadow, hillside, babbling stream and woodland made a succession of exquisite pictures. If we only had that same bit of beauty in California, we would have alluring folders printed depicting its charms. Magazine "ads." and excursion rates would draw thousands of tourists from many thousands of miles to enjoy it, and to divide their money with us. But the Pennsylvanian is a modest man. Some of the steady old farmers who drive through that lovely land no doubt think little about it or of its sordid commercial value. Very likely they clip their horses with a stubby whip and wished that they lived in California.

W. M. C. ALLEN.

Good things do not come of themselves. They must be sought, many a time struggled for. "Every place that the sole of your foot shall tread upon, that have I given you." Such was the statement of God to Israel. The land was given them. Yet it had to be fought for! God's gifts are not bestowed without something on our part of effort to secure the gift. But what a promise attends the entering upon the struggle! "I will be with thee; I will not fail thee, nor forsake thee; only be thou strong and very courageous."

## YOUNGER FRIENDS.

### THE MIRACLE.

A baby seed all dressed in brown,  
Fell out of its cradle one day;  
The West Wind took it with loving arms  
And carried it far away.

He laid it down on a bed of leaves,  
And hid it with blankets white;  
And there it slept like a weary child,  
Through the long, dark winter night.

It woke at last, when the springtime came,  
And stretched its arms on high,  
And it grew and grew through the livelong day,  
Toward the sun and the clear, blue sky.

It drew its food from its Mother Earth,  
And it drank the cooling shower,  
Till the small, brown seed was changed at last  
To a sweet, wild wayside flower!

—Exchange.

THE STORY OF A TRILLIUM.—The friend from whom the story came lives in the dusty heart of the city. Therefore I was surprised to find on her table one morning a solitary trillium. Its delicate petals gleamed as fresh and fair from the wee water-cup that held its fragile stem as if it had not borne many miles from its quiet birthplace. On the table, beside the little cup of water, lay the remains of another trillium, crushed and withered.

"Where did you find the lovely stranger?" I asked, touching a snowy petal with my finger-tip. "It is a far cry from this dusty street to the nooks where trilliums grow!"

My friend motioned me to a seat. I saw what I once heard called "a telling" in her face.

"I really believe," she said, "that God sent that flower and its poor dead little mate to be his messengers to me. A really wonderful thing came to pass through them."

"Tell me all about it," I urged. My friend is one of those blessed people who go about with eyes and ears continually expectant. She really watches for "signals from heaven," as she calls them. It is not those who are forever intent on their own gettings and goings who find "tongues in trees, books in the running brooks, sermons in stones, and good in everything."

"Well, here it is: I was fairly rushing along Main Street yesterday. It was bargain day, and I thought I had to have a bargain. All the city seemed to be of the same mood, for I could scarcely make my way through the crowd.

"I was thinking of things far from fields and flowers, when a spot of light at my feet caught my eyes and halted me. There, on the stone pavement, lay those two flowers as you see them now, one unharmed, one crushed and spoiled.

"I used to live in the country. When spring came we watched and waited for the wild-flowers. We knew every nook where they grew. The trillium was scarce, and happy was the child who found the first blossom and bore it home.

"At the risk of being pushed over by the crowd, I picked up the flowers, and walking slowly along was a child again, my sunbonnet hanging down my back, a little basket of moist mosses on my arm, and the first trillium of the springtime reposing in state on the green pillow.

"Then, by what flash of association I know not, save to feel sure it was all of God, I found myself thinking about a girl, one of the clerks in Merton's department store.

"She is a girl I have several times bought notions of, a thin, pale-faced, haggard creature. The last time I was in the store she awoke my sympathy to such a degree that I almost forgot what I wanted to buy. I ought to have forgotten!

"But there I was, on the busiest corner of Main Street, holding a wild-flower in my hand and seeing this girl's face.

I stood still beside a shop-window for a moment to catch the drift of it all, if there were any drift, and then a Voice spoke in my heart. It said: 'She is my flower, too, you know. You will take my trillium home and give it a cup of cold water. What about my immortal flower?'

"I knew there was but one answer to make.

"Straight to Merton's I went. She was there. I bought some notions and made excuse to speak with her. I was none too soon. She would not have been there the next day. She was ill in body, anxious, unhappy, poor. She was on the eve of doing some reckless thing. Now she is—"

"Upstairs in your best chamber," I ventured, "and you are ministering to body and soul."

"How could you guess so well? We will send her to the country by and by. No, it will not cost much—not nearly so much as the silk waist I was thinking about before I found the trilliums.

"Give the story a wider hearing. Tell God's people to keep their eyes open for his flowers, the precious souls that are in danger of being trodden under foot of sin and selfishness."

I looked long into the trillium's heart. By the loving care of a passer-by, it was living out the God-meant measure of its sweet life in a cup of water. No water could revive the crushed mate beside the cup.

We stole upstairs and looked upon the sleeping girl. It was her first safe, sweet rest since she had left her country home. As I stood there it seemed a simple thing and a sublime to hold to dying lips a cup of Living Water.—ADA MELVILLE SHAW, in *S. S. Times*.

**A BOY'S READING AND THE FUTURE MAN.**—The father of A. C. Dixon, now of Spurgeon's Tabernacle, was a farmer-preacher and served one church in North Carolina for fifty-six years. During his ministry he held many meetings that proved to be great revivals, and organized sixteen churches. On one of his visits to his son in New York this farmer-preacher supplied the pulpit of a leading church of Brooklyn. It is said the brethren were delighted and crowded around him and praised him because he quoted so much Scripture. The sermon created so much interest that the *Brooklyn Eagle* sent a reporter to interview him. In the course of this interview he was asked as to the books he had studied, and he said that his library consisted of the Bible, hymn book, Bunyan's "Pilgrim's Progress" and Spurgeon's sermons. It turns out now that the son of this preacher states that Spurgeon's sermons read by him as a boy, under God, made him a preacher. And now the country boy, son of the North Carolina farmer-preacher, is a successor to the great London preacher as pastor of the Tabernacle Church and he is having a remarkably successful ministry, and is recognized as a successful soul-winner in two continents.

Now, suppose that father had put in his library the light, flippant, irreligious, love-making, sentimental, sensuous stuff of this twentieth century would the son have found time and inclination for Spurgeon's sermons? And if he had not fed on this good food, but had lived on the trash that leaves souls lean and minds without holy purpose, would the son have been the stalwart Christian man he is in the world, influencing men for good?

And if the reading of Dixon influenced his life, will not the reading of my child do the same? How much attention then should I, you or the other fellow, pay to the reading matter that comes into our homes?—*Baptist Advance*.

**A REASON WHY.**—Some young folks love to ask "Why?" And perhaps some have wondered why such things as the clipping given below should be chosen for their reading. Why should we read about the cruel things that are done in the world? For no reason at all unless we are going to use the strength of body, mind and spirit which is given us in our younger days "to right the wrong." We do not want our young folks to be such knights as was poor old "Don Quixote," who rode at windmills because he thought they were

maidens in distress. We want them to set at their task with a clear eye and mind; and do such work as shall tell. A late magazine article is called "The Public the Criminal's Partner," and shows how careless people may, without intending it, make it easier for others to do wrong. In such a matter, as the one of which our clipping tells, where a cruel thing is done for the sake of making money, we may be sure that when enough people protest against it, the thing will not be done any longer. Public opinion, as we sometimes call it, will be listened to, when it speaks decidedly for the right.

And we want our Younger Friends to be ready to help in this. The clipping from *The Youth's Companion* follows:

"The meanness to which men will stoop for the sake of a little material gain is almost beyond belief. Agents of Chicago humane societies have lately discovered that it is a regular practice among horse dealers to put out the eyes of horses, in order to sell them under a guarantee that they will not shy or run away. They pass a needle through the eye in a way that leaves no scar. To all appearances the horse is sound, but he will never see again. The condition is especially common among pedlers' horses, for pedlers must have an animal that will stand. In one day the agents found fifty horses thus blinded."—F. T. R.

**HARD THINGS FIRST.**—"Auntie," said a girl who was watching an old lady at her ironing, "I'm surprised at you. You're doing all those big hard tablecloths first."

"Well," said the old lady, "that makes every one of the other things easier. I used to do the handkerchiefs and towels first, and every time I'd start at one of them I'd think, 'O, dear!' To think I have got to do those big tablecloths yet! So the work of those tablecloths was scattered all over the ironing: for every handkerchief or towel I ironed was handkerchief or towel plus work over tablecloth."

"I see," said the girl, laughing. "I think I believe in that." Then she sat thinking it over—an example worth following.

"THE voice with the smile wins." Thus runs a sign in a telephone exchange where many persons work. Its usefulness is not confined to telephone operators.—*Youth's Companion*.

## FRIENDLY NEWS.

**CONSERVATIVE YEARLY MEETINGS** this fall (1913):

Ohio, at Stillwater, near Barnesville, O., Seventh-day, Ninth Month 13th, at 10 A. M.

Western, at Sugar Grove, near Plainfield, Ind., Second-day, Tenth Month 6th.

Iowa, at Paullina, O'Brien Co., Ia., Fourth-day, Tenth Month 15th.

Kansas, at Emporia, Kans., Sixth-day, Tenth Month 24th.

North Carolina, at Woodland, N. C., Seventh-day, Eleventh Month 1st.

SINCE printing in a recent issue of THE FRIEND a list of the Conservative Yearly Meetings yet to be held this year, a Friend has written that Iowa Yearly Meeting decided last year to deviate from its rule and meet at Paullina, O'Brien Co., in 1913, instead of at Earlham, as was stated in our notice.

The same correspondent says: "We were pleased to hear that Esther Fowler has been granted a minute to visit Iowa Yearly Meeting, Hickory Grove Quarter and some other service as Truth opened the way."

At the present writing, THE FRIEND is advised that three ministers of Philadelphia Yearly Meeting have the prospect of attending Ohio Yearly Meeting, commencing on the 13th inst., and held at Stillwater, near Barnesville. On Second-day, the 25th ult., Benjamin Vail was granted a minute by Chester Monthly Meeting, Pa., to visit the Yearly Meeting and some of its subordinate meetings, and also to appoint some meetings.

On the following Fifth-day, the Monthly Meeting of Friends of Philadelphia approved of a prospect to visit Ohio Yearly Meeting, laid before it by Edwin P. Sellow and his wife, C. Virginia Sellow. A minute was made liberating them for that service, and for any religious labor which might open for them on their way going and returning.

FRIENDS' BOOK SUPPLY, of Wichita, Kans., which is the Book and Tract Committee of Kansas Yearly Meeting, has recently published a fifty-four page pamphlet with the title "The Declaration of Faith of The Society of Friends in America." The Declaration is introduced by an "Explanatory Note," which says that it "meets a long-felt demand for a comprehensive authoritative statement of Friends' doctrines." This statement is in three separate sections, the first being "Some Essential Truths" adopted in 1900, 1901 and 1902 by all the American Yearly Meetings constituting the Five Years Meeting; the second the "Richmond Declaration of Faith," adopted and issued by the "Richmond Conference" in 1887; and the third section the famous and familiar "Letter of George Fox and Other Friends to the Governor of Barbadoes" in 1671. The "Note" also says: "Owing to their different origins there is much difference of style and repetition of thought in the three declarations of faith; but such an evident unity runs through them all together that they really constitute one Declaration of Faith." It further states that George Fox's letter "was constantly associated with the Richmond Declaration of Faith in the acts of the Yearly Meetings in 1900, 1901 and 1902 when each adopted the Constitution and Discipline." [Uniform Discipline.]

The pamphlet may be obtained from Friends' Book Supply, Wichita, Kans. Price ten cents, or six copies for fifty cents.

#### SUMMARY OF EVENTS.

UNITED STATES.—Vaccination as a preventive of typhoid fever is now recommended by physicians who have observed its effects. Alexander M. Wilson, Assistant Director of the Department of Public Health and Charities, has pointed out that the virus is being used as a preventive in many large cities and that it was a common practice for physicians to render intimate members of families in whose household a case of typhoid fever exists. It is said that persons who are especially exposed to typhoid fever in institutions, or who intend to travel or change their residence, should be vaccinated with the anti-typhoid virus.

President Wilson has lately sent a message to Congress on Mexican affairs in which he says: "All Americans will be urged to leave Mexico at once and will be assisted to get away by the United States Government through all the means at its disposal. The shipment of arms and other munitions of war from the United States into Mexico will be forbidden and the strictest neutrality between the contending factions will be observed by the United States."

A despatch from New York of the 26th ult. says: "The beginning of the heavy autumn passenger traffic from Europe brought more than 12,000 passengers to New York on eight transatlantic liners that made port between yesterday's sunrise and last midnight. The number is one of the largest ever recorded here for a single day. More than 3000 of the travelers were of the cabin class."

It is said that the first cargo of beef ever imported into this country from Argentina has just been placed on the Eastern market. It sold in Washington for about a cent less than Western beef on the average. This experimental shipment was brought all the way round by Liverpool.

As a result of the recent drought, 38,000 cattle were received in the Kansas City stock yards, in one day lately, the greatest single day's receipts in the history of the yards.

Lewis C. Wessels, ophthalmologist for the Philadelphia Board of Health, lately said in reference to the defective eye-sight of children: "Medical inspection of school children has revealed the fact that at least 25 per cent. of all children attending school have defective vision or eye-strain sufficiently grave to require the constant use of glasses. The Department of Public Health and Charities has solved this problem in Philadelphia by establishing a division of ophthalmology under the Bureau of Health, where poor children can be refracted and furnished with glasses free. We are now refracting nearly 2500 cases a year."

In reference to parcels post service, John C. Roper, first assistant postmaster general has lately stated that the changes in rates and weights promulgated recently by the department are operating with entire satisfaction. These rates will permit every farmer, as well as manufacturer, however small, to become a real mail order house. With a very slight change in the form of the baskets now used by peach growers for marketing peaches, this service will be available, and also for every other character of produce. A milkman will have a great advantage in this service by utilizing the parcel post for distributing his milk.

It is stated that the University of Pennsylvania proposes to establish branches in the various smaller cities of the State where men and young

men may be given a thorough business training without giving up their regular employment. The instruction will be given at night and three years will be required for completing the course. This will be a scientific business course, and not an ordinary business college course.

A despatch from Topeka, Kansas, of Eighth Month 27th, says: "Kansas to-day experienced another heat wave, some places in the State reporting temperatures as high as 111. No rain was reported anywhere. In Topeka the Government Weather Office recorded a maximum of 103."

A bulletin of the Pennsylvania Society for the Prevention of Tuberculosis, points out that tuberculosis is a contagious disease, and is not hereditary. The disease is contracted, it says, by association with afflicted persons. When a consumptive is dying he is more liable to infect others than at any other time, and therefore should be removed from his family and placed in a hospital.

FOREIGN.—It is stated that one thousand persons were killed in the great typhoon which recently raged over Japan.

A despatch from London of the 31st ult. says: "The riots in Dublin in connection with the tramway strike were renewed to-day with greater ferocity. Mounted police were called out to-night, after the fighting, which was the most serious seen in Dublin since the wild days of the Land League in 1883, had lasted 30 hours, and succeeded in restoring some order. Two men have been killed, and it is estimated the persons injured will total 500. Thirty of the injured are constables. About thirty arrests have been made."

A despatch from Panama of the 31st ult. states that the last remaining barrier at the Pacific end of the Panama Canal was blown up by dynamite on that day. In a few days it is expected a practically complete channel will be established at the Pacific end, and that the dredges will begin on the second of Ninth Month to remove the last barrier of the Atlantic channel. When this is done, it is stated, that ships may navigate to the locks at both ends of the canal.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 87.

B. V. Stanley, Agt., Ia., \$10, for Bronson D. Sidwell, Milton J. Shaw, Joseph S. Heald, Wm. P. Young and Samuel Embree; Nathan Pearson, Ind.; Susanna Reynolds, Ind.; Louisa J. A. Keely, W. Va.; Alice C. Rhoads, N. J.; Esther M. McMillan, Mich.; Wm. C. Lowry, Phila.; Helen R. Bacon, Phila., and for Mary D. Snow; Samuel Biddle, Pa., and for Mary D. Shotwell; Susanna E. Ramsey, Ia., and for Abner L. Newlin; Catharine W. Morris, Pa.; Susan M. Thomas, O., per L. M. Brackin, Agt.; Morris Linton, N. J., per D. G. Garwood, Agt.; Norris J. Scott and for Norris A. Scott, Pa.; Joseph J. Coppeck, Agt., Ia., \$6, for Jane Dyhr, Clinton E. Hampton and Wilson T. Sidwell; David Brinton, Pa.; W. P. Stokes for Eliza W. Reeves, Pa.; George P. Stokes, N. J.; Henry S. Drinker, Pa., to 14 v. 88; Jesse Negus, Agt., Ia., \$15.08, for Lester Channess, Mary M. Edmundson, M. A. Fawcett, Mary Mattinson, Anna M. Walker, Iowa State University Library and Mina A. Rich \$3.08; Matilda W. Warner, Pa.; Joshua Brantingham, Agt., O., \$6, for Rachel G. Cope, Edwin G. Price and James E. Bailey; Mary E. Hazard, N. Y., \$10, for Hazard Library, Alice D. Mitchell, Albert H. Battey, Wm. G. Guindon and Francis T. Guindon; Sarah Richie, N. J., \$6, for herself, Sarah Ann Conard and Hannah D. White.

Remittances received after Third-day noon will not appear in the receipts until the following week.

#### NOTICES.

FRIENDS' SELECT SCHOOL, 140 N. Sixteenth Street, Philadelphia, reopens Ninth Month 22, 1913. Catalogues and complete information may be had on application.

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FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

HADDONFIELD and SALEM QUARTERLY MEETING to be held at Medford, N. J., Ninth Month 11, 1913, at 10 o'clock. Special train leaves Philadelphia at 9 A. M., Camden, 9.09, stopping at Collingswood 9.19, Haddonfield 9.25, Springdale 9.33, Marlton 9.39, arriving at Medford 9.50 A. M. Returning by regular train leaving Medford 1.30 and 5.10 P. M.

WESTTOWN BOARDING SCHOOL, 1913-14.—The School opens for the reception of pupils on Third-day, Ninth Month 9th. New pupils should

present themselves for classification and assignment of rooms, etc., in the morning or early afternoon of that day. It is desired that every one shall be at the School by 6 P. M. Those coming by train from Philadelphia should leave not later than 4.30. Regular recitations begin the following morning.

THOMAS K. BROWN, *Principal.*

**MARRIED.**—At the Friends' Meeting House, Edinburgh, Scotland, JAMES P. RAMSAY, son of James and Janet Ramsay (the former deceased), to ISABELLA B. LAWSON, daughter of Robert and Margaret Lawson, and granddaughter of the late Archibald Crosbie.

**DIED.**—Fifth Month 2, 1913, GEORGE KEELY, in the seventy-fourth

year of his age; a member of Chester Monthly Meeting of Friends, Penna. He resided near Charleston, W. Va.

—, Eighth Month 4, 1913, at the home of his son-in-law, Charles W. Gamble, near Winona, Ohio, NATHAN WHITNEY, in the seventy-seventh year of his age; a member of New Garden Monthly Meeting of Friends, Ohio.

—, sixteenth of Eighth Month, 1913, at her residence, Jarrettown, Montgomery Co., Pa., MARTHA T. SHOEMAKER, wife of the late Richard C. Shoemaker, in the seventy-fifth year of her age; a member and elder of Horsham Monthly and Abington Quarterly Meetings of Friends.

—, at the Augustana Hospital, Chicago, Ill., Eighth Month 21, 1913, MYRA H. EMBREE, daughter of Samuel and Mary Ann Embree; a member of the Monthly Meeting of Friends of Philadelphia, for the Western District.



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# THE FRIEND.

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## THE FRIEND.

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## THE MOTOR SIDE OF THE QUERIES.

In the twentieth century, motor activity is not only a means of education, it is very generally accepted as a test of education as well. Under the impulse of Froebel's well-known saying, "We learn by doing," the practical age in which we live is now holding schools and schoolmasters to this touchstone, "Show your learning by what you can do." It is easy enough to point out that this may become a standard of mere materialism. The thing that we are, even in the affairs of life, is often of more importance than the thing that we can do, but men of affairs will still say, "We judge the thing that you are by what you can do."

In the religious life so far as Christianity is concerned this motor activity was the Master's test from the beginning. "If ye know these things happy are ye if ye do them," "for whosoever shall do the will of God the same is my brother and sister and mother." When one thinks of it, it is surprising how often in education and in life (they are in part synonymous terms), the world must be called back to the foundation principles made so clear in the teaching and ministry of the great Teacher. A certain inertia in human nature rests upon words and forms, and upon thoughts and feelings about life, and not upon life itself. In the Society of Friends this inertia is well illustrated by the transformation of the Queries. Originally they were designed to show us something we should be, and to give us something we should do. Now too often they are a mere form of introspective searching in which the something to be alone is active. So much is this so, and so formal has the process of answering queries sometimes become, that it is not surprising that a rising life in a meeting should propose to dispense with them. It may be profitable therefore to pass in review the motor function of the Queries, the part that would give us something to do, and to examine a little how well this aspect meets the Master's test of efficient instruments.

It is probably no exaggeration to say that in their origin the Queries were almost entirely an effort to make it imperative upon Friends to realize the Scripture ideal, "we are members one of another." The Society had been led out of priestcraft. A very fresh sense of the shrinking of human nature from the personal responsibilities involved in expressions like "the priest-

hood of believers," and the "communion of life," must have been in the minds of Friends for years afterward. Believers can accept these ideas under the fervor of a great revelation, but how can they practice them generation after generation? It is so easy to say, "if we employ some one gifted to keep in brotherly touch with a congregation the work will be more efficiently done than we can do it," or "if a special gift in the ministry of the word is committed to a brother, we cannot better assist that ministry than by financial support." In this reasoning the atrophy of our own gifts seems obscured to our minds under a cloak of modesty. We certainly do not realize how closely this modesty may be akin to pride. Now the Queries in their method and their scope are not more wonderful in any respect than in their capacity to develop the gifts of individuals, so as to make a positive protection against the inroads of ecclesiasticism on the one hand, and of mere machinery on the other. This view of their usefulness is not a general one but some explanation may make it more clear. First, then, as to the method of the Queries, what does that imply for the individual? Overseers are called together to prepare answers for the Monthly Meeting. If they do not have their printed list of members with them such list is at least actively in memory. Each answer as it is considered brings to mind what each overseer knows of the faithfulness or lack of faithfulness of the individual members. At the conclusion of the effort the minds of overseers are well charged with a new impulse to lend themselves to the encouragement or exhortation or correction of their fellows. Something to do as well as something to be has been put upon them. Were this activity confined to the circle of overseers we should still have a system in some measure tinctured with ecclesiasticism. The Monthly Meeting, however, is next called upon to enter into a similar exercise. The point in the Monthly Meeting often seems to be no more than some refinement of accuracy in making an answer. If it is actually no more than that, one cannot wonder that the custom of answering queries is condemned. The rich privilege of the occasion—the intended purpose of it—is that the whole membership of a meeting should be stimulated into activity on one another's behalf. The meeting may act as a whole in response to this exercise of answering queries, it may issue an epistle to its members or to others, it may appoint a committee for some special service or effort, but each member of a Monthly Meeting, each time the queries are answered, is face to face with a personal duty toward fellow members, toward great principles (the principles of Truth) toward the world at large. No other device in Church government of which we can think places a more direct responsibility, not upon officers, not upon committees, not upon the meeting at large but directly, distinctly upon individuals. Nothing short of what in modern terms is called a "motor response," can in any worthy sense fulfil the demands of such a situation. The functioning of the body in its organic capacity as noted above is plainly

possible under our system to a Monthly Meeting. As the Queries and answers, however, are carried forward to Quarterly and Yearly Meeting, this organic functioning becomes particularly active. This is what we hear called group activity. At this writing one Quarterly Meeting has three committees under appointment as a result of exercises thus engendered. The whole question of safeguarding our system from the direction of an individual, or of a set of individuals, may thus be seen to be inherent in the appeal made to a whole membership by the challenge to answer queries. We may at every hand by our weak practice outrage the rich possibilities of the system. If we can be awakened to its responsibilities and its privileges we shall quickly be of those "who learn by doing." Our progress in the Christian life will be assured. If the method of the Queries has a universal side in its application to members of the Society, so the scope of the Queries has a universal side as regards the interests of mankind. The world hardly needs any effort for its betterment that may not be prompted by the Queries, and if such prompting is under Divine guidance no limits can be set to the usefulness of Friends or of meetings. The past history of our Society in this direction is full of instruction. Many a time meetings have not seemed prepared for the concerns of individuals, but as these concerns have been urged with the patience of real humility they have taken hold of meetings in a most remarkable way. The experiences of Anthony Benezet and of John Woolman in these particulars should inspire one with confidence in the Society as a working (and workable) instrument for good.

Formality, lifelessness, may belong to one system of church government more than to another. In any system, however, there are methods that are fundamental. If every member of a meeting is to face personal responsibilities as a minister, a pastor, an elder, an overseer—if we are not only to believe as a theory in the universality of gifts but are actually to practice this universality we shall do well to maintain the methods that best insure these ends. Thomas Hodgkin says in substance in his "Life of George Fox" that Quakerism was more unique in its methods than in its message. It is useless to plead that machinery cannot be improved, but the Queries have almost unlimited resources for training a high type of Christian. These resources need to be developed. The process demands sacrifice, courage, service of the highest order. Friends in modern times have not seemed to realize what a facile instrument they have in the organization and methods of the Society. Modifications, intended of course for improvement, have been made. Some of these have been so radical that the religious press outside of Friends has characterized the changes as "the adoption of the Presbyterian form of government." In one large centre the meeting of Ministry and Oversight has been dropped from the system. In several directions queries, if they are continued, are no longer answered but "read and pondered," thus in part ruling out the motor side of their usefulness. We can easily credit Friends with an honest seeking for a better way in these efforts. An evident reaction against these changes should at least give us pause. Our plea is for a revival of faith in the system we have developed in the two centuries of our history. It may remain for Philadelphia to demonstrate that this system has all needed flexibility, that lived up to (we make no claim that it has been lived up to in the past), it is cal-

culated to bring the individual face to face with his responsibilities in a way so direct that he cannot shift the burden to another.

J. H. B.

## A LETTER FROM THE WALDENSIAN VALLEY.

III.

BY BERRERT WELSH.

I enjoyed First-day at Bobbio Pellice, I am inclined to think, more than any other; partly because it was really a day of rest after the fatigue of week days, occasioned by steady artistic work morning and afternoon, but still more because the religious services, very simple in character, were so pleasant. All the days were bright and sunny—there were no rainy ones among them. At 10.30 in the morning the first service was held in the old church building, which is separated from the presbytere by a narrow lane. The building is simple and unadorned, rectangular, with plain wooden benches on the ground floor, and a modest gallery at the far end, opposite the old-fashioned high wooden pulpit and clerk's desk. The church building, I should say at a venture, is capable of holding about six hundred people. The men sit on one side and the women on the other, reminding one vividly of Friends' meeting. There is a modest, quaint beauty about the women's dress, which charms one more and more. That, also, reminds one of the Friends. The dress for "best"—holidays and state occasions—is gray or black, the "coiffure" or fluted muslin cap—bluish white in color—and a yellowish-white little shawl thrown over the shoulders. The latter the younger women wear. To this may be added some trilling, inexpensive ornament in the form of a necklace or ribbon around the throat, which supplies a touch of color grateful to the eye. This strikes a pleasant note against a mass of sober tones. But it is the spiritual character written on the faces of these Waldensian women that, in the last analysis, forms their chief attraction. It is not in vain that their race has learned the lesson of the Gospel, from the pages of a Bible held open at the cost of unparalleled persecution for four centuries; or that it has been obliged to struggle so hard for a bare living, gleaned from the soil of their protecting mountains. Many complexions are fresh and ruddy under the sunburn, as those of a peasant people are wont to be. Their manners have in them native gentility. They are reserved, frank, self-respecting and dignified. But the more I have seen and studied Waldensians the more am I convinced that they have in them fine elements of character as a result largely of the teaching of the simple Gospel, and of their prolonged peculiar experiences in witnessing to its truth. Those people at Bobbio, with whom I am acquainted, have also had the advantage, during a period of thirty-five years, of the ministrations of a devoted man and woman—Pastor Gardiol and his wife. Under general influences and conditions here comes in a strong personal equation, that also very positively tinctures the religious services which I attended each First-day during the three weeks of my stay in the valley. These services are in their outward form much the same as those held in the Reformed or Evangelical church of France, Switzerland or Italy. They are ordinarily held in the French language—all those that I attended at Bobbio were so, although they may, upon special occasions, be in Italian. Both languages are understood and spoken by the people. They also speak a *patois*, which, so far as I could gather, is a mixture of French and Italian and a corruption of both. In the service some two or three simple Gospel hymns are sung by all the people. There is no paid choir. The hymn-singing was hearty and inspiring; this was interspersed by two or three extemporaneous prayers offered by Pastor Gardiol, who, according to old usage and general custom, wears, when conducting the service, a short black gown, with white beads at the throat. There is a Scripture reading by the clerk, who happens to be the Waldensian schoolmaster of Bobbio, M. Martel. Pastor Gardiol's preaching is strong, simple and impressive. One cannot go to sleep under it or be indifferent to it.



I came to the conclusion, after considerable reflection, that it was largely his personal character, shown by the sort of work that he has done in his extended mountain parish at Bobbio for thirty-five years past, that gave to this service the power and the interest that it undoubtedly possesses. The man has a deep conviction of Evangelical truth as a Divine remedy for the sin, sorrow and ignorance of humanity. This conviction works out in many ways through a generous, courageous heart, a gentle nature, a well-trained, orderly mind. There is the fire of the true preacher which rings out in clear trumpet tones from under the sounding board of the old pulpit on First-day morning, and again at the still less formal service held in the afternoon in the open air on the lower slopes of the mountains, in a park-like glade under the boughs of the ancient chestnut trees. But it is not in preaching only that Pastor Gardiol has made himself felt during an exceptionally long ministry, but in increasing care for all the different members of his parish who need it; shown by innumerable visits to scattered and remote hamlets and chalets. Pastor Gardiol finds a devoted and accomplished helper in his wife, a cultured, unselfish woman, who is an inspiration and guide to the young women of the local Christian Association. These have now, happily, a home and centre of their own in the Salle Chrétienne, recently erected at Bobbio. To this many good people at home kindly contributed. Madame Gardiol also shows constant hospitality to many strangers, who come mostly from Great Britain and America to visit the Waldensian Valleys and who thus include a hurried glimpse at Bobbio. In this connection, it is pleasant and suggestive to be able to say that the present king of Italy, who is well known, among his other virtues, to include an excellent domestic life, has five young Waldensian women as caretakers for his children. The first of these was selected by Madame Gardiol from among her girls at Bobbio, at the request of the Queen, and the choice had so happy an outcome that in due time the others were added.

It is a fine bit of poetic justice that the House of Savoy, which in old time, under pressure of Spain, Rome and France so persecuted the Waldensians, should, in these last days under the guidance of an enlightened and high-minded representative, make amends for the wrong done by committing the care of his children to young women of the race which it once sought to exterminate. May I conclude this my third letter with a simple suggestion to those who would like to help the Waldensians in their work of Italian enlightenment? It is that those who can do so should themselves visit the valleys at Piedmont. It is a good way to pass at least part of a summer. Contact with the people themselves will stimulate their life and will give to those who visit them a vivid realization of Waldensian history and of the mission still to be performed of these people to the world.

SALZBURG, AUSTRIA, Eighth Month 10th.

We think of the words of the first Elijah, who spoke with a strong, tender, consideration for one who had been a faithful follower through many wanderings, and the companion of his solitude—"Ask what I shall do for thee before I be taken away from thee"—and the answer, "I pray Thee let a double portion of Thy spirit be upon me." is not that what we should be asking for, as we watch our Master pass upward to where the legion armies of God are awaiting the return of the Conqueror-King?—the marks of our redemption still visible in his sacred body, a pledge of his deep personal love for you and for me. "If thou see Me when I am taken from thee, it shall be so unto thee." So we should stand beside Him on the Mount of the Ascension with the prayer upon our lips and in our heart, "that we may also in heart and mind thither ascend, and with Him continually dwell," returning to our daily labors and difficulties strengthened and calmed, full of the joy of expectation that He will in very truth pour upon us such an abundant measure of his grace as can make our wills conformable to his Divine will, and open unto us the gate of everlasting life.—G. M.

## EXTRACTS FROM DIARIES AND LETTERS OF RICHARD B. BROCKBANK.

(Continued from page 111.)

London, 30-5-1873.—The Yearly Meeting was mostly engaged in considering a proposition of the Meeting of Ministers and Elders to separate a large committee to visit all the meetings in the kingdom. It was finally decided to appoint one.

Upwards of ninety names were nominated to be considered this morning, both Daniel Pickard's name and mine are on the nomination. I feel very unfit for any such work.

The discussions on the General Epistle were longer than I liked. I would rather sit down under a lively expression in simple faith than put it into the crucible of a scholastic theology and eliminate all the life out of it. However, I am not fit to criticize my brethren and I desire not to do it, and only desire in the love which beareth all things, that they as well as myself may keep from doing harm to the precious cause of Truth.

Oakfield Cottage, 11-8-73.—As we walked in, I asked the way of a young woman and she was going the same way, so I walked on with her and told her I was going to the Friends' Meeting. She asked what body. I said the Friends, commonly called Quakers. Oh, she had heard of them, but we were not a large body, there were more of us in the village in which she lived when at home. I then explained to her something of our views. She seemed deeply interested and then told me she was going to the Wesleyan meeting. She thought confusion would arise in our meetings from there being no regular service. I told her of the public meeting to be held that evening at the Morrisonian Chapel, and invited her to attend. She mentioned something about worship in connection with a service. I said that preaching or hearing a man preach could scarcely be called worship, with which she at once agreed, but prayer and praise were. This I agreed to, and pointed out the necessity in these acts of worship of the direct influence of the Holy Spirit. She said how did we do about singing. I told her that we did not think it right to join in congregational singing as two persons, the one converted and the other unconverted, singing the same words to the Almighty could not be true. She at once agreed and said she had often thought of that. Then you would let one sing as he felt alone. I said it was not usual in our Meetings to sing vocally in measured time and with human skill. But that our hearts and at times our voices were lifted up in prayer and praise.

She went to her meeting and I to mine. I do long for her and for all to come off from man to the pure and holy guidance of Him who can alone lead us unto all Truth. At meeting M. Rogers was engaged in prayer early and then R. D. and I. N. R. and M. R. in exhortation and I. N. R. and R. D. in the order named in prayer.

William and Margaret Gray have a most interesting family, Henry, Edith, Nelly, who asked specially after the children, then a young son, Woodville, a solid little Bertram, and a sweet little baby girl with the boy Willie and two girls Mary and Flo at Wigton make up their flock.

It was a visit of deep interest; we all sat together, and I cannot say that I object to that under the circumstances, but can very readily see that Friends visiting families under religious concern would require to be very careful as to the grouping of others with families or even in some cases with the several members of a family. This visit was had after dining with W. and M. Gray and then a cup of tea and then the public meeting—a large congregation, 1000 to 1200 probably. R. D. first said a few words as to our simple mode of worship, then asked all for a season of silent worship. M. Rogers soon after on her knees and afterwards in exhortation, offering salvation freely to all just as they were. F. Frith next felt a fear that any should take up an idea that they could themselves take up when they chose and in their own will an intellectual belief in the truths of the Gospel which would be all that was needed. He showed that we must make no mistake and think that it was an easy thing to become recipients of salvation;

he would not be doing his duty were he not to point out that we must be willing to give up our hearts fully unto the government of the Holy Spirit. We must be willing to give up all and take up our cross and follow Him who was meek and lowly of heart if we would be his disciples. It was a word in season and R. D. said to me after that he was glad of it as without it what had gone before was incomplete.

J. N. R. also said a few words, R. D. in supplication, and then the people seemed to be getting up and R. D. said that the meeting was now over and thanked them for their attendance.

*Oakfield Cottage, 13-8-73.*—The meeting on Second-day evening was a weighty one. After a short silence our dear friend R. D. said that this was not strictly a meeting for worship, but rather for religious edification, going on to make a few remarks and closing with the remark that some of his brethren might have a few words to say, and therefore he would say no more at present. This did not accord with my feelings at all and I felt as though I could take no part in a meeting where this was the prevailing idea. After a very solemn pause F. F. rose and in a more weighty manner than I had heard him before warned us against superficiality in religion. This was rather a relief to me, and under a very weighty feeling the silence was deepened under the precious solemnizing influence of the Lord's own power, for the meeting seemed to deepen as we went on. My feeling was "unto whom much is given much will be required." As our eyes had been opened to see, great was our responsibility. After I sat down A. L. Fox said a few words and then M. Rogers, who had come in late, knelt down and supplicated very sweetly on our behalf. After this R. D. very nicely got up and referred to what he had said, and observed that he had not said what the meeting might become, and what he was thankful to say it had become, a meeting for worship under the solemnity of which we had been refreshed, or to that effect. It was a fit wind-up to a memorable day.

After that we had all together a sitting with R. and M., R. D. and F. F. had the labor. After the sitting broke up I told them how much we had felt the help they had given us both in kindly arranging the work for us and in going with us in sympathy, spiritual sympathy and feeling, and I did believe that the Lord had opened their hearts and the hearts of the dear Friends whom we had to visit to receive us all unworthy as some of us felt ourselves to be. Dear M. Smeal said that when we went out on the visits her heart just went with us, which was quite my feeling. After dinner R. D. and F. F. went to Kilmarnock, S. E. and I to Greenock and A. F. stayed at Glasgow. We went by the four o'clock train to Greenock, and found that James Hamilton had invited two ex-Friends who had given up their membership under the plea of going with their children but that in principle they were Friends still. Also a young woman named Williamson and his son and his wife with whom Jas. H. lives to meet us. It was a very wet afternoon and the time was very limited, and I am sorry to say that they were far too kind in the way of tea, beef, etc.; so that we could not satisfy them with eating enough and then we had a very short time for a sitting together: after which we went to the train. They are interesting people and the young man was very anxious about baptism and the supper and yet did not believe them essential. I pointed out to him the true Christian and essential baptism and we were just closing the matter when the others arrived. McGlashan is the name of the two ex-Friends, they are honest-hearted, and I do not see that they can rest where they are.

In the train we met with a Primitive Methodist from Sunderland, named Jox. Fawcett. He began with me by enquiring about Geo. Dixon formerly of Aytton and we went on, he talking very glibly of their doings, etc., and I putting in a hint for them to get deeper, till finally I pointed out fully their error of leading their people to depend on man and educating their young ministers to expound the Bible instead of coming to sit down under the humbling, heart-searching power of the Holy Spirit, shewing him the impropriety of calling this, as

he was doing, the preaching of the Word, etc., and of calling them the Word of God, whereas that name belonged to Christ alone, who is that living, creative, all-powerful Word, which was in the beginning, etc., and which is as Moses and Paul pointed out the Word nigh in the heart, and which alone could change the heart. I pointed out the necessity of being inspired by the Holy Ghost and called by Him to the work and not by man. He said that their young men all professed to be thus before being educated for the ministry.

A young man sitting opposite now struck in and told us how much he had been interested in our conversation, and how fully he agreed with what I said of the danger of training men in a creed or form of belief instead of directing them to the only true teacher and guide into all truth. He then said that he had gone to hear preachers till he was nearly driven out of his mind by the election and reprobation views to which I had referred as held by the Presbyterians. A woman with a baby in her arms then said that it was only the Free Church who held these views strongly. He at once admitted this and that they were all preaching them less, but that they all held them still—that he had been driven to despair by them under the idea that he was one of the reprobate, and he went in to Edinburgh to one of the Professors of Divinity there on purpose to enquire, as he thought he must know if any one did.

He told him how he was distracted and asked him the question, quoting the text wherein it occurs, if Jesus Christ had tasted death for every man, or only for every man of the elect. The professor told him only of the elect. He then told him, I have done with your religion, and from that time, said he, I have never regularly attended a place of worship, but sit at home and read my Bible, and I believe I have a God that loves me and a Saviour who died for me as fully as that professor does. And, said he, there are hundreds of young men in our country who are in the same position as I am. I told him if they would come together as I had been recommending without any dependence on man to wait on the Lord, they would feel his Spirit to contrite their hearts and He would raise up one after another of them to testify to his goodness and his great love in Christ Jesus, and they would have a true meeting of living worshippers, a true Quakers' meeting. We all shook hands at parting and I felt peaceful and thankful and full of prayerful desire for him—having to part thus hurriedly is trying, but we must go on directing men, not to ourselves, but to Christ.

*Forsyth's Hotel, 10-8-78.*—I think our meetings yesterday were favored with the Divine Presence. The one in the morning was larger than last year, both sides of the meeting-house usually sat in being full. In the evening the house with the rooms laid together was full; there must have been over 300. In the morning R. B. and Ann Jackson and H. White had the weight of the service. In the evening we all had share.

*Oakfield Cottage, 23-8-73.*—I went to W. Miller's, who kindly went with A. L. F. and me to Leith to see a Friend named Mary Ann Ellis who has come out of Yorkshire to live there. Her husband is not a member and she was not brought up a Friend and is the only one in her family. She has a son about seventeen employed as an engineer. She said she had been at the meeting the night before and was much comforted. But oh, she said, what opposition there is to our views here! A friend of theirs has several times expressed his regret and amazement that she should go to the Friends' meetings. He was astonished that anyone should be so ignorant as to think Friends were in the right. They were very ignorant and were not fit to live. It was a pity any such people should cumber the ground. I asked her what was the religious body that he belonged to. She said, "The Ecclesiastical Theological Calvinistic Brethren." I pointed out to her that she might readily see how much more full of true love our profession was, as this brother would shut us out altogether, whereas we felt a love which extended to all, even him. She said she had felt that, and that he was not of a good spirit. I said that I supposed he would think that a correct knowledge of the Bible and its theology was necessary even to the extent of

requiring every one to know the original and despising those who did not.

In the second meeting we had the certificates of the American Friends read, those of R. W. Douglas are remarkable for the aptness of their expression of the lively interest felt by them that he might be preserved in the right path and in humble walking therein.

Not long after F. Frith said that he would have to say a few words on a subject that had pressed on his mind in the previous meeting, and to which he had not given expression. He said that he did not think that the most conservative Friend that could be found wished to lessen the amount of true ministry, that we all desired and were often bowed in prayer to the Lord of the harvest that He would send more laborers into the harvest field. But that the exercise of many hearts was that the laborers might be truly qualified and sent forth with baptizing power, and that they might be preserved from going or doing or working in their own strength. He said that ten words under a living exercise were of more true value in this work than 10,000 without, that indeed we must feel that the latter were of no real value in the deep and holy work of the furthering of the Lord's work in the earth. It was very weighty and though I was a little sorry that our dear friend M. R. should not also have heard it, still even this might have its weight in showing them that he did not hastily stand up with his feeling, but that he bore it as long as he could and then gave up in much simplicity.

Surely these Friends will see what a concern they are bringing over the minds of those who love the Truth. John R. asked me after meeting when the Committees were to be at work in England, as R. W. D. had been thinking he had better go to Ireland during the time, so that he might not interfere with their work. If the other sub-committees all speak the same thing as we have had to do they may well want to keep out of the same neighborhood. M. R. also said that she was leaving Scotland at once, and it is a painful thing to feel much to the relief of our dear exercised Friends here. My surprise and thankfulness is very great to see how our dear friend F. F., as well as R. D. have felt drawn more and more into that which I have long felt, and as it were scarcely expressed. We have been much united and it is the Lord's doing, and it is marvelous in our eyes.

At the close of the morning meeting R. W. D. had asked to have a meeting at seven in the evening with as many as could be got together without at all wishing Friends to go to much trouble about it, as he knew the time was very short. Alex. Allen of Dublin wanted bills, etc., got out, but G. Cruikshank said it could not be done to do any good. R. W. D. would be content with what came. We dined at G. C.'s and took tea there. E. B. and his wife came in and had a cup of tea—they were quite pleasant. I went to the meeting in much trembling. R. W. D. spoke after E. B. had spoken in much the same strain as in the morning. R. W. D. began with a text about witnesses testifying. He illustrated the former part by a lawyer, an unbeliever but an able lawyer, going to a meeting in their land, and as many were brought to confess Christ with their lips, he took out his note book and wrote down their names till he had a list of twelve or thirteen. And he looked over his list and said, "With such a list of respectable witnesses and all testifying the one thing as they do, I could win any case." He said the witnesses and their testimony were both undeniable and he became a believer. I had heard him go over the same ground in London. The latter part he illustrated by asking if the witnesses were testifying. What would be the use of ever so good a witness or case if the witness were not testifying—said that the true meaning was to declare, and that he sometimes feared we were apt to put another meaning and so miss the true one—instead of bearing our testimony, we were to bear testimony. Open thy mouth wide and I will fill it—I take it this is for taking in, but he said it was for putting out—thus we differ.

I fear I cannot describe this meeting fully, but F. F. in a few weighty words took quiet, firm ground in the direction of

the deeper work of Christ in the heart. Marriage Wallis also after F. F. spoke. R. W. D. asked any of the little ones to confess with their mouth and not go away burdened. Eliza Wigham prayed. R. Doeg had a few weighty words and a testimony from me to a very different experience than that described by M. R. who had also spoken. The meeting, with one or two prayers, settled and broke up very quiet.

*Forsyth's Hotel, Aberdeen, 18-S-73.*—E. Backhouse came and shook hands. I said quietly to him, "Thou set us altogether too high last night." He said how? I replied, when thou said that we were individually without spot or wrinkle or any such thing (I speak for myself); it was too high for me. He said it is so, Christ covers up all and he spread out his hands showing as it were how he did it, and presents us without spot or wrinkle to God. I said yes, I thought it was that imputation doctrine by which thou meant it, and I am sorry to hear thee preach it. He then got excited and admitted it and began to justify it by argument. I said that I had no wish to argue, that I had heard all the arguments on that side often. But I hoped that he would think it quietly over when he had opportunity. This rather quieted him and he said yes, I will, and I take it very kind of thee to mention it in freedom. We went into meeting and after a few weighty words from F. F. on worship the Lord in the beauty of holiness, he got up and preached us a sermon on perfection, etc., which I did not feel uneasy with. R. Douglas then spoke a long time on the text, "They shall go forth as the sun," applying the sun's light and heat going together to the light and love which must go together in the light which the Christian gives. Previous to this M. Rogers supplicated and others—I do not remember in what order.

There were more than the usual attenders there and I came away easy in silence, which is a favor.

(To be continued.)

For "THE FRIEND."

### THOUGHTS SUGGESTED BY A VACATION TRIP TO NORWAY.

STANLEY R. YARNALL.

When one of the editors of THE FRIEND asked me some weeks ago to send him some letters about my short visit to Norway this summer, I had little expectation of complying with his request. In the first place, the readers of THE FRIEND recently had the opportunity of reading Charles E. Gause's delightful impressions of this country, and in the second place, my stay here is all too short for my opinions to be of real value with regard to the people and the life that lies below the surface skimmed by the tourist.

First impressions, however, are apt to be vivid, and it is the American way (too often) to trust to them. Without further apology or explanation, therefore, I shall try to record some passing thoughts, without any idea of writing a detailed account of a tour in Baedeker style, and I am prompted to do this chiefly because of an obligation that should rest on those able to enjoy a long vacation to share experiences with those at home, especially when travelers visit countries from which we in America have much to learn.

It is well for prospective travelers in Norway to cross the ocean on a Scandinavian ship. The ten days spent on the *Hellig Olav*, more comprehensible to English-speaking people if written St. Olaf, was in everyway a pleasant introduction to the northland. The ship, ample, staunch and well equipped, gave evidence, from captain to cook, that the sons of the Vikings are worthy of their sires. If the matter were put to vote it is doubtful whether the passengers would approve of placing the cook at the end of the ship's company. We could all join, if need be, in the chorus, "a tip-top cook had our gallant ship." The variety and excellence of the table was maintained from the first to the last meal of our ten days' voyage, and not one poorly prepared or unattractive dish was served in that time, which is saying a great deal when freshness, daintiness and good service may at critical moments

make the difference between a successful gastronomic effort and the loss of self-respect and other things.

But however hard it is for pampered first cabin passengers to realize the fact, the kitchen and dining saloon are comparatively unimportant. The essential thing is to have a good captain and a well-disciplined crew of able seamen. In this regard the *Hellig Olav* was fully up to the standard. There was a cheerful, ready obedience and a business-like dispatch about the ship. The captain enforced discipline "with a smile," as our Lutheran pastor said in proposing a toast to him, and he added, "that is the right way to have discipline." The men down to the stewards did their work with an individual touch and with a sense of self-respect and manhood. The ship, even in dark corners, was as clean as scrubbing and sweeping could make it.

There was an air of honesty and candor that inspired confidence. One came instinctively to feel that these things stood for substantial qualities in the Scandinavian character and that one would find on shore a people vigorous and simple, cheerful and democratic.

There is ample opportunity on board to become acquainted with the many Scandinavians who have made the United States their adopted home and who are returning for a summer visit to the old village and the old father and mother.

Loyal, sincere men and women are these, who have invested their intelligence and honesty and energy in our great land of opportunity, and have gathered a harvest, some forty, some sixty and some a hundred fold.

One could tell of a little group at one table, a New York stock broker who was returning to settle for good in the quiet atmosphere of Copenhagen, after his stormy career in making a fortune in the battlefield of the exchange; a successful Swede who had been nine years in America, and is now engaged in importing agricultural implements to the old country; two most pleasant, capable women of innate refinement, who were probably nurses, or housekeepers. Half of the first cabin passengers are of this class. There is the Norwegian consul of a large northwestern section, returning from N. Dakota to place his two modest, intelligent daughters in a Swiss school for two years. A man of unusual capacity and untiring in his efforts to help travelers in Norway by suggestion and introductions; there is the American lady, niece of one of our greatest ambassadors of recent years, returning, with her fine little son, Fritzof, from her biennial home visit, to her Norwegian husband in Christiania, and there is the dear old lady of Christiania, warm-hearted, motherly, genuine to the core, with her unflinching smile, who is returning from the last visit, she says, to her two married daughters in New England, proud to show the pictures of the grand-children who will help to make America a better place, if they fulfil the promise of beauty and character in their faces.

Another man interested me very much. He is scarcely thirty-five, erect, bright-eyed, full of conscious power. Coming to America well equipped by an engineer's education, he rose to be the manager of a great trust-directed industry. His insight and experience he is now converting to serve Norway. Learning that Norway exports large quantities of raw material used in the industry, and then imports equally large quantities of the product made in the United States, he has formed a company of Norwegians and is going with his family to develop a new industry in his old home land.

Such men are the business backbone of a new Norway and a new Scandinavia, and there is a disposition on the part of Scandinavian Americans to support home industries with their enlarged resources. These men are full of confidence and hope for Norway with its unused water power and its skillful and intelligent population.

There is little opportunity to observe the second-class passengers, but my general impression is that they were wholly Scandinavians returning home after successful careers in the States. The third-class, or steerage, are much in evidence as one looks down from the upper decks. Usually the sight is one to be avoided, but here were a thousand or more nicely

dressed, quiet, self-respecting men and women with a large sprinkling of children. They held their own Sabbath service, telling the rest of us to shame; they sang and talked and kept themselves and their children and their deck clean. They were good Americans, like the rest of us, who either did not have much money to spend on their passage or preferred to save it.

When the morning came to put away the rougher clothes brought for the voyage and don shore apparel, it would have been hard to tell the difference between the first and third classes. A few of our list might have found themselves more at home in the usual steerage, but we could but have benefited by mingling with many of the refined, quietly-dressed men and women who went down the other gangway.

By the time one has passed the north of Scotland and had a glimpse of John O'Groat and the cloudy islands where the Vikings gained their first foothold in Great Britain, one is filled with respect for the indomitable Viking spirit that has carried these young men and women to their new peaceful invasion across the sea. As one thinks of the courage required for boys to plunge from the simple life of quiet fiords and mountain sides into the complex business conditions of our country, and for girls, shielded by the quiet village life, to meet the dangers and temptations of the new world, one is filled with admiration at the rich freight of true manhood and womanhood they carry back to the fatherland.

Skool to the Northland!

For "THE FRIEND."

## FIFTY YEARS OF NEGRO FREEDOM.

WM. ANTHONY AERY.

From the one-room slab hut to the well-built home with modern conveniences; from the secret place of worship in the pine brush to the comfortable church; from the log school-house in the forest clearing to the model class-room; from ignorance, superstition, and poverty to knowledge, enlightenment and prosperity; these are striking examples of progress during fifty years of negro freedom.

Through struggle, perseverance, faith in God, and the co-operation of the best white people, North and South, the American Negro has made most extraordinary progress—economic, social and religious.

Thousands upon thousands of Negroes have won success under most adverse conditions. It is, therefore, fair to assume that whatever is done now to give black boys and girls an opportunity of securing such training as will fit them for more useful and efficient service on the farm, in the home, in the trades, in the school-room, in business, and in the professions, will contribute very substantially to the wealth and prosperity of the entire nation.

Christian men and women should face with open minds and warm hearts the significant and vital problem of race adjustment which must finally be solved in justice to the black man. Ten million American Negroes now own 20,000,000 acres of land (this is about 31,000 square miles). They cultivate 100,000,000 acres of land in the South. They contribute annually to the wealth of the nation over \$800,000,000. They have under their control, as farmers or renters, land and buildings valued at one billion dollars. They have in the public schools about 1,700,000 children; in Sunday schools, 1,750,000 children. They own \$60,000,000 worth of church property. They have 300,000 trade workers; 35,000 teachers; 20,000 men and women in the other professions. They have sixty-four banks, capitalized at \$1,600,000, which do an annual business of \$20,000,000. These figures, based on the latest census, indicate some of the wonderful changes that have been wrought during fifty years of Negro freedom.

There are, however, difficult problems still to be solved. Booker T. Washington has said: "There are no difficulties to-day in the South which white men and black men, working together, cannot solve." Co-operation is the chief solvent.

Many rural schools in the South have terms which range

from three to five months during the year. They are poorly lighted, badly ventilated, and sadly in need of repair. They suffer chiefly from the lack of properly trained teachers. Negroes, representing about eleven per cent. of the entire population, receive two per cent. of the money spent in the United States for education. Mob violence defeats the ends of justice and gives the Negro a poor idea of law and order. "Jimcrowsism" means separation of the races without giving the Negro value received for his first-class railroad fare, for example. The Negro death rate in the registration area, per 1000, is twenty-four, as against fifteen for the whites. Negro housing conditions in cities and towns, both North and South, are generally insanitary and are often closely co-related with vice and crime. Thirty per cent. of Negro illiteracy remains to be wiped out. Tuberculosis and infant mortality are robbing the Negro of valuable lives with almost unchecked hands. A nation-wide campaign for better Negro health and education, through the co-operation of white and black people, similar to that which is being most successfully carried on in Virginia by the Negro Organization Society, is needed.

Men and women, money and publicity, organization and fearless initiative are needed in the work for Negro progress. Newspapers are furnished with sensational reports of crimes committed by Negroes and against Negroes. Scarcely a word is given them concerning the thousands of successful and happy Negroes or the hundreds of Southern communities in which white men and black men are living together in peace and mutual helpfulness.

Publicity should be given to the facts of Negro progress for the benefit of the average white man who naturally knows little about the Negro as an individual, capable of development, and regards him as a "problem" rather than as a powerful factor in national advancement. The facts should also be published as an inspiration to Negro youth who are only too prone to accept their parents' dictum: "You never can be nobody, nohow."

Monroe N. Work, who has charge of Research and Records at Tuskegee Institute, Tuskegee, Ala., and is the editor of the "Negro Year Book," has prepared an excellent summary of Negro progress from 1863 to 1913. Thomas Jesse Jones, of the U. S. Bureau of Education, has written a suggestive pamphlet on "Negroes and the Census of 1910." Both these publications may be secured free of charge by writing to Hampton Institute, Hampton, Va. They give in detail what is sketched here in crudest outline. They should interest anybody who is giving money to Negro schools or who is urging others to invest in Negro character building.

Since Negroes have done so exceedingly well, despite their handicaps and their constant battling with economic forces, should they be left alone now to work out their educational salvation, for example, without the hearty interest and financial support of their present friends and, above all, without the sympathetic touch of the generation now coming into active business life?

How can denominational and private interests in Negro education and welfare be so reorganized and consolidated as to avoid the present school rivalry, duplication of equipment and teaching force, and general waste due to overlapping fields of activity?

How can the present educational forces in the South be directed so as to help the masses of Negroes who so sorely need better homes, better schools, better churches, and who must wring their prosperity out of the red and black earth of the Southland?

How can the members of State Legislatures be induced to appropriate more money for Negro schools which must train intelligent leaders as well as law-abiding followers?

How can sufficient endowment be secured for the home and extension work of such schools as Hampton and Tuskegee, which have been so helpful in spreading the gospel of "education for life" by teaching young men and women how to be of service to their race in home-making and community building?

To what extent are the trustees of small Negro schools,

for example, willing to give over to State control the institutions which they have guided from the founding?

To what extent is it desirable that private individuals, business men, let us say, should direct (usually from a distance) the schools which they could turn over to State school officials and thereby strengthen the State school system?

How can more well-trained white and Negro teachers, imbued with the true missionary spirit of service and self-sacrifice, be secured for public and private Negro schools?

The Negro and the white man in the South are solving in many, many communities the problem of race adjustment by remaining separate in all matters purely social and by standing together as one in all matters economic. As Booker T. Washington recently pointed out, there is no race problem in Gloucester County, Virginia, for example. There the white man and the black man understand and respect each other. Negro education there has meant better service in the daily walks of life. The jail is empty; the farms are well tilled; the country is quiet and prosperous. The white man and his neighbor, the Negro, recognize their interdependence and goodwill prevails.

Important agencies, co-operating with Negro farmers, teachers, and business men, are helping to solve the race problem in the South. To mention a few is to suggest what the present solvents are accomplishing.

The Co-operative Farm Demonstration Work is a joint undertaking of the U. S. Department of Agriculture and the General Education Board. It is directed by Bradford Knapp, son of the late Seaman A. Knapp, and is helping the Negro on the land to get a better living from tilling the soil and become more self-supporting. It is also showing the rural Negro how to improve and enrich his home, church and community life.

In the rural schools of Virginia, Kentucky, Arkansas, Alabama and North Carolina, under the direction of young Southern white men, industrial supervising Negro teachers are organizing classes in cooking, sewing, canning and useful manual training. Instead of working for a mere pittance for a few months in the year, it is now possible for a Negro teacher, trained in handwork or cooking and sewing, to be useful to several hundred rural children and receive decent pay for eight to ten months of service. The supervising teacher is becoming a county leader.

Then, too, the Rural School Fund: Anna T. Jeanes Foundation, ably directed by James Hardy Dillard, of New Orleans, a fine type of progressive and fearless Southerner, carries on rural-school improvement work in 135 counties.

The National Negro Business League, organized in 1900, and presided over ever since by Booker T. Washington, has stimulated the formation of Negro business enterprises. The annual meetings have become clearing houses of information concerning the success of the Negro in business. The League exerts a fine lateral influence.

Finally, the graduates of Hampton, Tuskegee, and other institutions, are showing white people, chiefly by example, that they are helping to solve their own problems by leading clean, Christian lives. They are promoting Negro usefulness and resourcefulness. They are assets of untold value to the nation. They are turning their disadvantages into advantages. They are reflecting the fine personalities that were been dedicated to Negro uplift during fifty years.

Negro freedom has meant real progress. The best custodian of Negro freedom and progress is a Negro who has been trained to serve God and his fellow-men.

"To be anxious for souls, and yet not impatient; to be patient, and yet not indifferent; to bear the infirmities of the weak, without fostering them; to testify against sin and unfaithfulness and the low standard of spiritual life, and yet to keep the stream of love free and full and open; to have the mind of a faithful, loving shepherd, a hopeful physician, a tender nurse, a skillful teacher, requires the continual renewal of the Lord's grace."

## THE HIDDEN LIFE.

We live our inmost lives alone:  
 At best we are but little known,  
 And even those who know us best  
 Have probed to find within our breast  
 That secret place, that hidden source  
 Of Life's expression. But, of course,  
 They probe in vain. The life lived here,  
 No mortal soul may with us share.  
 Deep in the confines of the heart  
 Where all Life's mighty issues start,  
 There is a hidden sphere, unknown  
 To others—there we live alone.

Alone! Alone!! We long in vain  
 For sympathy to ease our pain;  
 For some heart that can understand  
 But no! How wisely God has planned  
 To keep Life's center and its Throne  
 Reserved to Him, and Him alone:  
 We turn to God, and, seeking, find  
 What friends, however good and kind,  
 Gave not. He understands and feels;  
 He every bleeding heart-wound heals;  
 The realm we occupied alone  
 He fills: Our lives to Him are known.

—GRACE HOWE BERRY.

FOR "THE FRIEND."

## NEW YORK TO ENGLAND.

We sailed this year from Hoboken. It is directly opposite New York, and is essentially a European city. Down by the piers it looks, smells and sounds "beery." Our ship was the *Rotterdam* of the Holland-American line. I have always liked this line—it is not so well known as some others, but has fine ships, and they possess every comfort or luxury a landsman can desire.

The *Rotterdam* is a magnificent vessel. Five decks, one above the other, are amidships, devoted to the cabin passengers. They almost seem to have too much deck room. But of course you can always find something you would like to make better. In the beautiful dining saloon the chairs fit closely into each other like a mosaic. The first night out was very hot; yet our beds had about one-inch thickness of blankets over them, and where to put those wretchedly superlative blankets we knew not. It was worse than the senselessly heavy covering imposed on perspiring humanity in a Pullman car of a steamy night. Anyhow we grumbled. Did the Apostle Paul ever grumble when traveling? He learned in all things to be content. Meanwhile for some of the rest of us Robert Louis Stevenson's comment holds all too true, "Grumbling is the traveler's pastime."

Our waiter in the dining saloon was very green. We have given him seven days' instruction in English and table methods, and threw in a fee besides. My wife at first would, for instance, at luncheon, ask for quail and salad, and he would soon return with a large bowl of ice, a saucer of stewed fruit, and a big dish of oranges and bananas, followed immediately by iced cream. We finally learned to take what we could get and to even accept it in heaps, but otherwise the service was excellent all over the ship. The tendency the civilized world ever has towards good pay for inefficient service. The demand for good men is greater than the supply in most places.

An old-timer on the sea may be affected by the ennui of his voyages, but never wearied of watching his fellow-men. Human nature crops out in spite of conventionalities. The inexperienced, or those lacking in good breeding, may easily make mistakes by forming undesirable acquaintances on the sea. I have known of profound humiliation resulting from quickly formed friendships with persons of unknown antecedents. One needs to go very slow at first, if desiring the good opinion of sensible people. But soon the cautious travelers find their own kind to associate with, and delightful and helpful friendships may be made on shipboard.

One morning we awoke to find that a summer gale was on. How the average landsman dislikes even a little storm! You step out on the floor of your stateroom and it wobbles more than ever beneath you. A general feeling of uneasiness is discernible right under the diaphragm. You say to yourself, "Will I hold together until after breakfast?" You struggle into the process of dressing and it proves a very big matter. You go to breakfast and order kippered herring, as being tasty. It is "tasty" but you do not taste it. Breakfast is a failure, so you go on deck. You sit in the steamer chair and watch other unfortunates stagger to their chairs and sink down with expressions of unutterable woe depicted on their countenances. You once in a while take a turn about the deck, but soon decide that the simple life is good enough for you. You nearly freeze under your warm rugs, and look enviously at the few agile bipeds clothed in light flannels who joyously promenaded up and down in front of you. They look so happy, and you are so unhappy and humiliated! The day wears on. The gusts of wind which make wild music about you, and the roar of the angry sea beneath, gradually die away. The boat steadies up. What is more important you steady up, too. And then you go to your narrow couch, tired, hungry, sleepy, but hopeful of another day.

The next day does not disappoint you. The ship is once more on an even keel. The decks are flooded with sunlight. The sea dances and plays beneath a perfect sky, and reflects it in the loveliest azures and ultramarines. Deck games are once more in fashion, and laughter and the sounds of hurrying footsteps are heard again over the ship.

The evenings are spent by different people according to their varying fancies. You look into the smoking-room about 9 p. m. and see there a crowd of men and women bidding on the pool connected with the gambling on the ship's run the ensuing day. As the nights go on the crowd increases, and you are sorry to see young folks inveigled into this giddy lure for gold. In the old days I have known of collusion between ships' officers and one or two passengers in connection with such gambling. The great mass were in those days, in plain English, robbed in their search for fun. It is claimed that now-a-days such collusion is impracticable and unknown, and possibly that is so. Meanwhile he is wisest who fights shy of efforts to get money without offering an equivalent. "Betting is a fool's argument."

Then you wander forward and look into the music-room. The fiddle and piano are working hard. Many men and women attired in evening dress sit around solemnly listening to the enticing strains. The dark mahogany and gilt walls, and stained glass windows and green furnishings all make a foil to the richly dressed company. Luxury abounds. My own thoughts lead me far away from the scene of pleasure before me. I think of the sorrowing poor in the hot city we have so recently left behind us. I think of how the money and affection bestowed on jewels and gowns could be applied to helping others. I think that pride and the enjoyment of God's best gifts may lead us to forget the Giver, and fall short of a real enjoyment of the real sweetnesses of life. Yet possibly some of those present give more of their time and money to the less fortunate than we know.

The morning of "the Sabbath Day" little indicates that it is different from any other day. Worship is held in the large saloon of the second-class passengers. Some two hundred gather, and their serious faces and sober dresses indicate that they are not living for this world alone. They are a cosmopolitan group, representing every denomination, including Hebrews. And I think they go away comforted in God.

The Dutch servants on these Holland ships learn American and not English. The two languages are not exactly alike, although similar. Thus our stewardess when calling a passenger under her care to the morning bath says, "Leddy, the bath is ready." She does not say, "bawth," as the English do. And we note that she unconsciously falls into a funny rhyme as well.

WM. C. ALLEN.

## YOUNGER FRIENDS.

## MOTHER'S MOTTO.

I give you a motto, my little child,  
To take with you everywhere—  
Into the play world, into the real world,  
Into the world of care.

"Not the things that I like to do,  
But the things that are right to do.  
Not everything that I want to do,  
But whatever I ought to do."

This is the way to be good and great;  
This is the way to master your fate;  
This is the beautiful, blessed way  
That will make you glad at the end of the day.

"Not the things that I like to do,  
But the things that are right to do.  
Not everything that I want to do,  
But whatever I ought to do."

—GRACE C. LITTLEFIELD, in *Christian Register*.

## For "THE FRIEND."

ADJUSTMENT.—If a saw is to make a straight, smooth cut, the points of the teeth on each side of the saw must be in a line. The teeth must be bent a little in alternate directions, so that the space cut in the wood will be a little wider than the thickness of the solid part of the saw. These matters must be attended to when the saw is sharpened, so that each tooth will do its share, and so that the saw may work smoothly and efficiently. This may be expressed by saying that not only must each tooth be sharp, but each must be adjusted in length and position to match the others.

The saw is an example of what may be called permanent adjustment. When it is sharpened and set it does not need to be adjusted further until it needs to be sharpened again. If we wish to saw something for which a particular saw is not suitable, we do not adjust the saw, we take a different one. Some tools, including the plane, may be adjusted to some extent to adapt them to particular uses. Such a tool is said to be "adjustable." The more complicated tools called machines involve a greater amount of adjustment in the first place to make them work properly, and they are often so made that they may be adjusted to take care of different kinds of work. A familiar example of this latter kind of adjustment is the mowing machine. It does not matter whether we live on a farm or not, most of us are familiar with the lawn mower if not with the larger machine. The farm mower can be set to cut a long or short stubble; so can the lawn mower. The farm mower may be made to cut grass which is "down" and tangled, by tilting the cutter-bar so as to throw the points of the guards near the ground. An important kind of adjustment in these and other machines is the tightening of bearings which have become loose by wear. Such adjustment is commonly provided for in building mowers and other machines that are especially liable to severe use and consequent wear. When the knives of the lawn mower are worn so that they do not cut well, we may turn some adjusting screws and so make the revolving knife meet the stationary one evenly all along. Even then the machine may not cut properly if the bearings in which the revolving knife turns are worn, for then when heavy grass is encountered the knife is pushed up and no longer meets the stationary one. Beside these two important kinds of adjustment, there is another even more important which has to be considered in putting the machine together in the first place. All the parts must be in their right places, and each fitted correctly to the other parts with which it comes in contact. When I was a boy, I took to pieces a striking clock which needed repairs. In the course of my work one of the wires of the striking apparatus was bent a little. Before that clock was ready to strike as a clock should, I had learned a good

deal about adjustment. Quite recently I cleaned an old-fashioned tall clock, and when it was put together it struck at ten minutes before the hour. I found that the cog-wheels driving the hour hand had to be fitted so that certain particular cogs come together as they revolve, in order for the clock to strike when the minute hand points to sixty.

In the case of many machines, the difference between good work and poor work is very often the difference between careful and careless adjustment. It pays to study our machines so as to be able to tell what adjustments are needed to meet each kind of difficulty.

All these kinds of adjustment which have been mentioned, if properly made, may be depended on to produce the desired result of making the machine or tool work as it should for some time. We often meet with cases which need adjustment, which are very trying because they will not stay fixed. Doors are sometimes troublesome because they stick. When they have been planed off at the right place so as to shut freely, presently the house settles some more and the process must be repeated. Or perhaps the door had swelled in damp weather, and after being planed off, shrank again in dry weather, so that the latch would not catch. If the door were made of oak or maple, each time the weather changed the shape of the door would change, as well as its size, and the problem of adjustment would be discouraging indeed. Because of this strange behavior of oak and maple, when we wish to make doors to match finishings of those woods, we make the inside of the doors of soft wood, and cover this with a thin layer of oak or maple.

There was once a teacher who habitually said of teachers or pupils who did not get along comfortably with other people, that they lacked adjustment. I think this a very striking and serviceable figure of speech. Sometimes the lack of adjustment is due to the disarrangement of some mental cog which surgery or medical treatment may put right. The clocks with striking gear out of order are comparable to certain forms of insanity.

A more generally used form of the figure makes each individual a part of a machine, whose efficiency depends not only on the correctness of its pieces, but also on their proper placing. (This, I imagine, is somewhat the kind of picture that was in the mind of the teacher when he spoke of people being out of adjustment.) Very slight shifting of the escapement of a clock prevents it from running at all. If we imagine a machine in which each part has the power of self-adjustment, the difference between the best and worst results from such a machine would be very wide. This is well illustrated in playing ball. The boy who has not learned something about this adjustment, so appropriately called "team work," has not begun to be a good ball player. Team-work is just as valuable at home and in school as on the ball field. Even where there are only two on the team, the need for mutual adjustment is often very great. When the door does not shut properly, it is often the fault of the frame, but we are much more likely to plane off the door than to jack up the settling house. It is not fair to make the party who is doing his work well adjust himself to one who has changed for the worse.

Many people are affected by the weather and other changing circumstances, like doors that stick in the summertime. When one knows how a particular kind of weather is going to affect his team-mate, it is possible to meet the situation. Some people are like oak or maple doors, to which it would puzzle an india rubber door-frame to adjust itself. The only way to cure a disposition like that is to cut out the inside and fill in with something that will not warp. (These things teach that beauty is no sign of amiability, and that since a door may look like oak and not warp, it is not safe to judge by appearances.)

When one part of a machine is out of place or has a flaw, not only is the efficiency of the machine lessened, but other parts which come into contact with the defective one are injured. To be out of adjustment involves hindering the progress of our group, failing to do justice to ourselves, and doing active injustice to others.

Each of us is not only a part of one or more teams (home,

school, business organization), he also comes into contact with people in many other ways. Beside his duty of adjustment for efficiency in his work, he therefore has a duty of general social adjustment, so that he may help rather than hinder those with whom he is less intimately associated. Of course the problems of social adjustment are more complex for those who come into contact with many people than for those whose circle of acquaintance is small. He who lives in a small community may without inconvenience to others do many things which we would blame him for doing in a more thickly inhabited neighborhood. On a farm or in a small village, one may keep a large dog and a flock of chickens. In a town, either of these is likely to be a nuisance to the neighbors.

One way to make marbles is to put a large number of pieces of marble into a sort of churn and turn the churn for a long while. We say that intercourse with one's fellows rubs off the rough edges of character and disposition. It would be highly unsocial to walk along a crowded street carrying three or four chairs. It is equally a trespass against society to wear indecent dress, or to indulge in profanity on the street, or even to blow tobacco smoke into the faces of inoffensive fellow-citizens.

The best preparation for putting ourselves into adjustment with our surroundings is to cultivate the habit of examining our own conduct from the point of view of the other person, and so try to discover how much of the blame for our lack of harmony with our fellows belongs to ourselves.—LLOYD BALDERSTON.

ADVICE FROM BISHOP BROOKS.—Although much has been written of the well-beloved Phillips Brooks, many of his most helpful words and deeds are still generally unknown. It is a privilege to record three of his sayings that have a message for the world at large as well as for those to whom they were particularly addressed.

One was his benediction to a young girl of his congregation, who had sought his guidance. "God bless you," he said. "Do you know what that means? May God make your life just what He wishes it to be." Often in after years these solemn words must have recurred to her, and challenged her life again and again to the final test of all blessedness.

At another time a woman in the thick of temptation went to him for the counsel that he gave so freely, yet considered so carefully. As they talked, he saw that her mind was confused concerning certain aspects of her case, and he said: "Try to get outside yourself, and look at this as if it concerned some one else. Is there any one of whom you are especially fond, for whose welfare and happiness you would give a great deal?"

The woman, deeply touched, said that she had a younger sister, who was dearer to her than any one else in the world. "Then try," said Bishop Brooks, "to think how it would be if your sister, and not yourself, were placed in these circumstances, and what you would think it best for her to do." That penetrating suggestion was of great help to the sorely tried soul in the successful struggle that followed, and in other moral crises of her life.

Again, he was holding one of those brief, informal services at Trinity Church which were like family prayers in their simplicity and intimacy. It was toward the end of his life.

Let us not be disheartened," he said, "if we find ourselves wearing out—for to wear out is one of the natural processes of life. Only let us make sure that we are wearing out *over something that is worth while.*"

Surely whatever stage of life we have reached, whether the wear and tear we have thus far undergone has been wise or foolish, for "something worth while," or for husks and bitterness, there is an inspiration for the rest of our lives in these words. *Youth's Companion.*

AMERICAN BISON TO-DAY.—Five years ago the New York Zoological Society gave fifteen bison to the United States government, and put the animals as a national herd in the

Wichita Forest Reservation in southwestern Oklahoma. The *Bulletin* of the society says that these bison now form one of the most perfect herds of wild hoofed animals in existence. Although three of the original fifteen animals died during the first year, the remaining twelve have increased to forty-eight, a gain of three hundred per cent. All of the bison in the Wichita national herd are strong, perfect animals. They wander in safety over the grassy plains, where they frequent the wallows and trails that their ancestors made fifty years ago. The United States has two other buffalo parks—the National Bison Range in northwestern Montana, with more than seventy animals, and the fenced-in range in Yellowstone National Park, with over 140 animals. Canada, however, has the largest fenced-in game-preserve and the largest herd of buffaloes in the world. It is situated at Wainwright, Alberta, and a year ago the herd contained over a thousand animals.—*Youth's Companion.*

#### PLAN TO REDUCE BACTERIA IN MARKET MILK.

The Department of Agriculture, which is conducting an investigation for the betterment of milk shipped in interstate commerce, has just completed the examination of the supply of milk furnished the city of Wheeling, W. Va. The temporary laboratories have been transferred to other points where the city or town supply is furnished by producers making interstate shipments. Such localities afford the government an excellent opportunity to investigate the milk supply.

The government inspector who has been working in this territory has found a simple explanation of why milk that comes from apparently good dairies frequently shows an excessive number of bacteria and is bacteriologically bad. The inspector reports that these dairies take the morning milk and combine it with the afternoon milk of the same day, and ship this combination the next morning. As a result, the day's milk is kept through the heat of the day, and by the time it is twenty-four hours old shows a high bacteriological count. The inspector made experiments in taking night milk, keeping it through the cooler hours of the night, combining it with the morning milk, and shipping it. There was radical improvement in the condition of this milk. In this case, the farmer ships the milk by train or electric car an hour or two later than he did under the old practice. The inspector reports that if this new system of combining evening milk with the next morning's milk is followed, it will go far toward solving the problem of preventing the delivery of milk that is bacteriologically bad. This plan is regarded as so important that the government will probably summon a number of milk producers to hearings, in order to impress on them the importance of this method of shipping. This method, of course, is not practiced in all milk sections, as it can be carried out only where train schedules permit.

FRIENDS, in this world of hurry,  
And work and sudden end,  
If a thought comes quick of doing  
A kindness to a friend,  
Do it that very moment!  
Don't put it off—don't wait!  
What's the use of doing a kindness  
If you do it a day too late!

#### FRIENDLY NEWS.

BEGINNING with the present month, Chester Monthly Meeting of Friends held at Media, Pa., will meet at 7.30 p. m. on the last Second-day of each month.

SOMETHING of the spirit, the solemnity and the message of the early Friends' meetings was manifest at a public meeting held in the Friends' Meeting-house in Burlington, New Jersey, on First-day evening, Ninth Month 7th. To this old town, famous in the history of the Society, once the home of the converted French nobleman, whose Journal was the first to convince of the truth of the Quaker doctrine the Friend whose concern led him here from a distant land, was brought a remarkable message of the Holy Spirit and the Kingdom of God, which made a deep



impression on the hearers. The meeting was attended by about 150 persons, mostly non-members, whose words and manner expressed interest and satisfaction in the service. Besides Max I. Reich, Walter Moore spoke briefly. Several other Friends from near-by towns attended, including Friends from Bristol and Raneocas, who came at no little inconvenience from the storm and the late hour.

### CORRESPONDENCE.

IN THE FRIEND of Ninth Month 26th, a selected piece states that "no greater blessing could come to Britain than that the mantle of George Fox should fall upon some prophet in the twentieth century." Friends are not as faithful to God as George Fox was, is the reason a like mantle does not fall upon one or more; for George Fox could see eye to eye with God in the great plan of salvation. God is just as able to raise up prophets in England or America or any other place as ever he was, but Friends cannot see eye to eye with Christ our Lord nor with one another, as George Fox did, to walk in the footsteps of our Lord and to keep his commandments. The Lord would bestow gifts of prophecy upon a man or woman in the twentieth century as he did upon Paul or Peter or George Fox in the seventeenth or earlier, but he knows that Friends would not all come out of the world and walk in the footsteps of God's Son as Friends did in the beginning. When the Lord raises up a prophet for his glory he expects that one to watch the pointing of his holy hand so he can show him or her how to become a fisherman such as George Fox was—a true fisherman to catch souls for the Lord. We see that there are many who go to fish for their Lord, but what do they catch? George Fox let down the net at the Master's word, and he drew fish for his Master, for he let down the net as the Lord gave him word. He never cast the net on the left side. How many Friends have cast the net on the left side and drawn nothing! The prophet that always wears the mantle of the Lord will catch fish for his Lord as George Fox did. If Friends had kept to their first love, they would have monopolized the world, but instead of doing that, they have worked their own overthrow as Israel did in their day, and brought shame and disgrace upon their own heads. The Lord can do no mighty works on account of unfaithfulness. Friends to a large extent could see eye to eye with Christ, they would come forth out of the world and separate themselves from it as Christ gave commandment and they would learn to walk in the dear Master's footsteps, step by step as He leads the way; then we would have prophets raised up like unto George Fox. But I fear that there would be some who would not accept the Lord's message, as it was with Joseph Hoag. It was said to him after a meeting he had, "We did not need that." If it had not been needed the Lord would not have sent his servant there.

H. T. HAIGHT.

NORWICH, Ontario, Canada.

### SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Boston of the 2nd inst. says: "Thousands of 'children of the mills' and juvenile employes under sixteen years of age in manufacturing establishments in Massachusetts other than mills were thrown out of work to-day by the operation of a new State law, which prohibits the employment of any child under fourteen years in a workshop and provides that no child under sixteen years shall work more than eight hours a day or more than forty-eight hours a week. Fifty thousand employes are affected by the change."

A despatch from Chicago of the 2nd instant says: "A volunteer committee of public safety is to be appointed by Coroner Hoffman to try to lessen the number of deaths by automobile and street car and railroad accidents. The committee will be composed of representatives of railroads, traction companies, automobile associations, police and the Board of Education. Up to the first day of this month, there have been 107 deaths by automobiles, in 1913. Deaths, from accidents have increased here from 3482, in 1895, to 5274, in 1912."

On the 2nd inst. a rear-end collision occurred on the New York, New Haven and Hartford Railroad, by which twenty-one persons were killed, eight of whom were from Philadelphia, and about fifty were injured. Of those injured, nine also were from Philadelphia.

A despatch from Chicago of the 2nd inst. says: "One hundred degrees was registered on the street level in Chicago to-day. In Missouri, Kansas and other Middle West States, the maximum was around 100."

The Pennsylvania Railroad Company has lately pensioned a number of the employes who have been in its service for periods ranging from forty years to forty-eight years and upwards.

A despatch from Trenton, N. J., of the 4th inst. says: "Preliminary work in the enforcement of the recently enacted basket law, effective Eleventh Month 1, has been begun. The law requires the use of baskets that are of standard sizes, i. e., two, four, eight, sixteen, twenty and thirty-two quarts. For the sale of berries and small fruits baskets must hold one pint or one quart."

A recent telegram from Raleigh, N. C., says that during a recent storm, Ocracoke Island, on the coast, had been swept by a hurricane, and that not one of the nearly 500 persons of the island escaped. This belief was based on the high tide in Pamlico Sound and the ocean inundation. Moorehead City, Beaufort, Newbern, Washington, Bayboro, Mell Haven and dozens of smaller towns on the coast are reported as having great losses from the fury of the gale.

A despatch from Duluth says: "Engineers of the Lighthouse Bureau have finished installing new apparatus at Whitefish Point, and starting to-night mariners will be guided by one of the largest lights in the world. It has 3,000,000 candle-power and can be seen seventy-five miles."

Information from Kansas City, Mo., indicates that great suffering has occurred in that State lately from the absence of rain. In Kansas, the average maximum temperature was well above 100 degrees. At Junction City the mercury was 108. Lakes and streams in Geary County, in Kansas, are dry for the first time in years, and persons living near them have been compelled to dispose of dead fish to protect the health of the community. Mayor Pfeiffer, of St. Joseph, Mo., issued a proclamation appealing to the people to be careful with matches. Lawns are burned down, weeds are dried up and dead leaves cover the ground.

It is stated thirty thousand fires occurred in Texas between Twelfth Month 10 last year and Ninth Month 1, according to a report just issued by State Fire Marshal Wallace English. He gives an interesting analysis, showing that the ratio of preventable fires in dwellings to the unpreventable was 86.4. Of preventable fires the greatest number, 2282, or 16.7 per cent., occurred as a result of defective flues. Of the unpreventable fires, 679 were caused by lightning and 329 were incendiary. To unknown causes 2385 fires are ascribed.

FOREIGN.—Strike riots have lately been resumed in Dublin, many persons being injured. The outbreaks are ascribed by the British press, both Unionist and Liberal, to the home rule campaign. On the 1st inst. it was stated that the disorders to-night resulted in injury to many persons, 35 of whom were taken to hospitals.

A despatch from The Hague of the 3rd inst. says: "The plenary conference of the Interparliamentary Union in favor of international arbitration was opened here to-day. The chairman referred sorrowfully to the continued growth of armaments, while most of the peace conventions, he said, had remained dead letters. The Interparliamentary Union, he pointed out, would have to demolish the warlike traditions of the vested interests before the world could be revolutionized. The Dutch Foreign Minister in welcoming the conference was also inclined to be pessimistic. 'The aim of the union is as noble as it is difficult of attainment,' he said, but expressed the hope that the conference would mark an important step toward the realization of an era of good will and peace between the nations."

An international Zionist congress has lately been held in Vienna. The principal object of the Zionist is to re-establish a home for the unsettled Hebrews in the Holy Land.

A despatch from Peking of the 5th states that despatches received here from Nankin report that the northern armies completely sacked that city. The looting and other excesses lasted three days. The fall of Nankin to the Northern forces marks the close of the rebellion, as all the provinces are now reported to be quiet.

### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 87.

Mark H. Buzby, N. J.; Howard H. Brinton, Canada, to 14, vol. 88; Chester Mott, Ia.; Geo. R. Chambers, Pa.; W. E. Orser, Canada, to No. 27; Annie E. Kite, O.; Wm. D. Smith, for Joshua P. Smith, Ia.; Piny Gregory and for James N. Gregory, Calif.; M. T. Stanley, Agt., Ind., for L. O. Stanley, E. B. Carter, to 14, vol. 88; Joel R. Macy to 27, vol. 86, and Harvey Pickett; Wm. B. Harvey, Pa.; Reuben Haines, Phila.; R. Louisa Troth, Phila., to 14, vol. 88; Rebecca C. W. Reeve, N. J., to 27, vol. 87;

Remittances received after Third-day noon will not appear in the receipts until the following week.

## NOTICES.

FRIENDS' SELECT SCHOOL, 140 N. Sixteenth Street, Philadelphia, reopens Ninth Month 22, 1913. Catalogues and complete information may be had on application.

WALTER W. HAYLAND, *Principal.*

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

W. M. B. HARVEY,  
*Superintendent.*

MONTHLY MEETINGS NEXT WEEK (Ninth Month 15th to 20th):

Philadelphia for Western District, Twelfth Street, below Market, Fourth-day, Ninth Month 17th, at 10.30 A. M.  
Muncy, at Greenwood, Pa., Fourth-day, Ninth Month 17th, at 10 A. M.  
Haverford, Pa., Fifth-day, Ninth Month 18th, at 5 P. M.

TO ADVERTISERS.—THE FRIEND is now open for selected advertisements at the following rates: One inch, 50 cents, or 4 cents a line; no insertion for less than 25 cents. Long term rates given on application.

Friends having real estate to rent or sell, also those desiring board or rooms, should find THE FRIEND an excellent medium for reaching interested parties.

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FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to the Library:—

Blanchan—Birds That Hunt and are Hunted.  
Bliss—Regions of Modern Syria and Palestine.  
Butler—International Mind.  
Carrington—Fresh Air and How to Use It.  
Grant—Convictions of a Grandfather.  
Penn Colonial Society.

Celebration of the Two Hundred and Thirtieth Anniversary of the Landing of William Penn.

LINDA A. MOORE,  
*Librarian.*

Ninth Month 6, 1913.

DIED.—On the thirteenth of Seventh Month, 1913, MARY W. ROBERTS, of Moorestown, N. J., wife of the late Isaac L. Roberts, aged forty-nine years.

—, after short illness, Seventh Month 27th, 1913, at Hotel "Vancouver," Vancouver, B. C., Canada, WILLIAM KENNARD, in his sixty-fifth year; a member of Twelfth Street Monthly Meeting of Friends of Philadelphia.

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# THE FRIEND.

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## THE FRIEND.

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## MARGARET FOX.\*

Were one to ask for a beginning for a series of books on women who have impressed themselves upon their generation, and the day seems to call for such a volume, I know of no better beginning than the life of Margaret Fell Fox. Not only upon her own generation, but upon all those that have followed, this woman has exerted an influence for good. The circle may have been a restricted one, but the volume in review just from the press may help to widen it.

It is a unique character that the author portrays; one equally true in the seclusion of Swarthmore, as the wife of a man high in political preferment, or again after the scene is shifted and Judge Fell has deceased, she becomes the wife of the founder of a religious sect, and becomes most intimately identified with its chief interests and concerns.

Just fifty years ago Maria Webb's "The Fell's of Swarthmore Hall," came from the press, it is now out of print, and the present volume is timely, besides it contains much matter that was not accessible until lately, and corrects certain minor inaccuracies that appear in the other book. Possibly the chief charm of the new book is that Margaret Fox is made to tell the story of her life herself.

The modern plan of writing biography through extracts from letters and journals may fail with those who place literary merit above that which Helen Crosfield and so many others have followed, but one certainly comes closer to the home life of this seventeenth century family through the letters that passed between mother and daughters, and through extracts from memoranda that are musty with age, than through any other channel. Nor is it less difficult to exercise the judgment one self in the selection than to retell the story in your own words.

What letters, etc., have been passed by we do not know, but they are doubtless numerous; those that have been selected give us the connected history that we have wanted and grant us an intimate acquaintance with the daily life at Swarthmore, and as clear a picture as one has a right to ask for of the trials and conflicts that beset the various members

of the family as they yielded to their sense of duty and cast off allegiance to the church of their childhood and became converts to the new faith.

Fresh interest attaches to all that concerns Swarthmore Hall, because of the recent purchase of the estate by a lineal descendant of Judge and Margaret Fell, and the probable conveyance in the not remote future to Friends or their representatives. This has been alluded to more than once in recent issues of THE FRIEND. To all who are in the least familiar with George Fox's Journal, a certain charm attaches to the old Elizabethan Hall, and we are glad to feel that the beautiful oriel windows are once again to look out upon scenes as fair as those that George Fox so often enjoyed, that the large chambers richly paneled with oak are to minister again to the comfort of traveling Friends, and the wide hallway with the chief charm of the house, the winding oaken staircase, are to welcome as they did two hundred and fifty years ago the Friend who, it may be, has traveled from "beyond seas" to visit them. A few years ago the Hall presented anything but an attractive picture. Its owner cared nothing for it except as it yielded him an annual rental, and the farm, hired out year after year to a dairy farmer, had lost all semblance to the place as pictured in George Fox's Journal or in his wife's many letters. Some who visited it twenty years ago should return if possible to have the unpleasant memories removed.

It will be remembered that the north was the scene of greatest activity in the infant church, and Swarthmore Hall, though geographically isolated and rather inconvenient of approach, was the real centre of this activity. It served as a sort of a bureau of exchange with Margaret Fell and her daughters as the chief officers in charge. She had been endowed with a rare personality, and that which in many natures would have caused a shrinking from publicity, in Margaret Fox's case seems to have developed the quality which no Friend of the time so strikingly showed. She was a mother to her children in the truest sense of all that term implies; she ruled her household with diligence and economy. She welcomed the stranger to the hospitality of her roof, and even more to the tender counsel of her maturing judgment; she stood fearless for the right, and underwent abuse to the extent of long imprisonment that her conscience should not be sullied, and more than any other of her time, even William Penn not excepted, she seems through her personal charms to have gained access to those high in authority and to have won grants for release from imprisonment where others entirely failed.

When anything important happened she was notified of it. There comes a letter of the great "Threshing and Ploughing Meetings" in London, and from Edward Burrough of his travels and trials in Ireland; the pamphlets issued against Friends find their way to her home, and she sends money to be used in printing rejoinders; a Friend asks that she will take two women under her roof for awhile, one to be returned

\*Margaret Fox, of Swarthmore Hall, by Helen G. Crosfield; 250 pages; price, postpaid, \$1.20; Friends' Book and Tract Committee, 144 East Twentieth Street, New York. Published by Headly Bros., London.

soon with a companion as she is unused to travel, the other that "she be set and kept to labour" that her ways may improve. William Dewsbury writes to her concerning a Friend that needs a servant and James Nayler sends a wayward maiden to Swarthmore and asks "to let her stay awhile with thee, and show her the way of love, which is much lost in the height." There would seem to be no limit to the variety of letters that passed to and fro, from those that chronicled the sending or receipt of a package of rare cabbage seed or of some knives and inkhorns, to the letters couched in stately language and addressed to the rulers and their subordinates.

Of letters of this last class it seems certain that she wrote four letters to Oliver Cromwell, several to the justices and magistrates of London, to the Queen Dowager, the Queen of Bohemia and the Duke of York, and seventeen to King Charles II; not a few of these she delivered in person, gaining at times access to royalty that was denied to others on like errands with her own.

Where in modern times can be found a biography that combines more of the quiet beauty of homely joys, and the stately pomp and worldly dignity that seems to belong to kings and their courts, than in the life of Margaret Fox?

The last section of the book, some fifty pages, is devoted entirely to letters that passed between various members of the family during the last twenty years of Margaret Fox's life, the last years of the seventeenth century; they give a wonderfully vivid picture of the age in which they were written, and are a valuable contribution toward forming that background of history which enables the modern reader to enter into sympathy with the spirit of those early days.

Such a life as Margaret Fox lived is a rich legacy, and the skill displayed in the portrayal of it in the volume under review makes a real contribution to our libraries. No time has ever called more loudly for the clear presentation of such a life than the present, and we gladly welcome and recommend it.

D. H. F.

ROBERT BARCLAY ON THE SCRIPTURES.—Robert Barclay and G. Keith had a dispute with some of the students of divinity (so-called) at Aberdeen, in which the following arguments were used, viz:

Student—"That which may beguile a man is fallacious. But according to the Quakers, the Scriptures may beguile a man, without the indwelling of the Spirit. Therefore, according to the Quakers, the Scriptures are fallacious."

To this Robert Barclay answers—

R. B.—"I deny thy second proposition: for the Scriptures cannot beguile any man; although men may or have beguiled themselves by a wrong use of it."

Student—"Take notice, people: the Quakers say the Scriptures cannot beguile you."

R. B.—"Speak louder yet: for we do and have constantly affirmed it; and we hope it will help to clear us of those misrepresentations, as if we despised or spoke evil of the Scriptures."—*Works*, pp. 576-7—1675.

A RECIPE FOR SUCCESS.—Keep your head cool—your feet warm—your mind busy. Don't worry over trifles. Plan your work ahead, then stick to it—rain or shine. Don't waste sympathy on yourself. If you are a gem, some one will find you.

Don't whine; tell people you are a failure and they will believe you. Talk and act like a winner, and in time you will become one.

## A LETTER FROM THE WALDENSIAN VALLEY.

### IV.

BY HERBERT WELSH.

On the occasion of my two previous visits to the Vaudois country, made in 1908 and 1910, respectively, I had not been able to visit any of the valleys adjoining that in which Tour Pellier stands at the outlet and Bobbio at the head; the valley of Anrogue, Prall and the rest. This omission I was anxious during this last visit, to some extent at least, to supply by the device of a week's walking trip, starting from Bobbio in company with my friend, B. Gardiol. Even this modest plan I was obliged to curtail, but I succeeded in making a most interesting and satisfactory trip of two days' duration with my good host, on foot across the Cal Guiliemo into the adjoining valley of Prall, following down its beautiful course to Pinerola and Perosa at its mouth, and then back again to Bobbio.

We left the Presbytere on the morning of the 24th, at 5:30 o'clock. The day was beautiful and bright, like the many that had preceded it, to the continued grief of the farmers in that locality, long afflicted with drought, but to our great satisfaction. Exquisitely beautiful was nature about us at that tranquil moment. The sun, though well risen in the east toward Tour, was faintly veiled in white mist above which the sky was unclouded. The opal tints of the early day rested on the depths of the narrow valley, with its innumerable little water-courses, upon the stately opulence of the chestnut groves, and upon the towering cliffs and peaks that rose above them. We walked for a few rods along the high road westward, crossing the "Rampart de Cromwell," beautifully fringed just then above its rigid grey stones with long undulations of over-ripe grass. Then we turned abruptly to the right into one of the narrow stone-paved sheep paths which led directly up the side of the mountain. For a considerable distance our path lay under the great chestnut trees, free from undergrowth, finer of bark, more stately of form than ours at home. Often the stones over which we slowly lifted ourselves upward were annoyingly wet with the many tiny springs that in every direction bubbled from the earth. It is a marvelously well-watered country, even in times of drought. Here and there a chalet, abandoned for the summer months by its occupants, who tend their cattle on the high Alpine pastures until the autumn, revealed itself nestling in a crotch of the mountains. After an hour or so of steady, slow pulling upwards, we were free from the chestnut groves, indeed from timber of any kind, and were out upon the bare rocky slopes. Then came experiences to me very unpleasant, but to which Pastor Gardiol, accustomed to such journeys from childhood, was entirely oblivious. Nor did it ever occur to him that they might be trying to his friend of the plain. Not that I at all blamed him for insensibility in view of his chaotic training! The path, no longer a comparatively broad and stone-paved way as it had been at first, had become extremely narrow as it zigzagged around the shoulders and jettings of the mountain—on the right hand were broken ascending cliffs, while on the left was virtually infinity, had one's foot slipped, or had one yielded to that inexplicable temptation which seems to assail weak heads on giddy heights. But I soon found that summoning a little resolution and concentrating the mind on other things minimized, and finally pretty much overcame, the trouble. Soon the experiences of the precipices, like unpleasant episodes of the natural life, of which they seemed the symbol, were passed, and in their stead came an inspiration of the long and toilsome ascent. Shall I ever forget it? We were approaching one of those high Alpine pastures, where these mountain people find abundant herbage for large herds of kine or flocks of sheep and goats—beautiful green turf spread like a damask cloth between stern, forbidding, barren grey peaks that rise above it and shut it in. We turned to look back over the ground already trod and the heights surmounted. The sun was well up in the clear blue sky; beneath lay visible at in-

tervals the grey-green depths of the valley of Bobbio, but large stretches of it were completely hidden by great masses of pure white fog, which slowly and silently, driven by a gentle breeze, made its way westward up the main valley. Would it turn to the left, mercifully sparing our magnificent view and bright sunshine, or would its pale folds swirl to the left and envelop us? Our fog waves were pitiful and did the former. We were left undisturbed in the presence of glorious mountain beauty. The upper surface of this moving stream of vapor was illumined by the rays of the sun, while above its vague and ever-shifting cloud-forms rose the firm serrated outlines of the many peaks that clustered about us. One immediately facing us, higher than them all, and completely dominating its companions, formed a magnificent pinnacle against the azure sky. The chasms that scarred its apex were white with glittering snow. But it was a pleasant change when these desolate splendors were followed by signs of humble but cheering Alpine life. We had reached the green pasture where a large herd of cows was peacefully feeding, making the air lively with the never-ceasing tinkling of innumerable bells. Shepherd dogs were darting from point to point, bringing the stragglers within safe limits. But, better still, there were cheerful friendly faces to welcome us, and outstretched hands to be cordially shaken, belonging to members of Pastor Gardiol's flock. There were women and children mostly, but we met a few men also. The contrast which this scene presented, with its animated accompaniment, was a delightful contrast to the lonely mountain defiles, destitute of any signs of life, through which we had just passed. Higher up the mountain still, and within sight of the final ascent to the Cal Guiliemo, we came to a sheltered resting place, consisting of a few chalets or stone cabins, where the people whom we met below find a home during the cattle-pasturing of the summer months. It was nearly noon when we reached this spot—the air was keen and bracing, the sunshine most brilliant. Near the door of one of these huts, where cheese-making was going on, a young Waldensian woman, Suzette Artas, who is a parishioner of Pastor Gardiol's, came forward to greet him and myself. She is strong and lithe of figure and movement, and has a handsome, open, intelligent face. Like all the Waldensian women with whom I have met she has that simple, frank degree of manner which is so attractive. She invited us into the hut, where we rested for a while. I enjoying a bowl of ice-cold milk, hospitably given me. But from this refreshment I noticed that my good friend, perhaps with a prudence bought by experience, refrained. Meanwhile both of us watched with interest Suzette's younger sister, Marie, a remarkably beautiful girl, unusually tall and larger and of a physical strength that would have put to shame many a man, making cheese. I shall not venture on the details of the mysterious process that went on under our eyes, save only to say that fire burned under an immense copper kettle filled with boiling water, and standing to the right of the young girl. To her left, standing on a rude bench was a larger wooden bucket filled with an inchoate white mass—the cheese in process of construction. Marie's sleeves were rolled up above the elbows. Spotlessly clean were the arms and hands thus revealed. A huge stone resting on the bench, of a weight which neither Pastor Gardiol nor I would have cared to tackle, was in an instant seized by her, and with a quick, graceful swing of the active body, lifted into place as a weight upon the cheese. The process, seemingly having reached a stage toward completion, the young girl rested from her labors, seating herself on a low stool near the door, the light of which fell full on her face, she left to her older sister the responsibilities of conversation. The clear noonday light from the doorway lit up a strikingly handsome oval face, large brown eyes, in which there seemed to be a touch of pathos. The impression of the character lying beneath was that of strength and seriousness.

It was not a long, but certainly it was a hard pull from the huts to the Cal Guiliemo. Of course to an Alpine climber it would be nothing, but I, a good walker on level ground, found it necessary to stop to rest and gain breath every thirty

steps. But the summit once reached what a splendid noonday view of the valley of Prall met our eyes! Great mountains closely pressing elbows upon each other, bare rocks above, penciled faintly here and there with streaks of snow, dark pine or larch groves clothing the lower slopes, and at the bottom clustering chalets, and a stream threading the ultimate depth. On the mountain side, alternating the glare of golden sunlight with cool violet, lay the moving shadows of clouds that a summer's breeze swept over the blue sky.

Bobbio, Seventh Month, 1913.

### THE KINGDOM OF GOD.

Francis Thompson, the author of the following poem, was a physician, as is the new poet laureate of Great Britain, Dr. Bridges. Dr. Thompson has recently died, and this fact and the publication of his poems and prose works in three volumes have attracted renewed attention to his "highly eccentric genius." As an introduction to the poem, we print the comment in the *Springfield Republican* upon it.—[Ed.]

The poem most worth quoting in this entire collection is "The Kingdom of God." It is a fragment with a two-fold interest. It was found among Thompson's papers after his death and is obviously not as he would have left it had he been spared fully to fashion its thought to the standard of his art—it is as a splendid gem in the cutting of which the cutter fell asleep. But though the last two stanzas stand most in need of the refinement that would surely have been given, it has the interest of intimacy that belongs to all unfinished works of master hands, while the earlier stanzas suggest that it might have become one of the most perfect of the shorter poems in the language:—

O world invisible, we view thee,  
O world intangible, we touch thee,  
O world unknowable, we know thee,  
Inapprehensible, we clutch thee.

Does the fish soar to find the ocean  
The eagle plunge to find the air—  
That we ask of the stars in motion  
If they have rumor of thee there?

Not where the wheeling systems darken,  
And our benumbed conceiving soars!—  
The drift of pinions would we hearken,  
Beats at our own clay-sheltered doors.

The angels keep their ancient places!—  
Turn but a stone, and start a wing!  
'Tis ye, 'tis your estranged faces,  
That miss the many splendored thing.

But (when so sad thou can'st not sadder)  
Cry;—and upon thy so sore loss,  
Shall shine the traffic of Jacob's ladder  
Pitched betwixt heaven and Charing Cross.

Ye, in the night, my Soul, my daughter,  
Cry,—clinging Heaven by the hems  
And lo, Christ walking on the water  
Not of Gennesareth, but Thames.

THE CHURCH TO HER OWN MISSION.—There has not been a period in the history of the Christian dispensation when there were so many efforts to induce the Church to enter into competition with other organizations as now. It is a moment of crisis. If the Church can be kept to its own mission, then her victory is assured. If she answers the many voices which are now calling to her, and goes out into the world to compete with all sorts of human organizations in all sorts of work, then her power is declining, and will decline until she be brought back to her Lord's own appointed way and work.—*Methodist Recorder*.

## IN SICKNESS.

Child of God, is now thy portion  
Hours of loneliness and pain?  
Do thy labor and devotion  
Seem expended all in vain?

Looking at the past or future,  
Do the clouds about thee lower?  
Past and future are the Father's,  
Present only claims thy power.

He now gives thee just this moment—  
Live it in his power and love,  
Knowing that the next may find thee  
In his glorious courts above.

There's a blessedness in living  
Just by moments day by day,  
With the Holy Spirit giving  
Sweet communion by the way.

Know thy Father; in thy Jesus  
Is revealed his tender love,  
And He longs to have thee trust Him,  
And his loving kindness prove.

Let thy loneliness and heartaches  
Prove the gateway to the throne.  
In the audience-room—his Presence,  
Thou must enter all alone.

Still thy voice of prayer and pleading!  
Hush the sound of praise and song!  
Listen to the Spirit's teaching,  
Listen though He tarry long!

Oh! how sweet to know the Father  
Governs all my days and years,  
In the Saviour's loving presence  
Hushed are all my foolish fears.

—ELLEN W. PAIN.

## EXTRACTS FROM DIARIES AND LETTERS OF RICHARD B. BROCKBANK.

(Continued from page 125.)

15-6-1871.—Many things have taken place since the above was written, and much deep feeling gone through. I attended the Yearly Meeting, but must not attempt any remarks on that here, having in my letters to my wife given pretty full memorandum of my visit there.

Jane Percival was received into membership in Fifth Month and this Sixth Month Margaret Brayton has applied. Amidst so much to discourage these are gleams of comfort.

A few weeks ago I called on M. B. and found her and her mother alone. We dropped into silence and I had to address her mother very closely, telling her that she had had a day of visitation and knew how the tender mercy of God in Christ Jesus had been extended to her, showing her her condition, etc., and how dangerous it was to put off these times of visitation, etc. I do not remember all that was said, but I do remember that it was a very close exercise, and that I felt as though it was a fresh extension of Divine love to her then.

M. B. told me last evening that two days previous her mother had told them of a dream or vision that she had had many years ago at a time of great weakness, wherein she was shown the place of torment and the condition of lost souls after death very sensibly and clearly, and it seemed like a warning. She mentioned it to the nurse who told her it was just her weakness and made little of it, but it had evidently made a deep impression on M. Brayton's mind, and when it was renewed two days before my visit she told them that she had been afresh thinking of it and she mentioned the cir-

cumstances as though fresh in her remembrance, and in a very serious manner.

After I left she said to Margaret, "Has thou told anyone what I said the other night?" "Yes," Margaret said, "I told Jenny P." "Aye, then she has told Nancy, and Nancy has told Mr. B., else he could not have spoken as he did," Margaret said she did not think so, but she would enquire. She asked Jenny, but she had never mentioned it to anyone. Margaret then told her that Friends were often led by the Holy Spirit to speak closely to the states of people about whom they had no outward information. She admitted that it must be so and that it was very remarkable how very closely I had spoken, as though I had known all the circumstances. She said that the future had often been dark to her, but that there must be a hereafter. Margaret said this was a great admission from her, as she has always been an unbeliever. She seems very much altered and does not talk against religion and religious people as she used to do. I record this to remind me that I have no need to lose faith in the guidance of the Holy Spirit or in the tender mercy of God in Christ Jesus, even in very unlikely cases. I felt when I was speaking that what I had to say was very remarkable to one whom I knew professed unbelief. I felt astonished at the flow of earnest love towards her which seemed to well up in me as a yearning warning, tender, earnest and solemn, as though almost final, or as it were the last one earnest striving visitation. It must be more than twenty years since the first warning, and to have it thus renewed and so soon after this spoken to by a poor instrument must be very remarkable to such a mind as M. B.'s evidently is, and shows very clearly the tender long suffering mercy and loving kindness wherewith even, to our view, very hardened cases are treated. I should think religion has had no place there to outward appearance, but who knows the inward convictions that have been hers during these years?

30-10-1874.—Too seldom do I note down my feelings in this way. Yesterday, in our Fifth-day Meeting, I felt a fresh sense of heavenly love and the need of close searching of heart. My mind was tendered and a few sentences had to be uttered, very few, but I was peaceful and felt all the remainder of the time a sense of the nearness of Divine love and peace. Oh, may I never go before my master, but be content humbly to follow Him! It is indeed humbling work at times, but blessed be the Lord, He is also an abundant comforter, and giveth the true joy and peace to those who put their trust in Him.

On First-day last R. Doeg, T. J. S., Thos. Thomson and I went to Mosedale and Gillfoot, being on an appointment to visit our small meetings, Robt. D. also holding a minute had appointed meetings for the public at both places. It was an exceedingly wet morning and the waters were out so much that some of the fords were impassable and others dangerous. When we got to Isaac Young's at Bowscale, Caldew was out so far that it was dangerous to cross, the road in Mosedale having been washed by a previous flood. We could not get to meeting and the people would also be hindered, so we decided to put off the meeting to 1.30 p. m. instead of 10.30 a. m., as had been intended. We thus were enabled to do with our journey through [accomplish it], *i. e.*, we took the carriage and went to the meeting at 1.30, had a solemn meeting and I trust, a favored one, with fifty or sixty people, and then went direct on to Gillfoot to the meeting appointed at 4 o'clock, where about 120 to 130 I should think were at meeting. I was glad to be there. I think dear R. D. was favored on both occasions. My service was in a few words in testimony in each meeting.

James Polglase walked with us towards Heskett, he said there were more there than would be in attendance at all the places of worship in the parish that day. Oh, that they would come as freely to wait upon the Master and hear Him as they do in the hope of hearing a few words from a poor servant. Then would they be richly blessed, I do believe.

7-1-1875.—Since the above I have been twice at Heskett, first, Twelfth Month 8th, J. R. and I with R. D. to visit Jos. Priestman and Barbara and Esther, his daughters, on their

applications for membership, and again on the nineteenth with R. Doeg to Robt. Priestman's funeral at Whelpo, a favored time, then returned to Howbeck and had a relieving opportunity with the relatives after tea—roads like ice.

31-1-1875.—I am almost afraid to go to meeting this morning. Last First-day I was at Whinfell Hall and came back refreshed in spirit from a little visit to our dear cousins there. Oh, that I may be preserved in a humble, watchful frame of mind, and that the preserving power of the Lord may be in mercy granted, that nothing that I do or say may do harm to his precious cause. Surely his power is the same as it was "in the days of old and in the former years" and it is more needful now than ever it was. For never was there one more unfit or unworthy than I constrained to stand as a fool before the people to speak well of his Holy Name. Therefore I have no alternative, nothing to depend on but a humbler, simpler trust in his preserving power. There is no doubt a further work to be done in me. Oh, that I may be enabled in adorable mercy to abide the day of his coming, when He shall sit as a refiner with fire, etc. I have renewedly felt the need of this inward and purging work, that the offering may be "unto the Lord" and "in righteousness." "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in the former years."

Going to meeting with the above feelings I felt much as though I should like to be excused speaking to the people at all. The smallness of my gift, my unfitness and want of ability to set the message of faith before them, and the want of acceptance that there seems in some to receive what I have to say, were all before me.

M. Ecroyd after a time stood up with the account of the feeding of the multitude with the loaves and the fishes, and how the disciples reasoned that there was not enough, and yet when they obeyed there was enough for all and more to spare than they had at first. She went on, that it had always been so, that those who were called to do the Lord's work endeavored to excuse themselves, instancing Moses, how he said that he was not eloquent neither before the Lord spoke to him nor since, that he was slow of speech, etc. Also Jeremiah, how he said that he was but a child though he was assured that he was ordained to this service before he was born. She went on to say how some in this meeting may have excused themselves in a similar way and then went on to express her sympathy with them and her desires for their encouragement and faithfulness, believing that if they were faithful and obedient they would be enabled to say with the Psalmist, "He hath put a new song in my mouth, even praise unto our God. Many shall see it and fear and shall trust in the Lord."

My mind was brought into much tender feeling at this evidence of the Lord's love and compassion towards me, and after a solemn silence I felt it best to say that I had been more than usually unwilling to break the silence of the meeting, and was ready to excuse myself on account of my inability, but I had been reminded of the language of the apostle Paul that if I seek to please men I am not the servant of Christ, and that he who chooseth the service of the Lord must first count the cost, lest when he has begun to build he may not be able to complete.

We must be willing to be anything or nothing. Referring to what had been expressed amongst us by a dear sister in that meeting, that it had been for our encouragement that our giving up or obedience might be to his praise, quoting, "Praise waiteth for thee, O God, in Zion, and unto thee shall the vow be performed," that as the heart was bowed before Him in humble obedience we should be enabled to quote or adopt this language of the Psalmist.

Thus are we gently led along in tender compassion and abundant love. Oh, that we, that I, may indeed "fear and trust in the Lord."

16-6-1876.—Removed to Crosby.

(To be continued.)

"OUR best fare here is hunger."—S. RUTHERFORD.

### THE FORTUNATE ISLES.

You sail and you seek for the Fortunate Isles,  
The old Greek Isles of the yellow bird's song;  
Then steer straight on through the watery miles,  
Straight on, straight on, and you can't go wrong.  
Nay, not to the left, nay, not to the right,  
But on, straight on, and the isles are in sight,  
The old Greek Isles where the yellow birds sing  
And the life lies girt with a golden ring.

These Fortunate Isles they are not so far,  
They lie within reach of the lowliest door;  
You can see them gleam by the twilight star;  
You can hear them sing by the moon's white shaver—  
Nay, never look back! Those leveled grave-stones  
They were landing steps; they were steps unto thrones  
Of glory for souls that have gone before,  
And have set white feet on the fortunate shore.

And what are the names of the Fortunate Isles?  
Why, Duty and Love and a large Content.  
Lo! these are the isles of the watery miles,  
That God let down from the firmament.  
Aye! Duty, and Love, and a true man's trust;  
Your fore-head to God though your feet in the dust.  
Aye! Duty to man, and to God meanwhiles,  
And these, O friend, are the Fortunate Isles.

—JOAQUIN MILLER.

For "THE FRIEND."

### AN AFTERNOON IN THE ROMSDAL.

BY STANLEY R. YARNALL.

Here this afternoon in the "land in which it seemeth always afternoon" I lie writing on a couch of warm, fragrant moss and grass. My only companions in this hidden little field-corner are the curlews down below solemnly having a Norwegian tea on a little sand spit among kelp-covered stones. Happily flies and mosquitos do not seem to exist in Norway. The valley is musical with the low murmur of distant waterfalls, white threads among the sombre ravines, and from the left beyond the screen of hazel bushes comes the laughter of harvesters, men and women, who turn the precious hay in this good weather, and the lusty song of the German marines, strong, clean-looking boys, with their firm throats and their dressy navy blue uniforms and white collars. Several hundred have shore leave to-day, and have left the *Friesland* and *Thuringer*, the cruisers anchored in the Isford, and are bravely taking the road back to the Romsdal in happy groups, singing as they swing along in true German fashion.

Yesterday afternoon several hundred more were on shore and it was a pretty sight to see the roads and paths dotted with them as they returned to the dock at their time to go on board. Most of them were big, hearty boys, happy in their exercise and quietly responsive to the subdued mood of the long Norwegian twilight.

Norway's firds are the favorite places for the German Emperor to send his fleet in the summer. He himself stays some weeks each summer at Balholm, and all through the season several warships are scattered here and there in picturesque spots. Two years ago England also sent many ships here and the Norwegian parliament became alarmed lest the terrible battle that will never come between the two great naval rivals, would be fought in the beautiful firds and among the dreamy purple mountains. They passed a law therefore that from thenceforth no foreign warships shall visit Norwegian waters unless by special permission of the government.

It seems a wise choice the Emperor has made in the place chosen for the summer outing of the navy. Norway is very progressive in her legislation on alcoholic drinks, and there is nothing in these quiet rural surroundings to demoralize in any way. The men come ashore and walk about the country with evident pleasure in this simple exercise. As I mingled

with them last evening as they waited to take their places in the boats I thought them the most orderly, decent and cleanest lot of young fellows I had ever seen together in large numbers. With old-world sentiment and simplicity many were taking on board handfuls of wild flowers, meadow grass and berries, bunches of purple berries to less fortunate comrades. As they strolled about arm in arm they reminded me of old college days with their good fellowship.

The officers, while equally quiet, suffered by comparison with the fine, simple young manhood of the rank and file. There was an assumption of position about them, an arrogance and offensive sense of importance that went against the grain and made an American wonder at the docile and unquestioning submission of the men. The hotel proprietors tell also of heavy drinking among them. If the German navy meant nothing more than mere wholesome vacation outings for thousands of young men, Friends would have no controversy with it. But one must remember the false ideals of patriotism constantly renewed by such a system, and realize that Germany, with its one-man system of Government conducted on a military basis, is to-day the great rock against which the waves of pacific influence break apparently in vain.

As I watched from the shore this morning the hundreds of young fellows in the very flush of youth going through their drills and exercises, I could not but remember German women at home doing the rough work of the fields and the heavy work of the factories, and I recalled also the fact that almost no Germans are traveling this summer in Norway, their great playground after the Alps. The hotel proprietors say that the new military taxes have frightened them and that things look dark in Germany. The German army and navy are unquestionably great schools, but they are expensive, and one wonders when that great country will realize that the same results can be reached by other methods.

The song of the sailor-boys has led my pencil far astray from the present theme—a description of the indescribable—a Norwegian fiord in the afternoon light. Here in the Romsdal (the Valley of the Rom or Raum) one is surrounded by mountains, some rising to more than six thousand feet. In this northern latitude fields of snow still break the dark summit and high slopes. The mountains are virile and noble in form and outline, and the silent fiord that lies along at their feet heightens their dignity and beauty. A mantle of dark Norway pine and fir extends to the top of the lower mountains and gradually fades away on the higher shoulders in green, mossy slopes that pass into the bare rock. Down by the fiord here and there are little farms, vividly green, surrounding the red barns and stables, and the log or frame houses of natural old weathered timber.

Usually there seems to be enough air stirring the water to give the surface a rippled appearance that shades off in the distance to silvery grey. The simple life of the farm employs men, women and children these long days of hay making, and there is no summer life on the fiord which has in consequence a Sabbath-day peace. Once in an hour one may see a row-boat in which an old man or woman is coming to the little village of Aandalnaas on some necessary errand.

The sense of absolute rest and repose is here and this deepens as the afternoon slowly, very slowly, fades into evening, and evening into the short glimmering night. This is so gradual that one can mark it best in the purple valleys. The purple becomes darker, with a richer and more velvety bloom, and then one notices that the more vivid color has passed into gray, and then the shadows deepen, the sounds of day fade away and the whisper of the water on the shore tells that night is finally drawing nearer. It is 9-40 as I write, and there is still a good working half hour, as I take the field path back to the quiet village, surrounded by its circle of mountains that keep watch over the sleeping waters stretching along at their feet.

It's easier to look like an angel than to act like one.

## FORESTRY IN PENNSYLVANIA.

BY JOSEPH ELKINTON.

The passing of three important laws, affecting the growth and taxation of timber by the Penna. State Legislature, this summer, is the culmination of effort on the part of the Penna. Forestry Association for a quarter of a century. As this Association has been the pioneer for State legislation on this subject in the United States, some account of the progress made may be of interest to all who appreciate the value of trees. Dr. J. T. Rothrock, Secretary of the Penna. State Forestry Reservation Commission, has recently made a very comprehensive and illuminating report on the successive measures adopted in Penna. to stay the ruthless hand of the lumberman and the ravages of fire.

Exclusive of Wm. Penn's wise provision that for every five acres of forest removed, one acre should be allowed to remain in timber, the earliest productive act toward the conservation of our natural resources was passed in 1871. Richard J. Haldeman, representing Lancaster Co., Penna., in the Forty-first and Forty-second Congresses, made a very enlightened appeal to the National House of Representatives in 1872, outlining the principles of forestry and their importance to the entire country.

Dr. Franklin B. Hough reported in 1877 to Congress on the best methods for the preservation and renewal of our forests, and again in 1886 and 1882.

These reports showed a very careful and capable grasp of the need, existing in all parts of our country, to preserve the forests and laid the foundation of the modern conservation movement.

In 1886 Dr. B. E. Fernow, a trained forester and a most zealous and competent man, was made chief of the division of forestry in the National Department of Agriculture. Both Dr. Hough and Dr. Fernow contributed directly to the movement in Penna.

Before 1886 the amount of hemlock cut did not equal the quantity of white pine and hard wood rafted to Williamsport, which was the centre of the lumber industry in Penna. Since then hemlock has taken the leading position and indicates what serious inroads have been made in the white pine forests of our State.

If we recall the original growth of trees in the virgin soil of Penna. that part of it which lies south and east of the Blue Ridge was chiefly covered by deciduous trees. These were removed primarily in order to obtain farms, and some of the most productive farms in the United States are found in this section—covering some 5000 to 6000 square miles.

Enormous quantities of logs were burned to get rid of them in those days. The southwestern counties of Penna. are distinguished for their farms and mineral products rather than for their lumber interests since 1860.

Had the early settlers located in the central counties instead of in the eastern and southeastern, doubtless they would have removed much of the forests there, just as they did in Lancaster and Chester Counties, and the timber, so terribly wasted, would have remained for the lumberman of the nineteenth century. It is a comfort to know, however, that the value of woodlands in the older settled sections constantly increases and, under the protection of the new laws, the beauty of the landscape also increases.

Two Philadelphia women, being deeply impressed by the danger of exterminating the white pine and other valuable trees, thirty years ago, were active in organizing the Penna. Forestry Association, and one of them is still an earnest worker. The directors of the Girard Estate have attempted to practice forestry on a portion of their lands since 1877.

In 1887, Governor Beaver appointed a Committee of five experts to examine into and report upon the conditions of forest culture in Penna. This Committee made a careful study and report to the Legislature, with the Governor's recommendations, and was then released. In 1893 D. Smith Talbot, of Chester Co., introduced "An Act relative to a



forestry Commission and providing for the expenses thereof." This became a law and Wm. F. Shunk, with Dr. J. T. Rothrock, were appointed Commissioners. Their first report made a volume of 360 pages, with valuable plates and maps to illustrate the text, and 34,000 copies of this report were printed. A campaign of education has since been conducted over the State by forestry leaflets and illustrated lectures. *Forest Leaves* has been published once in two months for twenty-seven years by the Penna. Forestry Association. The State Department of Agriculture was created in 1895 by the Legislature. In it there was a division of Forestry, and Dr. J. T. Rothrock was placed at the head of that division as Commissioner of Forestry, with the able assistance of Robert S. Conklin. In 1897, Governor Hastings signed "An Act authorizing purchase by the Commonwealth of unseated lands by non-payment of taxes for the purpose of creating a State Forest Reservation," and another Act "To secure State forest reservations and providing for the expense thereof"—both of which have seemed important and productive, as 1,000,000 acres have been so reserved during the last fifteen years.

The first land purchased for non-payment of taxes was in Pike County, at seven cents an acre. This section had been fire-swept repeatedly and had been lumbered off bare. Under State protection it is beginning to produce valuable timber. The State allows two cents per acre for road purposes and two cents for school purposes out of the State Treasury to the local district where these reservations are situated.

The appointment of fire wardens and constables, with authority to call out citizens to suppress forest fires, was a forward step, as well as directing County Commissions to ferret out those who created forest fires; yet the public is still too indifferent to the needs of forest protection, as a number of vicious fires have been started this year by natives and others. Some 191,000 acres were burned over in 1897, entailing an estimated loss of \$394,000, not including the soil, which was partially injured, and which will require decades to reproduce. This was less than the average yearly loss.

The Forestry Commission in 1898 purchased 40,000 acres each on the waters of the Allegheny, Susquehanna and Ohio Rivers. In 1899, Gifford Pinchot gave an illustrated lecture in Philadelphia on the National Forest Reserve, which was most helpful in stimulating interest and assisting the work of forestry in our State. The purchase of 15,000 acres at Mont Alto in 1901 opened new possibilities by establishing a training school for rangers and foresters. In 1906 the first class of six foresters was graduated. The students are admitted annually to its three years' course, after a severe mental and physical competitive examination. There are usually from fifty to seventy applicants for admission to this school. The lumbermen, who at first strenuously opposed the effort to conserve the forests, are now among its most ardent advocates.

For many years it has been apparent that the citizen land-owner could not undertake to raise timber trees at profit to himself under the existing system of taxation—which practically confiscated the timber before its maturity. Efforts have repeatedly been made to correct this national injury but not until this summer have these efforts been effective.

A year ago, President Henry S. Drinker, of Lehigh University, was appointed chairman of a Committee on forest legislation by the Pennsylvania Forestry Association at its annual meeting; and largely through his unremitting and wise leadership has the present law been passed—providing that all private auxiliary forests shall be placed on the same basis as the regular State Forest Reserves, and thus fixing the assessment at not more than \$1.00 an acre, so long as the requirements of the State Forestry Commission are fulfilled by the owner.

Lehigh University has a course of popular lectures on forestry which supplements the more technical instruction of Mont Alto and State College, and is a factor in shaping the national forest policy. Dr. Drinker freely circulated among

school children of the United States millions of fire circulars, graphically showing the causes and results of forest fires. It is gratifying to record that last year there was less loss from this cause than ever before in the history of Pennsylvania.

During the administration of Governor Stuart a far-reaching woodland law was signed—"To permit the acquisition of forest or other suitable lands by municipalities for the purpose of establishing municipal forests and providing for the administration, maintenance, protection and development of such forests."

In this connection, it is well to note that the State Forest reserves have become year by year more utilized as outing grounds, especially by hunters and fishermen and camping parties. Family groups have sought the State woods simply for rest and health-getting, so that no less than 5000 citizens were allowed this privilege last year—after pledging themselves to rigidly observe the rules of the Forestry Department.

While Pennsylvania was not the first to establish forest reservations, it was the first to establish scientific forestry on its reservations and to establish a school of forestry in the United States.

New York State enacted into laws much that the Pennsylvania Forestry Association has long contended for and prepared for legislation. This Association has been a prime mover in the general conservation wave now so rapidly spreading over the country. Every lover of trees should co-operate in this work by joining the Association. Albert B. Weimer is Chairman of the Membership Committee to whom application should be made (at 1012 Walnut Street, Philadelphia). Two dollars per annum is the annual membership fee and twenty-five dollars life membership. The exhibition of every phase of forestry held under its auspices for one week this spring in Horticultural Hall, Philadelphia, was highly instructive and creditable. The Recording Secretary, F. L. Bitler (1012 Walnut Street, Philadelphia), will give any information desired.

The State Forestry Commission is working in full sympathy with this Association, and Dr. Jos. T. Rothrock is General Secretary of the Pennsylvania Forestry Association, as well as Chairman of the State Commission—which is planting millions of seedlings annually on the State reservations and greatly increasing the beauty and value of our forests as well as educating the public in so good a cause.

POCONO LAKE, PENNA., Eighth Month, 1913.

### "IT NICHT HA' BIN WAUR."

When failures becloud the blue of your sky  
And troubles begin in torrents to pour,  
Just think of the floods which others have whelmed  
And say to yourself: "It nicht ha' bin waur."  
You're drenched but nae drowned; it nicht ha' bin waur.

When out on life's sea your vessel is wrecked  
Beyond the relief of a humanly shore,  
Cling fast to the spar you have in your hand  
And say to yourself: "It nicht ha' bin waur."  
Some haven't a spar; it nicht ha' bin waur.

When Death with dread step comes into your street  
And knocks with appalling hand at your door,  
Hold fast to the hope you've got in your heart  
And say to yourself: "It nicht ha' bin waur."  
What if you'd nae hope; it nicht ha' bin waur.

And when you shall stand before the Great Judge  
Who'll open the Book and look your life o'er,  
May He in his love forgive where you've failed  
And say to your soul: "It nicht ha' bin waur;  
Gang ye wi' the sheep. It nicht ha' bin waur."

—JOHN FINLEY, in *The Independent*.

COLLEGE OF THE CITY OF NEW YORK.

### GEORGE FOX AND THE CONSCIOUSNESS OF SIN.

*The Friend* (London) of Eighth Month 8th, prints a striking essay by Janet E. L. Payne on William C. Braithwaite's "Beginnings of Quakerism." In the contributed preface of that valuable work, George Fox is noted as singular amongst religious leaders in not having any intense sense of sin. This observation was pointed out in a review of the book prepared for *THE FRIEND* as quite out of harmony with the general understanding in circles most familiar with the Journal. Two paragraphs from Janet E. L. Payne's article deal with this view most satisfactorily, and are quoted herewith in a feeling that they will be very welcome to Friends.—[Ed.]

"The fundamental truths that lie at the roots of life are very few and simple. We begin to learn them very young; yet some die without ever having mastered the lesson. They are always being re-discovered and re-stated; and those who bring them again to the realization of their fellows are called men of genius. Yet one of them is that since the power to recognize the truth lies in every man, the power to discover it is there also. 'The kingdom of heaven is within you,' was the message of Jesus Christ, and it was one, even Christ Jesus, whom, by independent research, George Fox discovered could speak to his condition. His own condition having been spoken to, he was then able to speak to the condition of others. He had learned, by heartrending experience, the weakness and incapacity and foolishness and miserable sinfulness of an ordinary human character. He saw, by a sudden opening of inward vision, the perfection and power possible to that character by the transforming force of the indwelling presence of God. That we can tax him with no particular sin, or any great faults, is nothing. To himself he was a failure, and rotten to the core; the more he knew himself, the more he felt it. To others he might seem a sober, straightforward fellow, with more self-control than common. Alone with God and his own heart, he knew himself disunited, inharmonious, and weak. Not in consciousness of sins but of sin, of a wrong attitude towards God and the world, he faced his naked spirit with a dreadful shuddering of soul, and sought help, in all humility, from this man and from that, and from long lonely wanderings in the quiet fields. But he asked until he received, he knocked until the door was opened, he sought until he found.

It could not have been for nothing that Jesus said, 'Blessed are they who hunger and thirst after righteousness [earnestness of life] for they shall be filled.' It is not the desultory desire that is satisfied, but the intense, continual need that goes as deep as life. George Fox discovered that need in himself, and he did not mock it down, or crush it by other interests, but endured to the last pang of suffering it caused him, that he might win the great reward. If one wishes to climb to the high places of the spirit, it does not do to be afraid of pain. All those who have gone that way bear witness that it is a sharp road. But the very keenness with which he suffered gave George Fox insight into the secret suffering of other men, or their secret apathy. By the light of his own experience he detected the sense of sin, the struggling hunger in others, or the absence of either. When the great and splendid revelation came to him, and he saw life from the heights simple and whole and the right relation of man to the seen and the unseen, he set himself at once to intensify or make begin the travail of spirit in other men, that they might find as he had found the one irresistible 'organizing, centralizing, and constructive power,' and be re-born sons of God. The highest expression of life that we know is a person. All moral, intellectual and spiritual effort has as its aim the perfecting of personality. Jesus taught and proved, that the perfect personality is only to be realized by the sacrifice of selfishness, and the entire and simple opening of every gateway of character to the dominating entrance of Divine power and love. The upheaval which an experience so tremendous must cause in an ordinary human life, of necessity marks a man out from his fellows. It is impossible to possess God and hide the fact. George Fox's spiritual experience 'involved a readjustment of all other knowledge; it scattered shams and falsehoods, and left the

young prophet face to face with realities, till he saw that every relation of life was religious, every act sacramental in its significance.' The principle which thereupon 'pervaded his whole conduct' was 'the desire of piercing through the husk and coating of forms in which men's hearts and souls were wrapped up, and of dragging them out from their lurking places into the open light of day.'"

### YOUNGER FRIENDS.

#### WHICH AND WHY?

When the sky is bright and blue,

Then the ocean looks so, too;

When the sky is dull and gray,

Then the ocean looks that way.

Little white-capped clouds race by,

Up above me in the sky.

Little white-capped waves dance, too,

Out upon the ocean blue.

I wonder if the sky can be

A mirror for the sea?

Or if the sea reflects the sky?

And then—I wonder why?

—ELEANOR TILESTON HOOPER, in *Youth's Companion*.

**THE STORY OF RONDO.**—We only knew him as Rondo, a seventeen-year-old African lad, who spent the last ten months of his brief life in Bethshan, to be educated with a view to his becoming a missionary to his own people. His name was taken from that of his tribe, the Wa-Kavirondo, whose home lies along the northeastern shore of the Victoria Nyanza, on the line of the Equator.

Three years ago Rondo was a naked heathen, untouched by Christianity or civilization, living with his widowed mother and brother in a mud hut shaped like a beehive. Rondo's people are more backward than their neighbors, some of whom can even boast of a native parliament. The Kavirondos are given up to peaceful pastoral and fishing pursuits, not at all warlike, and they are remarkable for their strict morality, whatever may be said of their thievish propensities.

Eben Creighton, an American missionary, was passing through the Kavirondo country, on his way to Uganda and the Congo River, and young Rondo presented himself at his tent, naked and with rings in his ears, offering to work for the white man. He was content to remain with him, and as he would not be persuaded to return to his mud-hut and his fishing, there was nothing else to be done but to annex him for good; and so, having crossed together the great pigmy forest in the Congo Free State, a journey of six weeks, they came to the west coast by a Congo River steamer, and embarked on the *Jebba* for England.

Rondo's first experience of the white man's country was a shipwreck. The *Jebba* was smashed on the rocks off the Cornish coast. From the wreck he came straight to Bethshan, the Home from which the missionary who had found him had started for Africa a few years before.

It was a new experience for us to have a black boy, fresh out of heathen Africa, in our quiet Home. Rondo did not at all like it at first, but when he saw the little children come in to morning worship, it touched a tender spot in his heart, and he felt quite at home from that moment.

I pass over Rondo's early adventures in our midst. Suffice it to say they were very lively, and caused us no little anxiety. Undoubtedly a true work of God had begun in him, even in Africa, but the light shone in darkness, and the darkness opposed its incoming. Rondo had to find himself out, as everyone must who has to do with Christ; if not before professing his name, then all the more painfully after. The heathen in him was yet very much alive. One night he got lost in the labyrinth of the streets, and spent the night on a garden bench. We never had any trouble after that to keep him in the house. He got a wholesome dread of London streets.

There was the atmosphere of revival, a living breath of the Divine Spirit, in Bethshan at that time, and Rondo soon came under its blessed influence. Not but that he fought it at the first. A dear girl was moved of the Lord to leave her seat in the meeting and "speak to that black boy." But to all her pleadings he only angrily replied, "Go away; I do not want your Jesus!" From that hour Rondo became the burden of that dear child's prayers.

Rondo's outbreak was the devil's last throw. The patient instructions in the way of life, which he had listened to from the time he connected himself with the missionary, had laid a good foundation in his soul. The fire was laid; it only awaited the application of a match to blaze up, never to go out again. Love conquered him; and if ever the Saviour was real and precious to a human heart, He became so to Rondo. He could not yet read the Scriptures, but he said to us, "The Spirit has shown me Jesus," and no one could doubt the truth of the testimony. Oh, how he adored the Lord and his atoning blood! I never saw a human life so marvelously changed in such a short time. His very features altered. His mental powers, as well as his spiritual life, unfolded day by day, like a flower in the sunshine. From that time he never gave us a moment's anxiety, and nothing but joy. The relationship between him and my dear wife was a truly beautiful one. She would give him a Scripture, and he would go and live it out. To a word of correction his invariable answer was, "Thank you, Mamie," and we never needed to take up that particular matter again.

His prayer-life was an inspiration to us all. Not only did his spontaneous prayers bring a fresh breeze from heaven into our meetings, but he was in the habit of retiring to his room for communion with God before every meal. When he was tempted to be a little lazy, my dear wife would not scold him, but say, "Rondo, had you not better have a little talk with Jesus." He would come back with a shining face, and you never saw floors bee's-waxed in the same thorough style. The silver-cleaning day was always a difficult one for Rondo. But after the love and joy of Christ had got properly into his heart, it became the brightest. He filled the kitchen with sunshine as he worked away. We can still hear his merry laugh, as one day he read in a little tract how Jesus was subject to his parents, and worked as a humble carpenter at Nazareth. The Saviour became his constant example.

If ever there was the love of money in Rondo's heart, it got completely cleansed out. He used to tell us how he had cried three whole days because his wages had been stolen from him on the Congo steamer. But now he declared, "I do my work for Jesus."

A beggar came to the door, and Rondo put all he had—sixpence—into his hand. The servants rebuked him for giving so much to a common street beggar. Rondo looked grave, and said, "I give that money to Jesus."

If he came from a thievish tribe, we know he never put his finger on a reel of cotton, a shoe string, or a crust of bread not belonging to him. The Divine nature gave him the feelings of a gentleman. The power of God had laid hold on that dear black boy, and had stamped the beautiful image of Christ on his ebony face. His one ambition was some day to return to his people and spread the knowledge of his Saviour. He was always praying for Africa.

A missionary from Uganda begged him of us to take him in native costume to a missionary [meeting]. Rondo, to everybody's surprise, after the meeting had been dismissed, knelt down and prayed for all present, and for the different mission stations in Africa known to him. He began at Mombassa, and prayed for the tribes of his people right across the continent. He felt he had to obey the Spirit of God.

It was touching to hear him pray for the different countries that the missionaries resting at Bethshan came from. I never saw anyone so unselfish in his prayers. The night before he passed away my dear wife went up to his room, and Rondo prayed with wonderful unction and fervency, quite himself again for the moment, for all who had ever been kind to him,

for the guests in the Home, the servants, the children, not forgetting baby Joseph. He never once prayed for himself.

It was a bleak winter day when we laid him to rest. The Master stood with us beside the open grave, and it seemed to us as if his pierced hand pointed far away, to the heathen world, to Africa, and to the uttermost parts of the earth. The grave of a son of Africa in our midst is Africa's mute appeal to us. A few days before Rondo fell asleep in Jesus, he was seen in tears. When asked to tell what was wrong, the hot tears welled up afresh, as he cried, "O Africa! Africa!"

The love of Christ was breaking his heart for his poor country. The Spirit carried that cry to the very throne of God!

In Rondo we have a sample of what grace can do with the most unpromising material. There are no color lines in the new creation. We are all one in Christ Jesus. We wept as we stood beside his bier. But there was no sting in his death, and there will be no victory in his grave, and, therefore, we bless the Lord!—MAX I. REICH.

First Month 27, 1908.

SYMPATHY is one of the great secrets of life. It overcomes evil and strengthens good. It disarms resistance, melts the hardest heart, and develops the better part of human nature. It is one of the great truths on which Christianity is based.

#### POCONO NOTES.

The privilege of listening to Max I. Reich at our meeting for worship on the 24th inst. was appreciated by 250 persons. He dwelt upon the spiritual appearance of Jesus Christ in such a clear and almost realistic way we felt as if we had been in the very presence of our Lord. Again on the 31st inst. the crowning of our gathering in the grove was felt in the precious silence. Daniel Oliver had spoken on the passage: "My son, if thou wilt receive my words and bide my commandments with thee; so that thou incline thine ear unto wisdom and apply thine heart to understanding; yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord and find the knowledge of God." Henry Sangree had enlarged upon the declaration "Lo! in the roll of the Book it is written of me I come to do thy will, Oh! God," while Dr. Stearns brought most feelingly to our attention the difficulty the Saviour had in communicating his teachings and spiritual insight to those about him. Parents often feel something of the same difficulty when trying to convey their deepest life experiences to their children. A deep elyond was struck which to many hearts felt a ready response.

On the 28th inst. Daniel Oliver gave us a very interesting account of the mission work of Friends in Syria. He spoke of the educational work in the schools on Mt. Lebanon, where Friends have thirteen primary schools and two high schools—one for boys and one for girls. A most uplifting and enlightening work has been done and is still going on, which has had a tremendous effect in changing the life and character of thousands during the years this work has been in existence. Many young men who have been pupils in these schools are now residing in South and North America, South Africa, West Africa, the Soudan, Egypt and Australia, and are living lives of usefulness and prosperity in consequence of the training they have received.

His efforts in behalf of peace were particularly interesting. The open-hearted Syrians have many admirable traits of character, and are among the most lovable people on the face of the earth. This is illustrated by their readiness to forgive each other and give to one another the kiss of reconciliation, while they drink the cup of coffee—which is the seal of peace and goodwill. He spoke of their temperance work, which is very encouraging. He also gave a graphic account of the medical work done by himself in Ras el Metn, and that at the hospital in Brumana, which is the central station. The great need of medical work in the Lebanon touched the hearts of all who heard it. It was most interesting to learn that a hospital has been established for thirty-six years in this district and that they have a skilled physician, assisted by two English lady missionaries, who are trained nurses, as well as by three Syrian nurses. With in-patients and out-patients, about 2500 persons are treated an-

usually at Brumana; and many of them serious operations. It has been both remarkable and encouraging to witness the success of this hospital. The Syrians themselves have learned to appreciate this free bed, and in order to show their interest, they help to support four free beds by voluntary contributions—mostly contributed in small sums.

The medical work has far outgrown the present building and in addition to that this building is in such serious condition it is urgently necessary that it be taken down and rebuilt. This will require, for the building and necessary equipment, an expenditure of \$40,000—according to estimate. An urgent appeal to all Friends, interested in hospital work, is made to meet this need.

The hospital in Brumana means the saving of life and the lessening of suffering in homes all over that country. Therefore its continuance is the provision for a vital need. As our sympathies should include the whole human family, we earnestly hope that those who have the means will give to this most worthy cause. We understand that our Friend, John Way, of the Provident Life and Trust Co., 409 Chestnut Street, is acting as treasurer for this fund and will receive contributions, however small. The hospital will be practically self-supporting after it is built and this is further encouragement for supplying the money for the actual building. Friends have on Mount Lebanon a branch of our Society, consisting of two Preparative Meetings, which form one Monthly Meeting, that meets Quarterly.

Daniel Oliver gave us also, when gathered about a camp fire on the evening of Labor Day, a delightfully consecutive, clear and informing talk on the Balkan situation—which was greatly appreciated by young and old.

J. E.

POCONO LAKE, Ninth Month 1, 1913.

### FRIENDLY NOTES.

OLD CALN.—Friends will be interested to know of the movement on foot and work in progress at the old graveyard at Caln Meeting House, on the hill overlooking Thorndale.

This burial ground, so long neglected, is now under the care of three faithful and efficient trustees, whose purpose it is to clean up and grade the enclosure; to preserve the identity of the graves, in so far as possible; to provide ample space for further burials, and to repair and rebuild the dilapidated stone walls so as to enclose the entire burial ground. This wall is to be capped with a concrete coping.

That the identity of individual graves be preserved, it is urged that all persons having relatives buried at "Old Caln" shall forward the information to the trustees as early as possible.

This place, used as a burial spot for almost two hundred years, must naturally interest many people, who will rejoice in the prospect of the improvement and preservation contemplated.

Just how thorough and permanent these repairs shall be will depend entirely upon the number and aggregate of individual and family contributions, as well as the promptness of their forthcoming.

Donations may be deposited with James F. Reid, East Downingtown, Pa., Charles W. Ash, Coatesville, Pa., and Cloud N. Speakman, Coatesville, Pa.

The work herein described bears no relation whatever to the repairs to buildings and grounds outside the graveyard enclosure. That work has been provided for by an entirely separate fund.—*Condensed from Coatesville Times.*

A MEETING for Worship was held in the Concordville (Pa.) Meeting-house last First-day afternoon. A small company of Friends met here regularly twice each week, it being the smallest of the regular meetings in Concord Quarterly Meeting. On this occasion about one hundred gathered, the company being in large measure made up of neighbors to whom a notice of the proposed meeting had been sent.

The Quarterly Meeting has a small committee under appointment to arrange for special meetings of this kind from time to time within the limits of the Quarterly Meeting and this meeting was held under this appointment. Several members of the Committee were present, but most of the attenders were those not of our fold, many of whom after the meeting closed expressed their sense of gratitude for the occasion. Among members of the meeting present who took part in the vocal services were Joseph Rhoads, Walter W. Haviland, Thomas W. Fisher, Samuel W. Jones and Arthur R. Pennell.

### WESTTOWN NOTES.

SCHOOL opened on the ninth with an enrollment of 220, including five day pupils, 120 boys and 100 girls. At the present writing a few of these are not in attendance, and one or two not on the lists may yet enter, so that the actual number will be about as given.

The Senior Class numbers 49, almost evenly divided. Last year's class had 28 boys, the largest number of boys in the graduating class in the School's history. Of the present class seven new boys have entered the Senior Class, three of these come from the Baltimore Yearly Meeting School in southeastern Virginia, two from Indiana, one from Ohio and one from our own Yearly Meeting.

There has been an unusually large number of changes in the faculty. Thomas K. Brown has been appointed Principal; Charles W. Palmer has a year off, which he plans to spend in further study in Philadelphia, reserving the use of his house on the Westtown lane. On the boys' side of the house L. Ralston Thomas and Herbert V. Nicholson have been added to the teaching staff and Wm. Bacon Evans has returned after an absence of three years. On the girls' side six new teachers have been appointed, Edith E. Wildman, Jane Balderston, Ida L. DeLong, Katharine W. Foster, Alice E. Sears and Lauretta P. James.

There has been some slight change in the course of study of special interest to parents; the chief points to note are the advancement of two or three topics from the Primary to the Secondary grade, and the insertion of a few new topics in the advanced classes, making the course there a little more elective, and so it is hoped meeting the needs of certain pupils who have no expectation of going to college, but who wish to receive the Westtown diploma.

During the week, besides the many visitors who have come to the School with new pupils, we have had the pleasure of welcoming the return of many old scholars. The Lake House has come again into requisition; on the sixth of the class of 1908 and on the evening of the twelfth the class of 1912 had their reunions, a generous percentage of the classes being here, and again the next evening a fuller representation of the class of 1913. There is something very pleasing to the heads of the family to witness the genuine satisfaction felt of old scholars in the return to the School. The arrangements at the Lake House foster this good feeling and strengthens the spirit of loyalty to the School.

At our mid-week Meeting for Worship on the eleventh, John B. Garrett was present and spoke to the large company. None of the Committee were with us on the First-day following, but many of the guests of the previous day remained over. Two of the teachers were engaged in ministry in this meeting.

The First-day evening collections are to be continued this year as previously; on the fourteenth Thomas K. Brown spoke to the School, as a whole, taking as his topic, "The Presumption of a Conscience." It was an appropriate message at the opening of a new term, full of encouragement, caution and sympathy.

Numerous alterations have been made to the equipment, etc., of the School during the vacation, as is often the case. Some of these will be of interest to readers of THE FRIEND and we shall hope to refer to them in our Westtown Notes next week.

### CORRESPONDENCE.

A VALUED minister of Philadelphia Yearly Meeting writes: "As for the changed appearance of THE FRIEND, I do not know that the advertisements or the two columns need detract anything from the good in it, but my concern is may it continue as at the first to be a firm advocate of sound doctrine and upholder of our testimonies, which are the outcome of the principles we profess."

### SUMMARY OF EVENTS.

UNITED STATES.—An arbitration in relation to wages of conductors and trainmen in Philadelphia is in progress. It is stated that the award of the arbitrators, under the law, must be made within 45 days after its first meeting, and in case the board is not unanimous a majority of its members cannot render a binding award.

It is stated from Washington that there was a steady increase in the scale of wages paid to labor in this country in the last six years, and this was accomplished in the face of a steady reduction in the working hours of labor. Statistics published by the Department of Labor indicate that labor now is receiving more remuneration for fewer hours of toil than ever before. The figures are based on comparisons of union wage scale agree-

ments, trade union reports and working compacts in central cities throughout the United States from 1907 to 1912.

It is stated that American crops in general will this year show a great falling off as compared with last year on account of abnormal weather conditions during the last month. The falling off is heavy in apples, potatoes, hogs, spring wheat, corn, oats, barley, rye, buckwheat, flax, cotton and vegetables. Rice and wheat are the principal crops showing an increase, and the wheat crop promises to be the largest the country has ever produced. The falling off in other crops is expected to add to the cost of living. A study of prices made by experts of the Department of Agriculture shows that during the last month the prices for staple crops increased in an unusual degree. The cost of living on Sixth Month 15 was approximately 60 per cent. higher than the average between 1890 and 1900, more than 3 per cent. higher than it was a year ago, and nearly 15 per cent. higher than it was two years ago. Fifteen articles of food were investigated and compared with the average prices between 1890 and 1900. Every one, except sugar, showed a marked advance; bacon advanced 128.5 per cent.

It has lately been stated that while the student world in the United States numbers not far from 200,000 persons, there are nearly 17,000,000 in the common schools of the nation. For every student in our universities, colleges and professional schools there are 80 in our public schools. The need of the nation is not for intelligence or mental culture in her citizens, important as these are, but that they shall be men and women of good moral character.

A despatch from San Francisco says: "Falcon and Hope Islands, of the Friendly or Tonga group, in the South Pacific, with their inhabitants—several hundred natives and a few white men—have disappeared. One of the regular trading ships between Sydney and the Tonga group reported the sinking of the islands. Just prior to this the instruments at the Sydney naval station showed that several violent earthquake shocks had taken place about 2000 miles northeast of Sydney."

A despatch from Kansas City of the 8th inst. says: "Heavy rains, which fell over a large territory in Kansas, Oklahoma and Missouri to-night led the local government forecaster to express the opinion that the long drought which has oppressed the three States has been broken. The Kansas River, usually a lively stream, is at its lowest record. At some points between Topeka and Lawrence the river is only one foot deep."

It was stated from Kansas City on the 9th inst.: "Further rains reported from Missouri, Kansas and Oklahoma to-day added to the relief brought yesterday when general rains broke the worst drought in years. The heaviest precipitation reported was at Galena, Kan., where three inches of rain has fallen."

A despatch from Olathe, Kan., of the 11th says: "A strange phenomenon, as yet unexplained, has brought unexpected relief to a number of farmers near here. There has been a mysterious filling of their wells with clear water in the midst of the drought. It was first noticed in Olathe itself, where a well in the rear of a general merchandise store, which had been dry, gained 20 feet of pure water in two days."

The Government's late crop report indicated the smallest yield of corn since 1903, but that of wheat was estimated to break all records, exceeding the year of 1901 by 6,000,000 bushels.

Director Neff, of the Department of Health in this city, in a paper recently prepared announced that the filtration of the entire supply of this city had reduced the local typhoid death rate to a small percentage.

It was stated from Washington on the 10th inst.: "The Department of Agriculture to-day estimated the total production of all cereals this year would be 111,484,000 tons, or 20.1 per cent. less than last year, 1.4 per cent. more than 1911 and 6.9 per cent. less than 1910."

FOREIGN.—It was stated from London on the 9th inst. that the meeting of the British Association, in Birmingham, is unique from the prominence of women who will take part in its discussions. For the first time there is a woman presiding over one of its sections.

A despatch from London of the 11th says: "The *Imperator* sailed to-day with the largest number of persons ever aboard a ship, a total of 5,019, including passengers and crew. There are 3,619 passengers aboard, 828 first cabin, 683 second cabin, 614 third cabin, 1,494 steerage. The crew, which includes 200 extra stewards, numbers an even 1,400."

It was telegraphed from Paris on the 11th inst. that the announcement of Dr. Hideoy Noguchi's discovery at the Rockefeller Institute of the germ of hydrophobia has aroused extraordinary interest in France. It is the one subject of discussion at the Pasteur Institute, Paris, where Metchnikoff has given out a statement that the discovery is another milestone

in bacteriological history. One result of Noguchi's work, he says, is that the treatment of hydrophobia, now long and painful, probably will be shortened. Metchnikoff has given statistics hitherto unpublished showing that in 1912, 359 people were treated for rabies at the Pasteur Institute in Paris and not a single death occurred. This is the second time in twenty-seven years that such a record has been achieved.

Asiatic cholera is reported to be spreading in Russia. Eight provinces have been declared "infected."

It is stated that for the first time in more than eighty years, according to official reports, the population of Ireland shows an increase. The census returns of Fourth Month 2, 1911, make the total population 4,390,219, viz., 2,192,048 males, 2,198,171 females, being a decrease from the prior census of 68,556, or the smallest since the decade 1871-1881. Ireland has suffered a heavy loss from emigration. The drain upon her population in this direction during the last five years averages 30,000 annually. The larger proportion of these emigrants were between the ages of 19 and 35 years. Remunerative employment in Ireland for men and women will help largely to check this drain upon her population."

It is stated that a Hungarian has invented an instrument that shows instantly the amount of interest due on any sum for any period at any given rate. To operate the instrument, of simple construction, made in the size and shape of a watch, the hands are placed in the proper position on the dial and the exact amount of interest is given on the face of the instrument. It is said to be inexpensive. The inventor has applied for an American patent.

An earthquake was felt at Kensington, on the island of St. Vincent, on the 8th inst.

A Milan despatch to the *Daily Chronicle* describing a recent descent into the crater of Vesuvius says: "He and his two companions reached a depth of 1200 feet, which constitutes a record for such an enterprise. They spent an hour making scientific experiments on the brink of a great funnel at the bottom of the crater, which they were able to sound to a depth of 200 feet. The funnel is 500 feet in diameter and was created by the sudden subsidence of the old crater floor last month. Since then the flames which were visible at night have vanished owing to the temporary obstruction of the chimney. The explorers found inside the funnel an enormous fiery cavern. They lost their thermometers through the steel rope on which they were suspended becoming fused by acids and the terrific heat. They, however, obtained a registered temperature of 626 degrees Fahrenheit before the mishap occurred."

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 87.

James W. Oliver, Mass.; Edith Sharpless, Pa.; Daniel D. Test, Phila.; Phebe Ann Hazard, Pa.; Edgar T. Haines, Agt., Pa., \$4, for Sarah M. Walter and Priscilla H. Hughes; Mary W. Young, Phila.; A. Herford Cooper, Pa.; Sara W. Heston, Phila.; B. V. Young, Agt., Ia., for Geo. T. Spencer; Samuel L. Smedley, Phila.; Lewis R. Whitacre, Phila.; Anna Hilyard, N. J.; Rebecca Nicholson, N. J., \$10, for Sarah Nicholson; Rebecca N. Taylor, Isabella W. Read, Hannah J. Prickett and Louisa W. Heacock; Mordecai F. Starr, Canada, \$6, for himself, Lydia Moore and Lydia A. Clayton.

Remittances received after Third-day noon will not appear in the receipts until the following week.

#### NOTICES.

THE appointed time for holding the next meeting at Mount Holly, N. J., will be next First-day, Ninth Month 21st, at 3.45 P. M.

FRIENDS' SELECT SCHOOL, 140 N. Sixteenth Street, Philadelphia, reopens Ninth Month 22, 1913. Catalogues and complete information may be had on application.

WALTER W. HAVILAND, *Principal*.

MONTHLY MEETINGS NEXT WEEK (Ninth Month 22nd to 27th):

Philadelphia for Northern District, Sixth and Noble Streets, Third-day, Ninth Month 23rd, at 10.30 A. M.

Frankford, Philadelphia, Fourth-day, Ninth Month 24th, at 7.45 P. M. Philadelphia, Fourth and Arch Streets, Fifth-day, Ninth Month 25th, at 10.30 A. M.

Germantown, Philadelphia, Fifth-day, Ninth Month 25th, at 10 A. M. Lansdowne, Pa., Fifth-day, Ninth Month 25th, at 7.45 P. M.

A TEA MEETING is appointed to be held at Abington Meeting-house on Seventh-day, Ninth Month 20th, at three o'clock, under the care of the Visitation Committee of Abington Quarterly Meeting.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

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### Editorial Correspondence.

#### OHIO YEARLY MEETING (CONSERVATIVE).

A glance at a map of the United States shows not only that the state of Ohio is contiguous to that of Pennsylvania on the west, but also that Barnesville in the former is substantially in the same latitude with Philadelphia. Until flying machines become a more general mode of travel no "bee" or "air" line is likely to be constructed between these two places, owing to the mountain ranges which cross Pennsylvania in a northeasterly and southwesterly direction. Even the great Pennsylvania Railroad is compelled to follow a tortuous or serpentine route. If our railroads were government-owned, or at least government-controlled, the Pennsylvania and Baltimore and Ohio would use the same station in Pittsburgh and the trains would be run so as to make reasonable connections. Under existing conditions the danger of missing connections in Pittsburgh decided our choice of the B. and O. all the way from Philadelphia, as no other road enters the pretty little city of Barnesville near which Ohio Yearly Meeting holds its annual gathering.

On the 11th inst., the writer and his wife left Philadelphia to attend the Yearly Meeting. In getting from our state into its western neighbor our line of travel deviated so much from the direct that we first go more south than west, and later in the direction of almost every point on the compass, except perhaps due east. It struck the writer as remarkably indicative of the circuitous route pursued, that we passed out of Pennsylvania into Delaware, then into Maryland and the District of Columbia; from Maryland into Virginia and back again into Maryland, then into Virginia and West Virginia and back again into Maryland; from Maryland into the state from which we started, and then again into West Virginia, crossing the Ohio River into the state bearing the same name, at Bellaire, Belmont County. Most of these state boundaries were crossed during the night causing no conscious jolt, unless the junction of two rails of the track may have occurred exactly on one of them. The B. and O. "folder" advertises this as "The Scenic Route of Eastern America," because of "the magnificent scenery of the Allegheny Mountains" and "the grand views of the Blue Ridge Range"; yet the only thru train to Barnesville and points further west appearing on the schedule was a night train. Of course we regretted not seeing the "magnificent scenery" and the "grand views", but were thankful to be safely carried to our destination nearly on schedule time. An automobile in waiting soon conveyed the three visitors to the Yearly Meeting to Friends' Boarding School adjoining the meeting-house property. Welcome words and looks greeted them and they were soon comfortably and pleasantly quartered for the week before them.

In any comparison between Ohio Yearly Meeting and that of Philadelphia, in the matter of the numbers attending, two considerations need to be regarded by the visitor from Philadelphia: first, that their membership is not so large as ours, and then that they are not geographically so compact a body, many of them living remote from the place of meeting, which is not itself as accessible as a railroad center would be. Owing to the numerous steam and electric lines entering this city, the larger part of Philadelphia Friends can leave and return to their homes each day, as many do; but in the case of Ohio one of its Quarterly Meetings, and that the largest, is in the distant state of Iowa, with a large Monthly Meeting in California. Only two of the Quarterly Meetings are so located that their membership can readily reach the place of Yearly Meeting which is not in Barnesville, but out in the country. Considering the sacrifice in time and money required to attend this annual gathering the considerable number of Ohio Friends who are present shows that many of them have a lively concern for the promotion of Truth, for the welfare of our religious Society and for the carrying out of the good order of church government prescribed by the Discipline.

The Meeting of Ministers and Elders on Sixth-day, the 12th inst., read and minuted the minutes of visiting ministers who had been liberated for attending the Yearly Meeting and who were present. Three such Friends from Philadelphia were there and two others without such credentials. At the adjourned sitting at eight o'clock Second-day morning a minute was read for Elwood Carter, a Friend nearly ninety years of age and a minister of Plainfield Monthly Meeting, a subordinate meeting of Western Yearly Meeting, who attended all the sittings of the Yearly Meeting except that of the Ministers and Elders on Sixth-day. The other Friends having minutes were Benjamin Vail, Edwin P. Sellew and C. Virginia Sellew. Three other ministers from Philadelphia attended without minutes, viz: Elizabeth C. Cooper, Susanna Kite and Nathaniel B. Jones. All of these visitors had vocal service in ministry on different occasions during the week.

The method of answering the Queries in the Meeting of Ministers and Elders varies from our own in one respect. Instead of reading summary answers, previously prepared, when the replies from the constituent meetings are read, the Ohio Friends read only the latter at the first sitting and then a minute is made requesting the Clerk of the meeting to comprise these answers in a summary and produce it at their adjourned sitting. This course appears to place the whole responsibility for the correctness of the summary on the Clerk, as so much time elapses between the hearing of the several answers and the summary which is to embrace them that the meeting can hardly judge if the Clerk has overlooked or failed correctly to express any point or points covered by the several answers which he has endeavored to comprise in one.

The writer was not able to attend the closing sitting of the Yearly Meeting, Fifth-day morning, the 18th inst., but the business at the other sittings was conducted in an orderly manner and under a good measure of religious exercise as well as with sufficient expedition to avoid dullness and at the same time not evince undue haste. Jonathan Binns and Carl Patterson, the Friends who have efficiently served the meeting at the Clerk's table for a number of years, were reappointed to the service.

The report of the Boarding School Committee for the past year disclosed a very satisfactory condition of that institution, which reflected credit upon the Superintendent and the Com-

mittee, and at the same time indicated the loyal support which had been given to the institution by the whole membership of the Yearly Meeting. An increased attendance at the School had produced an increase in revenue, so that the financial part of the report showed a balance of about \$800.00 in favor of the School. The Committee is a large one—larger than our Westtown Committee—but as with us the details of management are largely attended to by a number of small sub-committees. At their request a reappointment of the General Committee was made this year.

One of the most interesting and profitable features of this annual gathering are the evening collections in the Assembly Room of the School. These are virtually daily meetings for worship, opened by the Superintendent reading a chapter in the Bible, and they afford an opportunity for the expression of religious exercises on the part of exercised Friends, some of which might otherwise occupy the time of the business sessions, so it seemed to the writer. The collecting-room will probably seat about two hundred, and it was often nearly filled, many of them young people. The social intercourse between old and young at the School is one of the most helpful of the privileges of the week and also a very promising outlook for the future of Ohio Friends.

The public meetings for worship are held First-day morning and afternoon and Fourth-day morning. In addition to these Joshua P. Smith requested the appointment of a meeting Fourth-day afternoon especially in the interest of the younger Friends. The request was approved and the meeting held, the younger people being well up in the front seats. The attendance on First-day, especially in the afternoon, was said to be larger than for several previous years. The morning meeting was large and the afternoon brought together a company that more than filled the house. Between two and three hundred persons, some of whom could not find seats within, and others who had no desire to enter, were gathered out of doors for a meeting, the holding of which had been approved by the Yearly Meeting, after the prospect of holding it had been placed before both men's and women's meetings by the writer of this account. A large committee of men Friends, among them one minister and two or more elders, to preserve order on the grounds and to assist in holding the outside meeting, was appointed.

The *Barnesville Enterprise* has so full and accurate an account of the Yearly Meeting that, at the risk of some repetition, a considerable portion of it is reproduced in this issue, under the head of "Friendly News".

The retrospect of our visit affords a good degree of satisfaction, and it is especially precious as it brings to mind the privilege it afforded of close religious fellowship and communion with many who are truly exercised for the promotion of Truth and the advancement of the Redeemer's kingdom.  
E. P. S.

"LET us look to our own time; we scarcely know how deeply our common life is saturated with falseness. Our very language is false; we address one another as if plural—it would be considered an insult to any one to address him in the singular number; we write to one another, signing ourselves 'humble,' 'faithful,' 'devoted;' we accept the social falsehood of permitting it to be said that we are 'not at home,' because we are, perhaps, too tender to the feelings of our friends plainly to deny them, and are too occupied or too unwell to see them. I say not these are absolute falsehoods, but they are on the road to it; and so our standard comes at last to measure sins by their publicity, and not by their turpitude; and then comes the time designated by the prophet when 'the vile man is called liberal and the churl is said to be beautiful.' We start at the vices of the poor, while among the rich, licentiousness is denominated by the tender name of wildness; we say it is a bad habit contracted in youth. O brethren, it is notorious that the standard of our society is not that of the life of Christ."—FREDERICK WILLIAM ROBERTSON.

"KEEP the pattern in view, lest thou repeat thy own errors."

## EXTRACTS FROM DIARIES AND LETTERS OF RICHARD B. BROCKBANK.

(Continued from page 137.)

*Edinburgh, 16-S-1878.*—We went to Kilmarnock with Ann Jackson. It is A. F. Jackson and the husband, Thos. Jackson—the Lamont's were very kind and we had a nice public meeting—about forty or fifty in their usual meeting-room. The people were very solid, the Truth was preached and the Master's presence and power felt, I believe.

Ann J. and H. White had gone yesterday to have a meeting with M. Steele's mill girls last evening, and they intend being at the meeting to-night. The Jacksons have six boys and one girl, and are going out to New Zealand next month. I am afraid they will have much of trial before them in the way of hard work, etc., in commencing farming out there.

*Oakfield Cottage, 10-S-1880.*—A. Lamont and I went to Motherwell last evening, and had a meeting with those looking to Friends and interested in their views. There are seven who meet as Friends, and I can almost give their names—Robt. Hendrie, the father, Jos. Hendrie and Robt., his sons, Thos. Macmillen, Andrew Gray, Thos. Maskie or Maskbie, and another whose name I do not remember. At the meeting last Fourth-day, when Eliza Wigham and Nancy Ritson and Robt. Smeal were there, there were eighteen present, this time there were about thirty-five in all.

It was a very solemn meeting, the silence was most impressive, and in mercy great freedom was given me in declaring the Truth, every word seeming to find a welcome in hearts opened by the Lord, and though there were some there who had not attended before—they also seemed under the power of Truth. Jos. Hendrie knelt in supplication awhile after I sat down, and after a further solemn period of silence they broke up the meeting in the usual way. Six of the Friends accompanied us to the station, and we had their most pleasant and interesting company for most part of an hour. They are circulating Friends' books and are in clear unity with Barclay's Apology and the early Friends. It is remarkable, seven men and no women. I think any one would be interested to meet with them, so quiet and firm and simple and earnest in their hold on the Truth. Little children and yet strong men. I do desire their preservation in this day of many views.

*Aberdeen, 15-S-'81.*—The Mackies and I intend going to Kinnuck to a public meeting to-morrow night, and after that our path is not laid out.

Yesterday the two meetings were not so relieving to me as at Glasgow, though the morning meeting was somewhat so. Cousin S. B. S., M. W. A. Bryson and I went under A. Cruikshank's guidance to Agnes McLelland's to tea, met the Smiths there. Cousin S. was done up with the walk and I think attempted quite too much. However, she got back to meeting. All the Friends here have enquired after thee, and it is evident that I have left my better-half at home.

*Aberdeen, 13-S-'81.*—J. P. told me he thought I was much enlarged in the meeting, he had never heard me speak so before, and seemed quite satisfied and said it was a good meeting. I was glad I was not felt to be out of place, as I was only in the place of one who had not joined in calling the meeting, though after it was done I felt it was my place to be there.

*Banff, 10-S-'81.*—Thou wouldst be surprised to find we had gone north from Aberdeen, but before I left home I had this coast before my mind for some time, but did not see how it was to be taken in hand without a companion.

At the meeting at Aberdeen, I told Friends that my service was very similar to F. Mackie's, which he had described, and that I thought we might be of use to each other. He at once joined in with it, and afterwards told me privately that he was looking towards the north rather than the south at present, and made some enquiry about Shetland. I gave him what information I could, and then found him asking Jonathan Grubb. He seemed to have satisfied him that it was not very suitable now, and I told him that there were three Friends there at present, and that I did not see my way there at present. I then told him of my feeling towards this coast,



which seemed quite a relief to him, and he united at once. I told G. Cruikshank and said that we felt it would be right to come on here and feel our way as to meetings. He quite approved.

When we arrived here I went out at once, F. M. putting on his boots again to go with me, and we fell in as I told thee as to the County Hall here, and arranged for the meeting to-night at eight. This morning after seeing the town crier and hearing the meeting announced to the beat of a drum and going about to show ourselves and giving a few notices ourselves, Rachel A. Mackie, who had been writing, joined us, and we went over to Macduff, a fishing town and Royal Burgh on the east side of the bay, about one-and-a-half miles away. There we found that Seventh-day at seven-thirty was a good night for the fishermen, and three in the afternoon on First-day for the public generally. We arranged it that way and only have four shillings to pay for both in the Town Hall, whilst here we pay twenty-one shillings and gas. The town crier took it up most warmly and is thoroughly with us, and his wife more so. She could hardly contain herself with delight that the Lord had inclined our hearts to come. She is a Surrey woman and was brought up at a Friends' meeting-house, which her parents had care of.

We asked the way of a shoemaker in the street. He said he was glad to see us, he had seen the notice in the papers of the meetings at Aberdeen. His wife was very much interested in Friends, as her father had married one who had lived servant with two Friends at Culto, near Aberdeen, and she had the highest respect for them—R. and J. Gray. Thus we are made way for, and are moving onwards gently, and I trust under the Master's direction.

It is quite clear to me that Friends are holding the very doctrines which are wanted throughout Scotland, and I do most earnestly desire that when the Lord's children, awakened little ones, ask bread of them, they may not give them a stone.

Oh that we were individually what the Lord would have us to be, then I am satisfied that He would give us power to sound the Gospel Trumpet and gather his little ones to Him. The inventions of man in religions have been largely tried in Scotland, the P. B.'s. have also been tried, and the people are awakening to the Truth, and find that their practices are like their doctrines, false, and cannot stand or bear the light. Nothing but the pure truth of God in Jesus Christ will stand, and this must be come to and submitted to before people can walk in the Truth.

*Portsoy, 22-8-'81.*—I have given thee the particulars about the meetings up to Seventh-day night or First-day morning. We three sat in our own room and at three P. M. went to the meeting. The room was fully two-thirds full and as they say it will hold three hundred, we should have had at least two hundred present. It was a very solid meeting and I think the small meeting the night before was an advantage, as it tended to open the way with those that had attended it to a solid and weighty waiting upon God. We had been asked to have another meeting at eight in the evening, and having weighed the subject, we gave notice that we were willing to meet with them again at eight, but directed them not to look to us, but to wait upon and worship the Lord.

Some of the deputation had a meeting the same hour on the quay, but having heard of ours finished soon and a number, more than what first assembled, came in about eight-thirty. Still, it was a very good meeting and nearly as large as the afternoon, and we were warmly shaken hands with at the close, and the desire expressed that the Lord would lead us that way again.

We left by the first train this morning, and came on here. We have got in at the Commercial Hotel to lodge, and as we shall go on in the morning to Cullen, it will do for one night, in fact I expect we shall have to be content with hotels where we only stay one night. The plan here is to get the town crier to call the meeting, and we get a few notices put up as well. Think of me as looking from this rocky, breezy

coast across the Moray Firth to the dim but clear outline of the distant Caithness hills, it is very fine, and though we have had some showery days, we have been greatly favored. This day is very beautiful.

*Cullen, 23-8-'81.*—I wrote thee yesterday from Portsoy. The town crier was out in the Firth fishing and kept me in a fidget during the afternoon. We got his wife to put up a few notices about the harbor and F. M. and I went up and down the streets and invited the people and left notices to be put in the windows, and about six o'clock the crier went around with his bell and gave very good notice.

The Hall called Unity's Hall belongs to a draper called Unity, and is let to the Volunteers. Their secretary told me we could have it for twelve shillings, and he would tell the sergeant to have it ready. At eight o'clock we went and found the door locked, the sergeant soon came and said his orders were that we had to pay the money before we went in. He had written out a receipt which he held in his hand, and though he had one of our notices he had made it out for the Friendly Society. I told him it was clear we were not known here and handed him twelve shillings, and asked him to correct the receipt, which he did, and gave it me after the meeting.

I had felt somewhat discouraged and tired with being so much on my feet before tea, and this seemed the climax. But singularly enough I felt well when we got into the Hall, and I believe the reason he had got the orders he had was that the Secretary of the Volunteers had made up his mind that we would have no meeting worth while and might refuse to go on and pay.

However, we went in and sat down, and in a little time a few came in, and a most impressive sweet silence reigned over us, giving me such a feeling of peace that I felt that even if no more came we at least were in our right place. After a little time I said that it might be queried why we were here at all—that we had met in Glasgow and come on to Aberdeen attending meetings there and felt our minds drawn northwards, had come on to Banff and held a meeting there and three at Macduff, and had come on here to this place where they seemed looking outwardly to be amply provided, and yet we were willing to sit in silence as fools before them waiting upon the Lord, that He might show us what He would have us to do. After a further pause F. M. spoke at some length and then my mouth was opened freely and openly to declare the true foundation in the freedom and authority of the Truth. It is I think a place that is greatly under the power of the ministers or priests, and there seems at least five buildings with spires on. The people seemed afraid almost to speak to us, and yet my feeling of peace throughout was most encouraging, and our dear Friends, the Mackies, had the same.

(To be continued.)

This institution is intended to prepare the young men placed in its charge for a useful and honored life so that when they are released they may enter the ranks of good citizenship and make good. To accomplish this, skilled instructors have been employed, and all the necessary equipment has been provided, but it must be remembered that these will avail very little unless there is a desire, determination on the part of the inmate to make the proper use of these splendid opportunities, for after all has been said and done, the reformation of the inmate depends, in a great measure, upon himself. He is the one who must put forth honest, earnest efforts to obtain an education and a trade, the instructors can point out the way, but he must grasp the instruction and profit thereby or it will all come to naught. Think about this, boys, and realize to the full extent the responsibility that is placed upon you in order that you may enter the world of freedom fully equipped for life's battle.—*Glen Mills Daily, Eleventh Month 22, 1912.*

EACH hour has its lesson, and each life;  
And if we miss our life we shall not find  
Its lesson in another.

—E. H. KING.

I heard the voice of Jesus say,  
 "Come unto me and rest;  
 Lay down, thou weary one, lay down  
 "Thy head upon My breast!"  
 I came to Jesus as I was,  
 Weary and worn and sad;  
 I found in Him a resting place,  
 And He has made me glad.

I heard the voice of Jesus say,  
 "Behold I freely give  
 "The living water,—thirsty one,  
 "Stoop down, and drink and live!"  
 I came to Jesus, and I drank  
 Of that life-giving stream;  
 My thirst was quenched, my soul revived,  
 And now I live in Him.

I heard the voice of Jesus say,  
 "I am this dark world's light;  
 "Look unto Me, thy mourn shall rise,  
 "And all thy day be bright."  
 I looked to Jesus, and I found  
 In Him my Star, my Sun;  
 And in the light of life I'll walk  
 Till travelling days are done.

—H. BONAR.

### FARM LIFE IN NORWAY AS A SUMMER TOURIST SEES IT.

STANLEY R. YARNALL.

Norway is a land of farmers and fishermen. The cities of Christiania, Bergen, Trondhjem and Stavanger are the obvious centres of political, intellectual and business life, and a few smaller cities, such as Christiansand and Aalesund, are developing as rapidly as the requirements of collection and distribution demand. All of these places have in the past developed at the natural gateways to the country behind them, or at convenient points of entrance to trade from other lands. Their growth has been slow because the people have been largely self-sufficient and their needs of contact with the outer world have been few. Of manufacture in the large meaning of the word there has been none in Norway, and only within the last ten years have any considerable plants or industries been installed. Just now there is much enthusiasm over several plants to extract nitrogen from the air, and one concern of this sort is said to utilize a water-fall of 600,000 horse power and is really promising to be of world-wide significance, both because of the originality of its methods and its enormous out-put. I have been told, too, by an enthusiastic Norwegian of a great field of iron ore lying very far to the north that is being worked by the latest electrical devices, where in a few years a substantial town has been built for the operations, in which the houses are lighted and heated by electricity and where many practical household applications of it are also made.

Undoubtedly Norway is just on the threshold of an important commercial development in which electricity will play the leading part. What is needed is capital, which the people cannot themselves supply, but which may come in comparatively small sums from successful Norwegians in North and South America who will form companies to develop the resources of their mother country. Ample concessions in some instances have been made to attract foreign capital, chiefly British and German, but of late the Norwegians have become suspicious of these gift-bearing Greeks, and I am informed that laws are now in effect requiring water power and all improvements for its use when developed by foreign companies to revert to the State after fifty or more years. This is a wise national policy for the future, no doubt, and means Norway for the Norwegians, although it defers the day of increased wealth and business opportunity.

From the point of view of the traveler, and probably for the truest happiness and contentment of a simple, hardy people, this slow development is desirable. Things seem very good as they are. And all this brings me back to the statement that Norway is a land of farmers and fishermen. Of the fishermen I cannot speak, for I have seen little of them, but the farms lie before one like an open book, whenever one takes

the road, or looks from the deck of a fiord steamer, or pauses on some point of vantage for a view down the valley.

Wherever there is a patch of fertile soil, big enough to dry a pocket handkerchief, provided it is not so steep that it will slide off into the sea, or into a ravine, there one will probably see a little farm. Some of these are so remote and so unpromising that one is amazed at the courage and the dogged persistence required to endure such isolation and to keep up the struggle for a bare subsistence.

Such places are usually seen along the great fiords, where a tiny foothold of cultivated land emphasizes the sombre magnificence and purple grandeur of towering cliffs and dark fir-clad mountain sides. One wonders how the inhabitants of the lonely little cabin keep in touch with their fellows, for a steamer will not touch at their door and no road penetrates to them over the granite walls, and they are often several miles by boat from a village. Probably such farms are merely supplementary, and their owners are employed partly in hunting and partly in cutting birch wood for fuel or pine for lumber, for one often sees near the shore neat piles of fire-wood ready for shipment, and higher up the white barked trunks of small trees that have lodged part way down a rocky slide of two or three thousand feet, where they have evidently been shot over from a wooded plateau invisible from the level floor of the fiord.

It is not these places, however, that I would have you picture as typical of Norwegian farm life, for they are exceptional—but the smiling, happy valleys with green fields, now wide and now narrow, extending back irregularly to the rocky canyon-like walls of the mountains, or running up into the fir forest that clothes the lower slopes. Down the valley flows a little river with deep dark pools for the salmon and the big trout, with foaming rapids and occasional milky waterfalls. Night and day it fills the air with a music that mingles with the whisper of the pine and the rustling of the birch and alder.

Set in the meadows or in higher nooks against a background of green and gray are the farm-houses, the barns and the numerous log cabins that serve for additional stables or hay lofts. The older buildings are nearly all strong log cabins with sod roofs that blend perfectly with the landscape like old mossy and lichened rocks. The houses of the newer type are always of frame construction with high stone foundations, as are the new barns. The houses are either allowed to weather naturally or are painted a quiet shade of green or white, while the universal color for the newer barns is a pleasing red that looks warm and cheerful against the almost universal green.

In the long summer days, the life in these valleys seems idyllic. The men, women and the older boys work happily in the fields together at the harvesting, while the younger children play quietly near the houses or in the fields near their parents. The older girls are away up on the high mountain pastures at the saters with the cows, but of them anon.

Every home has its small enclosure full of gooseberries now hanging a rich deep red, raspberries, the biggest and best in the world, currants a sight for the eyes, and also black currants. Small orchards of apple and pear trees are common, and without spraying or scientific pruning the fruit looks to be of a high order both in form and in richness of color. Berries, however, are the especial pride and joy of this country and the strawberries, a rich deep red, ripe to the core, are a feast never to be forgotten when served with the frothy cream for which Norway is famous.

Apart from the hay, the most important crops appear to be potatoes, oats and barley. The potatoes are not troubled by bugs or insect pests and they are a beautiful sight, the tops perfect in their development and the blossoms of white and pink now in full bloom. The barley is growing yellow in the patches on the hillsides and along the levels and the oats is just being cut. It is a picturesque sight to see the grain harvest. The women cut it with quaint, old-fashioned sickles, and bind it into small sheaves which they fasten to tall poles set in the ground. Each pole holds about twelve sheaves,

which are all turned with heads to the south so they will dry quickly. The poles are set up without any arrangement of lines, but the direction of the sheaves gives a sort of irregular regularity to the field, and the poles with their burdens look like gigantic hooded Esquimaux or blanketed Indians, or sometimes in the late twilight like an army of bears on their hind legs in silent conclave.

The hay harvest is the great work of the summer, for on it depends the life of horses, cattle and sheep in the winter. The first harvest has long been over and now we are in the midst of the second cutting. Even the first growth must be tender and delicate, when compared with the high, rank covering of our clover and timothy and hay-fields at home, but this second cutting is the very poetry of hay-making.

During the past three weeks I have often stood looking at the tender beds of grass, each blade so perfect and delicate and green, and have wondered whether it was not more beautiful than the watered valley below, or the mountains above it. I seem never to have seen grass before. It has grown about six or eight inches long, and makes a carpet around the houses and along the roads and over the meadows as soft and rich as our most perfectly kept lawns would be if allowed to grow under the best conditions of rain and sunshine.

Very, very seldom in wide, favored valleys one will see a one-horse mowing machine, but ninety-nine per cent. of this harvest is cut by hand, not with regular scythes, but with remarkable little one-hand instruments, neither scythe nor sickle. The blades, which are kept sharp as razors, vary in length from two feet to about fourteen inches and the handles from three feet to eighteen inches. The men use these with wonderful rapidity and skill and cut in and out and up and down among thick alders and close to rocks, and wherever a handful of hay may be gleaned in places where a self-respecting cow in one of our luxurious pastures would not trouble to thrust her muzzle. Just now, therefore, the farms look like beautiful parks. All along the roads and around the buildings the grass is cut almost as closely and evenly as if the best Philadelphia lawn mowers had been at work followed by careful gardeners with shears and sickles. Each farmer has as many of these little scythes as a golfer has clubs. This is partly because it is well to start out each day with a number freshly sharpened, but also because some blades are adapted to certain conditions that others will not suit.

In a fine open stretch, a brassie scythe is in order for a sweeping stroke, but in rocky going a mashie or even a putter may be required. The work requires a quick eye and a facile wrist. I persuaded a man to let me try my prentice hand at it for a few minutes one day and found it to be a highly interesting form of exercise and I wished I might have spent the day with him. Our short conversation conducted in dumb show left us good friends. The women follow the men with wooden rakes and roll the tender grass down hill from under the hazel copses and from around the rocks, or gather it into small haycocks in the meadows and more open places. Then it is made into bundles and carried on their backs or drawn down hill on wooden sledges to the drying racks where it is hung up for a number of days until it is ready, sweet and fragrant, to be packed away in the mows and lofts. These racks are seen everywhere along the roads, beside the houses, in the fields. Birch rods are stuck in the ground at intervals of about four feet, and to these other rods are attached by bits of bark or pliant twigs, and on this frame-work is built up a wall of future hay about four or five feet high. The work of filling the racks goes on even in rainy weather, as does the mowing and raking for that matter, and there is the grass safely placed where it will dry in good time without further handling and where the air gets through it sufficiently to keep it from spoiling no matter how long or how hard it may rain. This work in the fields seems perfectly proper and wholesome for the women. It has nothing of the sordidness and grinding, debasing toil that seems to characterize the rough work of the women on the German farms. Here the tasks are comparatively light for the strong, sun-browned women and the sharing

of the outdoor activities of the men in the open air of beautiful valleys must be beneficial to those who have little sunlight so many months in the year. The happy, contented faces do not indicate any rebellion at their lot.

Meanwhile, the cows are making milk and cream with all their might miles away up among the clouds and mists of the high mountain pastures, where they are driven as soon as the snow melts away sufficiently to make pasture for them. There to the sound of twinkling waterfalls, the sater girls tend them and milk them once a day at eight o'clock in the evening when they gather in the small rock-walled enclosure that is the one liberty man takes with nature on those high meadows. Once a day one of the farmers who shares the responsibility of the sater comes and takes the milk and cream down to the village, or if it is too far away for that, it is made into butter or cheese on the spot. The girls come down in groups now and then for flour, and eggs and berries and other necessities and then climb up again to their summer home among the clouds.

These saters differ very much, depending upon the number of cattle and the liberality of the group of farmers represented, but usually they are regarded as happy, wholesome places, and the girls look forward to their summer life in them as our girls do to a camping trip. They have an ideal combination of work and play amid scenery and natural conditions that men go half around the world to enjoy. In time of storm the rude log cabins must seem lonely enough, but these girls are used to a strenuous life, and company and a cheery fire under a sod roof are a good protection against wind and rain. The chief dangers come from falling and rolling rocks that are loosened by the spring floods. One farmer told me that at his sater three of his cows and five belonging to a neighbor had thus been caught and killed this summer. He never heard of girls being hurt in this way, however, for the cows come to the milking place of their own accord each night and the sater is located where there is no danger from above.

So much for the summer with its long, sunny days and its dim twilight for so many hours when it is neither night nor day. But what of the winter? Is it a happy life then and what is there to do? I wish I might answer this as fully as the little knowledge I have on the subject permits, and that I might write of many subjects that are of interest—the little individual mills for different kinds of work, the changes in ownership of land, and how they are affecting conditions, the great improvement in buildings and the number of new houses and barns one sees—but the golden hours are slipping by and in a little while I must be starting on to connect this evening with the first railroad I have seen for fifteen days.

Last week I asked an intelligent farmer about their winter life in the Oldendal, one of the especially favored localities, and he said in substance: "Yes, it is a very happy life here and we have many things to do in the winter. There are the horses and cattle to attend to; there are many implements to repair and new things of wood to make and the butter and cheese to care for; then, too, there are the shoes to make. I can make my own shoes and the shoes for my family better than I can buy them, and I sometimes tan the leather myself and sometimes I keep especially good hides and send them to be tanned for my family's shoes. Then, too, the women have many things to do that your women do not do. They spin the wool and knit the stockings and my wife wove the cloth and made the suit I have on," and he pointed with pride to a heavy, dark woolen suit that I had been secretly admiring for some time.

The little white church building, with its steeple pointing heavenward so honestly and simply that even a Friend cannot call it in question, is within reach of all by road or by boat, and hither the country-side gathers whenever the pastor comes to them, probably once every three weeks, for most pastors have three churches to shepherd. Every one who can get there or be spared "goes to church," I am told, and "those who stay at home with the old folk, and the children and the cattle must read the Apostle, or what you may call it, I am

not sure," as my farmer friend put it. There seems true piety among these people, and the one service I was able to attend was simple and direct to a degree and the spirit of true worship was there.

Then, too, the plain, little school-house stands in a central location. Peeping through the windows under green shades or around the edge of neat, white curtains, I have seen clean, orderly rooms of Spartan simplicity, innocent of blackboards. In the basement or at one end there seems to be a kitchen or work-room, where evidently hot luncheons are prepared and sheds for horses tell of wholesome rides to school by cart or on pony-back.

The spirit and the mind appear to be carefully considered, and the fresh air and wholesome farm work, I am sure, take good care of the growing bodies of the boys and girls one sees and keep the older folk vigorous. I have not seen an impatient act or heard a loud, angry or unkindly word since I came to Norway. I have seen many little children playing by the hour happily and quietly together, and many signs of gentle affection of parents toward their children and of older brothers and sisters toward the younger ones, and I have noticed kindly words and evident pleasant, helpful relations between neighbor and neighbor. From which I conclude that Norway is not a bad place for a Norwegian to bring up his family.

In conclusion, I will copy from my note-book a paragraph, in which I tried to sum up the spirit of rural Norway as I sat by the fiord at Loen a week ago:—

One of the charms of the Norwegian valleys is their cheerful stillness. Except on the lonely mountain passes and in the wildest fiords one is seldom out of sight of homes and farmsteads, but often these are in clearings high up on the mountain sides, or in a sunny oasis of pine forest across the fiord or in a distant hollow of the hills. The people are all busy at work on the farm or about the house. Machinery is still much less used than with us, and the household arts of weaving, knitting and sewing form a large part of the work of women. There is practically no manufacturing out of the few large towns and cities. Consequently there is little traffic on the roads, except in the early morning and in the evening. At mid-day a profound Sabbath stillness broods over the country, and one may walk or sit by a sun-warmed rock beside the road by the half-hour without seeing so much as a cart or farmer's boy.

One wonders whether the stillness born of the murmuring sound of wind and water and the slumberous sun-steeped air, passes into the life of these simple people, or whether here, too, there are restless, dissatisfied souls, chafing against the barriers imposed by their isolation and the stern necessity of the daily task. One prefers to apply to the farmer by the Norwegian fiord the philosophy of Wordsworth:

"The seasons came and went,  
And something to his spirit lent  
Of their own calm and measureless content."

Certainly, in the faint echoes that reach these peaceful valleys, the cark and care of the world must seem like

"Old, forgotten, far-off things,  
Or battles long ago."

Perhaps the hard-working father and mother anxious about the daily bread for the mouths of the little ones, and thinking of the hungry horses and cows next winter, might shake their heads if they read this and say, "Oh, the rosy-hued spectacles of those summer tourists!"

THE Pharisees wanted not to serve God and man, but to gratify the petty pride of having done exactly what they had to do; a pardonable feeling in mere trifles, a mischievous feeling when it goes beyond trifles, and downright ruin when it takes possession of the whole life. Something of the same sort is very possible still. And the only way to avoid it is always to press the gaze of our consciences towards God and God's will, rather than towards ourselves.—BISHOP TEMPLE.

He who serves his brother best,  
Gets nearer God than all the rest.

## LAUNCH OUT.

"Launch out into the deep,  
The awful depths of a world's despair;  
Hearths that are breaking and eyes that weep, —  
Sorrow and ruin and death are there.  
And the sea is wide, and the pitiless tide  
Bears on his bosom away—away,  
Beauty and youth in relentless ruth  
To its dark abyss for aye—for aye.  
But the Master's voice comes over the sea,  
'Let down your nets for a draught' for me;  
He stands in our midst on our wreck-strewn strand,  
And sweet and royal is His command.

His pleading call  
Is teach—to all!

And wherever the royal call is heard,  
There hang the nets of the royal word,  
Trust to the nets and not to your skill,  
Trust to the royal Master's will:  
Let down your nets each day, each hour,  
For the word of a king is a word of power,  
And the King's own voice comes over the sea,  
'Let down your nets for a draught' for me!"

—Selected.

## OFF THE SHIP.

FOR "THE FRIEND."

WM. C. ALLEN.

The *S. S. Rotterdam* landed passengers for London at Plymouth, which we reached about nine o'clock in the morning. There was the usual rush to get on the tender in the drizzle of the coasts of England. Not long after we tied up to the pier and went through the customs. Only liquors and cigars are dutiable in this tight little country, her people having decided years ago that they would make it as easy as possible for anybody to bring anything into England. His Majesty's minions having been satisfied that we had no whisky or tobacco concealed in our luggage we passed on to the train. We mounted thereto on wooden step-ladders about three feet high. After all the passengers from the ship had got aboard, the engine gave a funny little toot, a long row of porters soberly carried off the step-ladders into some subterranean depths, and we were off on a four hours' run, without a stop, to London.

The American on his first trip to England is probably more astonished at the goods vans, or freight cars, than anything else. We in America handle our freight by wholesale. Last summer, for instance, at the ports on the Great Lakes, I saw huge steel cars, each loaded with 100,000 pounds, or fifty tons of coal, lifted up some seventy-five feet into the air, deftly turned upside down, and the contents fairly fired into the hold of a big ship alongside the pier, then the car would return to its normal level, and be dropped back to the rail from whence it started, and immediately be shunted down the track and replaced by another car with fifty tons of coal. All this was done by machinery, manipulated by two men, and only required from one to two minutes for each operation. English railways have freight cars that always strike the American fancy because, as the ladies refer to them, they are so "cute." They are mounted on four wheels, are about fourteen feet long, and the coal cars, for instance, hold about ten tons of coal each. There is a great difference between the American and English engines. Ours are big black fellows and are generally numbered. Theirs are small, compact, handsomely painted—green being a favorite color—with plenty of gilt over them. On many lines they are given names. This gives an individuality to them, but like small men they must not be despised just because of their size. They are very powerful, and can go like the wind with many railway carriages attached. The corridor trains now in vogue in Europe are somewhat of a concession to the United States style of railroad coaches. The American compartment system is retained, with a narrow corridor on one side, so you can pass from one carriage to another. But on most English railways the vibration and noise is much more than with our coaches or Pullmans. No doubt our equipment averages decidedly heavier. They claim that their rails are more safely laid, and I half believe they are right. Their restaurant cars have a

good system of arranging before meal time for all passengers to take table d'hôte meals at different hours. Each passenger is previously furnished with a ticket for his sitting and a seat is reserved for him. He is notified when everything is ready and thus is saved the struggle for a precarious meal so often annoyingly experienced in our crowded trains.

For the first fifty miles the views near the Devonshire coast are most charming, and, after that, the combed and brushed rural scenery of England delighted us. My twenty-third crossing of the North Atlantic had been generally pleasant. Two clever girls, warm friends of ours in San José, had written two ship letters couched in witty verse, which we had received upon boarding the ship at New York. They wished us all manner of good things and I will quote from one, although not knowing which to use, because they both were so good. Here is an extract very typical:—

"Dear friends: I sit and think of you  
 Out upon the ocean blue.  
 I hope the waves are smooth and flat  
 And you are flourishing and fat.

May you find friends of charm and wit  
 Wherever you may chance to sit.  
 From day to day there'll be no dearth  
 Of weighty talk and lightsome mirth.

We hope no slightest qualms you'll feel,  
 But sit erect at every meal,  
 As well in tempest as in calm,  
 Upon the steamship *Rotterdam*.

Our wishes for a happy trip  
 Are sailing with you on your ship."

All these wishes were quite realized except, alas! twice the writer some slightest qualms did feel, he did not sit erect at every meal!

#### HAGUE DAY CELEBRATION IN TOKYO.

The following report of the Hague Day Celebration in Tokyo, written by T. Miyaoka, Japanese Correspondent of the Carnegie Peace Endowment, is of special interest to the friends of Gilbert Bowles. The allusion to the trend of Count Okuma's speech is also of unusual interest.

"The Hague Day was celebrated by the Japan Peace Society and the American Peace Society of Japan conjointly by holding a public lecture meeting at Y. M. C. A. Hall, Kanda, Tokyo, on First-day afternoon, Fifth Month 18th, from one o'clock. The hall was filled beyond the seating capacity before the hour fixed, every inch of the available space not only on the floor but in the galleries being occupied by the audience that numbered above eight hundred.

"The able manner in which Gilbert Bowles acquitted himself of the duties of the presiding officer as well as the perfect command he showed of the Japanese language, should also be noted.

"I remember years ago when foreign residents of this country had as a rule no knowledge of proper Japanese language, oral or written. Now the time has changed; but it is nevertheless refreshing once in a while to meet a foreigner who can discharge the onerous duties of the chairman of a large meeting in so able a manner in the language of this country.

"Count Okuma's speech was very humorous and he elicited much laughter from the audience by pointing out the remarkable similarity between the circumstances under which the anti-Japanese agitation in California is now carried on and the condition of things that prevailed in this country half a century ago when he and his friends like the late Prince Ito and the Marquis Inouye in their youth agitated to drive the foreigners away."

HUMAN words, remember, do more than convey bare facts; they convey the *tone* of the mind from which they come.—  
 KNOX LITTLE.

#### A LETTER FROM THE WALDENSIAN VALLEY.

V.

BY HERBERT WELSH.

It was shortly after mid-day, if my memory serves me well, when Pastor Gardiol and I began our descent from the Cal Guiliemo into the Prall valley. Oh! the beauty, freshness, and surprise of that scene, and how I wish that those who take it second-hand through my words could have enjoyed it by means of an immediate personal experience. Perhaps they will do this if coming years brings a popularity of travel to these valleys which Switzerland has so long enjoyed.

The surprise lay in the fact that Prall is so totally different in its essential features from the Valley of Bobbio which we had just left. In an instant everything seemed different. It was almost as though a few steps carried us from one climate and its physiological features to another. Prall was so much more Alpine. The luxuriant stately chestnut tree—its groves suggesting an English park—had given place to the dark rigid pine and the delicate graceful larch. The valley, also, was narrower and more abrupt, less gradual in the shape of its interior dependent hills than Bobbio. The wheat fields that we saw, in narrow ribbons, far below us, near the base of the mountains, had not yet reached that maturity of color—cadmium or old gold—that the eye had for weeks delighted in at our home. On the near side of the Prall Valley it is true toward the close of our day's journey, we saw the reapers at work, but on the far side the wheat fields were mostly unripe and green. One feature of our downward climb gave me un-mixed satisfaction. Our path skirted no more precipices. In the beginning of the descent the path for a while practically ceased to be, and we made our way over loose, broken, torrent-tossed stones, but there were no yawning gulfs to left or right, to be looked away from—a great comfort. Frequently during our downward journey, though the day was one of brilliant sunshine, we heard distant ominous sounds like thunder reverberating against rocky walls. It was no doubt, as my friend explained to me, Italian mountain artillery at practice. Rival national frontiers converge here within close range. France with her mountain soldiers at summer drill—"les chasseurs des Alpes." Italy busy in the same way, her "soldati Alpini," and Austria not so very far off, where her domain touches the Italian line similarly occupied—all ready at a moment's notice, if war should break out, to dispute, with the most modern of death-dealing weapons, backed by the most highly trained intelligence, the command of mountain passes that are gate-ways to the fertile plains beneath. We saw much, during this walk, of the Italian Alpine soldiers—young men—quite boys some of them, busy with mules, mountain cannon, forage, etc. This prompts many thoughts as to the whole military question—but of that perhaps something may be said later.

When we were about half-way down the mountain we stopped for a few moments' rest and refreshment under the scant shade of a grove of larches. It was a beautiful spot, quite near to which in a gully of the mountain side lay quite a large snow bank which might last, notwithstanding the Swiss heat, well into or perhaps through the summer. I carried a ruck sack on my back and from it during this halt I was able to make a change from my heavy walking shoes—high in the ankle—to a light pair of russet-colored low shoes with rubber soles. I have found great comfort and relief during long marches in this practice. Then, too, the rubber soles seem to be a great safe-guard from slipping, as one goes over slippery stones. When we got well down into the valley, Pastor Gardiol met several old friends—men who were inhabitants of Prall Valley, working in the fields by the roadside, or standing at the doorways of their houses. It was pleasant having a few words of conversation with these people. It was nearly two o'clock in the afternoon before we reached the village of Prall, and were able to have the cheer and refreshment of our mid-day meal. The sight of Prall is picturesque and charming. It lies well down in the lap of the green valley, and near

the fine mountain stream which waters its soil. The houses are of the Swiss chalet type. As they nestle quite closely together, either on the lower part of the slopes of the hills, or quite at their foot, they offer to the artist excellent sketching material. I wished I could have remained there long enough to have availed myself of their tempting offer. My friend told me that Prall alone had furnished no less than seven pastors to the Waldensian ministry, in comparatively recent years—as I understood him. In the fifteenth century, during one of those ebullitions of fierce persecution that, through so many centuries, visited the Vaudois Valleys, one of the Dukes of Savoy sent an army to Prall Valley to destroy its inhabitants, but instead of its so turning out, the people were too much for their enemies, and succeeded in destroying them all but a single soldier, whose life was spared that he might carry back to Turin the news of the disaster. The Waldensians, in these recurrent conflicts with their persecutors, seem to have been able, usually, to hold their own, excepting in those cases where they trusted to the good faith of the noble Lords, Dukes, Kings or Popes who wished to exterminate them. Then they had good reason to rue their misplaced confidence. These rulers seem to have acted on the principle that one is not obliged to keep faith with heretics use, quite similar to that which governed the dealings of the Duke of Alva, and his son, Don Frederick, in dealing with the revolted Netherlands. We found comfortable accommodations that night in the little hotel at Prall. We slept the sleep which was, I trust, that of the just. It resembled it at least in soundness, for we had climbed one side of a high mountain and had descended the other, and had tramped for nearly eight hours.

For "THE FRIEND."

## PEACE AND ARBITRATION.

FRANCIS R. TAYLOR.

Peace meetings among Friends and peace articles for Friends may to some seem to be unnecessary. "Certainly I'm a peace man," is our involuntary, almost mechanical reply. But to what extent? In what one of the numerous classes of peace men, self-constituted and otherwise, from Navy Leaguers to Peace-at-any-price men, does our Quaker peace man belong?

If the truth is acknowledged, I fancy much of our peace sentiment needs educating. We have a vague and comfortable impression that Friends have always stood for peace, and therefore I do too; but when peace is defined, and its problems raised, how little intelligent interest are we really qualified to take in it? How many of us can outline Secretary Bryan's Peace Plan, still less, tell how it differs from President Taft's Peace Treaties which failed, where it seems likely to succeed? And yet not only as Friends but as Christians we should know these things. Granting that it is an age of specialization, and that we have our Peace Society and its committees to foster, on our behalf, our pacific interests, can we, by this means nonchalantly divest ourselves of care and responsibility, and go blithely on our way, secure in the reputation of the "Good Old Quaker, as Honest as His Name!"

We read in these columns a few weeks ago Wernle's estimate of the early Quaker dynamic: "There is no great work of humanity and mercy in which the Quakers have not had their share, and which finally is not rooted in that which Fox recognized as the power of the Seed of God." A bit abstruse, mayhap, but in ordinary language, the social revolt of early Quakerism was simply opposition to everything which, when tried, was found lacking in righteousness. The test to which existing institutions, social and religious, were brought was the Seed or Light of God in the human soul; if opposed to that—excession, abolition or reformation were the remedies and the Quaker philanthropist, idealistic to the core, overlapped the limits of "can" and "may be," with a Divine and implicit faith in the "must" and "will be." Nor did he temporize. To him the fact that others did not conform their actions to his ideal, did not relieve him from the necessity of so doing. He conformed, though it set society ajar with a spoke in

the wheel of convention. Thru persecution and death he persisted in passive resistance, until the ideal which had been his object was borne in upon the conscience of society. While the casuist temporized till society was fit for reform, the Quaker, whether named Penn, Woolman, Fry or Bright, set himself to the vastly more difficult task of molding society to the event.

A Divine faith in the ought to be upheld and actuated their efforts, and it was such a faith, in the truly Divine sense, as Paul defined it—"the substance of things hoped for, the evidence of things not seen." It was a faith in which Penn saw beyond the rapine of European warfare to a "Plan for the Peace of Europe," or in which Woolman traversed the American wilderness afoot, rather than partake of that bondage which he denounced. The terrors and depravity of Newgate and the Old Bailey were in the light of it, surmountable to Elizabeth Fry, and strengthened by it Bright fought his good fight against the iniquitous Corn Laws. In each instance, however, the existing circumstances, supported by privilege, or entrenched in impregnable social indifference, were overcome by faith alone in the power of the Almighty to right the wrong thru human instrumentality.

There was never a time when there was more need for this faith than the present. The complexity of the problems of to-day in any line of philanthropic effort, and especially in that of peace, give unlimited scope for exercising it.

The peace advocate is succeeding with increasing rapidity, but mainly along the economic line. Since it has been clearly demonstrable that war is an economic evil weighing heavily upon all, and heaviest upon the poor, great strides have been made in the cause. The enormous graft uncovered in subsidized newspaper war scares, and armament contracts, has opened the eyes of the man in the street who foots the bill.

The educational plea is another method of attack frequently and effectively used to-day. The economic argument, while effective, is of low order because rooted no deeper than the strong box; the educational plea is nobler because it resents war's prostitution of the intellectual vitality of the people.

But how vastly superior to both is the religious power in philanthropy—conceived in faith and maintained by it. The purse and the intellect may suffer violence by war—but how much more the soul, and therein lay the impelling force of the early Quaker philanthropic effort. Property and body they held in despite, but for the eternal welfare of the immortal soul they were ready to do battle to the death. By that same faith they overstepped the apparent impossibilities of the intellect, and sought the ideal by demanding it for the present.

Such was the conviction and method of the early Friends, and such should be ours to-day. Is peace impossible, while the shipyards buzz with the riveting of armor plate? Then demand it now. Be of those whom Roosevelt characterizes as "the foolish fanatics always to be found in such a movement and always discrediting it—the men who form the lunatic fringe in all reform movements." Our Quaker attitude on reform has accomplished the impossible in ways of which the politician can know nothing who would so characterize the prophets of reform. Those were not lacking who classed Whittier and all other abolitionists among the "lunatic fringe" in the days when Pennsylvania Hall was burned—but who so rash at this day?

At a time when the highest aspect of the question needs more emphasis than ever, our Society must not be found wanting. The lofty idealism of Copley's little book, "The Impeachment of President Israel," is expressive of the attitude of our Hebrew brethren. The Protestant churches are woefully behind in peace sentiment, simply because they cannot bridge the gap between existing fact and the pacific ideal. Nothing can bridge it save faith—the faith of a Christian, of which the Friend partakes, the faith which our Lord inculcated, which Paul exalted, which thro'out the Christian era has been the beacon light of reform, both spiritual and social, because it was the "substance of things not seen."

POCONO MANOR, Pa.

## CHINA.

While our home papers are asking if London is becoming pagan, it is astonishing to receive from China, which has been so inveterately heathen in its character, an official request for Prayer by the Christian Churches of the West. That request made a marked impression, and received considerable and hearty response. It ought to open the eyes of Westerners to the marvelous work of God in China. In this country the Missionary is too often ignored or despised, but in China, and many another distant land, he is recognized and honored. But no man has opened China as she stands welcoming the Gospel to-day—nothing can account for a reversion so radical and so vast but the Spirit of God. We are witnesses, if we will but see, of God's mighty power, working as He works in nature, unseen except by its wonderful results.

We may hope that Great Britain's crime of the Opium trade with China has now been ended; but it is humiliating to remember that the honor of grappling effectively with this evil belongs to China and not to "Christian" England.

While the sale of Bibles in this country is falling, that in China has reached the record total of 3,000,000 copies and portions, and the spread of the Holy Scriptures in that land is no doubt contributing largely towards the changed outlook of the people.

An American recently visiting China on business asked a group of the cleverest men of the land: "What does China need most?" fully expecting the answer to be "Money," "Recognition," or "Trade." Without hesitation came the reply, "Christianity of course"; and these commercial men illustrated their meaning thus: "Up in Shantung there are gold mines along which, to use an Americanism, Klondyke would look like 'thirty cents.' But we cannot work those mines because as the boat-loads of gold would come down the Grand Canal to the coast, every petty official en route would exact his share of toll, until, when the boats reached the ports there would be no gold left, and indeed, we should be lucky to get even the empty boats. If China is to prosper as a nation she must have a national conscience, and to have that she needs men of moral integrity, and to get that she needs Christianity."

As we behold the awakening of the East, and its search for Truth, we may reverently and joyfully exclaim: "This is the Lord's doing, and it is marvelous in our eyes."—S. F. HURNARD, in *Friends' Witness*.

A CLOUD lay cradled near the setting sun,  
A gleam of crimson tinged its braided sun,  
Long had I watched its glory moving on,  
O'er the still radiance of the lake below.

Tranquil its spirit seemed and floated slow,  
Even in its very motion there was rest,  
And every breath of eve that chanced to blow  
Wafted the traveler to the beautiful West.

Emblem methought of the departing saint  
To whose white robe the gleam of bliss is given,  
And by the breath of mercy made to roll  
Right onward to the golden gates of heaven,  
Where to the eye its peaceful lies,  
And tells to man its glorious destiny.

—1838.

## FRIENDLY NEWS.

FRIENDS' YEARLY MEETING.—The one hundred and first annual gathering of the Ohio Yearly Meeting of Friends opened on Seventh-day the thirteenth of this month. As is the custom, the ministers and elders and the members of the Meeting for Sufferings came early and held meetings on Sixth-day the 12th. That day was a very rainy one, but the next dawned clear and bright and an average attendance for the first day was noted. Benjamin Vail offered a prayer soon after the meeting convened for business, and after some more speaking by various members the opening minute was read, also the names of the representatives. All of these were present. Hickory Grove Quartet reported that on account of the death of Samuel Cowgill that Pasadena Monthly Meeting was without a correspondent. There were three members of the Meeting

for Sufferings to be chosen, due to the death of Joseph Bailey, Samuel Cowgill and Nathan Blackburn. The Representatives were instructed to report names to fill those vacancies as well as to report the names of Friends to serve the meeting as Clerk and assistant and also names to serve as messengers to Women's Meeting. The Epistles from the six other Yearly Meetings were read and a committee was appointed to essay replies to them if way opened for it. A committee was appointed to audit the treasurer's accounts and to report the name of a Friend to serve the Yearly Meeting as treasurer the coming year. The following Ministers were present from a distance with credentials: Benjamin Vail, of Media, Pa.; Edwin P. Sellow and C. Virginia Sellow, of Paoli, Pa.; Elwood Carter, of Plainfield, Ind. Another minister, Nathaniel Jones, of Masonville, N. J., was present. A committee was appointed also to act with a committee of the Meeting for Sufferings to have an oversight of the crowds at the public meetings and also to assist, if need be, Edwin P. Sellow, in the afternoon of First-day when he went to speak to those outside. The above-mentioned person said in the meeting for business that he had felt for some time a concern that he should perhaps have something to say to the non-members who were unable or did not wish to go inside of the building on First-day afternoon. The meeting gave him its consent to speak at that time if he felt called upon to do so.

In the morning meeting First-day there was about a house-full of people, though the galleries did not have many in them. At this meeting there was speaking by a number of Friends, some of whom were Benjamin Vail, Jacob Maule, Mary B. Test, Elizabeth Cooper, Nathaniel Jones and Edwin P. Sellow. Later the crowd swelled to one of the largest seen on the grounds for years. The meeting was packed to its capacity both upstairs and down in the afternoon. Among those who spoke in this meeting were Joshua P. Smith, Elwood Conrad, Esther Fowler and Mary B. Test. Elwood Carter and Elizabeth Cooper appeared in supplication. On the outside of the house Edwin P. Sellow stood up on the platform east of the south porch, when the throng outside formed a circle of their own about him as he began to speak. After a considerable time of close attention he was followed by his wife, C. Virginia Sellow, whose tender sympathy for humanity gave her their most careful attention. She was then followed by her husband, in supplication. Harry E. Moore closed the opportunity in testimony, the company remaining for a time in silence as though reluctant to disperse from so interesting a meeting. There was better order observed on the grounds after this religious opportunity than has been known for years.

On Second-day morning the Representatives reported the name of Jonathan Binns to serve as Clerk and Carl Patterson as assistant Clerk for this year. They also reported the names of Pearson Hall and James Waeton as messengers to Women's Meeting. The reading of the Queries and Answers from the various Quarterly Meetings, or the consideration of the state of the Society as it is called was then taken up and all of them were read and summarized.

Third-day morning dawned without the sun, and with a considerable amount of rain though not a heavy downpour. . . . The meeting convened at ten o'clock (sun time, standard time probably being too long in getting there for them), the first business being to consider proposition made by Joshua P. Smith to have a meeting for the young people appointed on Fourth-day afternoon. The request was granted, and the meeting was accordingly appointed. After this the names of the elders who have deceased within the past year were read. They were Samuel Cowgill, of Pasadena, California, Esther Heustis, also of Pasadena and Martha Llewellyn, of Pennsville, Ohio. This was followed by the reading of the report of the Boarding School. From this report it seems that the School is in a very flourishing condition, both as to attendance and as to finances. The attendance was about seventy-one in the winter and fifty-six in the spring. Altogether the School, in spite of the fact that the combined tuition and board is only four dollars per week, had a ledger balance of over \$800. This account is of course largely due to the good management of the superintendent, though the good attendance is essential. The committee reported that it wished a reappointment to be made of the committee, which suggestion was acted upon by the meeting, and a large committee was nominated to bring up names to the next business meeting, held on Fifth-day. There was a proposition from the same source in regard to a trolley line through the farm. A committee was appointed to act in conjunction with the trustees in giving the right of way.

Fourth-day morning was a rainy morning, though the rain did not actually come until after the meeting had convened at ten o'clock. This

meeting was for the public and for worship only, as distinguished from a business session. At this meeting there was considerable amount of speaking, and as Friends say the meeting was considered a favored one. Rachel Cope was the first to break the silence. She was followed by Benjamin Yail, Mary B. Test, Elwood Carter, Jacob Maule, David Holloway, Edwin P. Sollow, Cyrus Cooper, also by Susanna Kite and James Henderson, in supplication.

Some may perhaps be somewhat disappointed that there is in this no more account of the religious exercises of the meetings. The reason for this lack may not be apparent to most, but perhaps the province of a newspaper is not exactly that. Suffice it to say, that the general trend of the concern this year seems to be that Ohio Yearly Meeting may continue to be a distinct body, that is that it and other Friends' meetings may keep up with diligence the various distinctive testimonies of their profession. The note is very clear that with various conservative meetings in the world they are growing smaller. This Friends consider to be on account of the lack of faithfulness. All are agreed upon this, but it is not always easy to tell exactly what it is that they have been unfaithful to. There is a depth and a sincerity of purpose amongst them that is very beautiful to see, and it is a source of very great regret that the numbers are decreasing so rapidly. One note was sounded in the meeting this morning (Fourth) that seems significant. Edwin P. Sollow pleaded with the meeting that it had so precious a thing that it should proclaim it and promulgate it. This seems to be somewhat of a lack in the Society. It rather seems to hold on to its testimonies for fear of losing something, instead of proclaiming them to the world, sharing them, for surely they will become brighter with the using.—*Barnesville Enterprise*.

BARNESVILLE, Ohio.

THE regular Ninth Month session of the Representative Meeting occurred on the twentieth. An unusual amount of interesting business claimed the attention of the meeting. The first item was the reading of a Memorial of Mary Bettle, a beloved minister and a member of the Monthly Meeting which meets at Twelfth Street. This as usual was referred to a small committee for further examination, with the expectation that it will be forwarded to the Yearly Meeting.

There was referred to the Representative Meeting at our last Yearly Meeting a matter that originated with Women Friends, that the Atlantic steamship companies be memorialized by Friends in regard to gambling that so often takes place on the ocean liners. Three months ago a Committee was appointed to give the matter attention and at the meeting last week they produced a paper addressed to the steamship managers, captains, etc. The paper was brief, courteous and masterful and was approved by the Meeting and directed to be used as intended.

The same Committee had given considerable thought to the question referred to them at a still earlier session of the Representative Meeting in relation to the betting and gambling at the races at Havre de Grace, Maryland. At Potomac a few weeks ago a conference was held with John R. Cary, representing Baltimore Yearly Meeting, and after the elections, now pending in Maryland, it is proposed that the two bodies work jointly in an endeavor to suppress the evil.

The same Committee further reported that they contemplated the issuance of a paper to our own membership as a caution against the insidious forms of gambling of the present day, and if way seemed to open for it still another paper of a rather different character, addressed to the more thoughtful citizens of our nation, the fact having been brought to our attention that no American press had of recent date issued anything beyond a brief tract on the evils attending gambling.

The Committee on Capital Punishment reported that the hopeful outlook entertained last Fourth Month had been blighted; though both Houses at Harrisburg had passed a bill favoring its abolition, the same had been vetoed by the Governor. Pennsylvania has now followed the example of New Jersey in substituting the electric chair for the gallows, and it may be less easy to gain a hearing for our cause in the near future; the Committee, however, was continued and may have further service with a new legislature.

Another matter referred to the Representative Meeting was that of including Women Friends in the membership of that body. The meeting decided to recommend to our next Yearly Meeting an article of Discipline, which in effect embraced these three items: that the membership of the Representative Meeting in the future be irrespective of sex, that there be no rule of equal distribution as to sex, and that the total membership of the body, forty, be not at present enlarged.

This topic naturally brought forth considerable discussion, but the view finally prevailed that in thus recognizing a principle the best solution had been reached for the present.

A few other matters claimed the Meeting's attention before adjournment. The total enrolment of the Meeting is now thirty-nine, there being one vacancy. Caln Quarter recently appointed Abram F. Huston to fill the vacant place in that Meeting's representation.

## CORRESPONDENCE.

THE Letter from the Waldensian Valley in our last FRIEND brings to remembrance an incident in Scotland during the persecution of the Covenanters, that I felt like writing for THE FRIEND. A lad was going with provisions for a company of these good people who were hid among the rocks to worship that God who alone can be worshipped in spirit and in truth, when a band of soldiers seized him and told him if he did not tell where those were concealed to whom he was carrying bread they would throw him down the precipice beneath. He looked at them, then said, "You can throw me down there for not telling where they are, but it's *na as deep as hell*." So they threw him down. Who can tell the joy in heaven over the young life that joined the unnumberable company around the throne of God? A martyr early crowned. Oh, that we may all remember when sin or temptation stares in the face, to be faithful unto death, as this dear boy was, rather than deny our Lord and Master.

ELIZABETH BRANTINGHAM.

WINONA, O., Ninth Month 17th, 1913.

## WESTTOWN NOTES.

THE School has settled well into harness, the various parts of the machinery working harmoniously for a common result—the proper training of the youth entrusted to its care.

Teachers have gotten new ideas at the summer schools and various changes have been made at the Institution with a view of further promoting the interests at heart.

The familiarly-termed room number 73 is no longer the study and play room for little boys—this part of the building having been turned over to the Seniors—a division having been placed in the room referred to and popular dormitories they are, as in addition to the groups accommodated, there is heat in the bargain.

The smaller boys are now cared for in a large apartment made on the third floor next the Nursery on the north side. A group, next higher in the School, has had fitted for it a rather attractive parlor in the east end of the third floor corridor. With cork carpet, curtained archway, window-seats, tables, etc. (some finishing touches are yet to be added), an air of comfort is apparent. Naturally, these boys sleep in adjacent rooms.

The third floor rooms, and corridors as well as approaches to water towers down to the first floor, have been treated to two coats of good oil paint; the second floor had like attention two summers ago. Numerous other smaller improvements, some in the shape of annual repair to maintain furniture and equipment, others definite additions, have been made. Thirty good canebed bedsteads have given a needed touch to a portion of the boys' rooms.

An art-room has been fitted up in Industrial Hall—it occupies the northwest room on the third floor, overlooking the beautiful western landscape. The old "dark room" on the same floor, which has for a good many years been a sort of dumping ground for misfit apparatus, has been transformed into a recitation-room for the adjoining physical laboratory—both of these rooms have been thoroughly overhauled, which includes painting, woodwork and plaster, heating, lighting and in the former, a new floor. The Old Scholars' Association has, by its generous aid, enabled much of this work to be done, which, otherwise, we fear could not have been financed this year.

The Cold Storage Plant, after about ten years' service, had become badly rusted and unreliable; it has been thoroughly overhauled: new brine tanks and pipes have been installed, and changes have been made in the rooms with a view to both efficiency and economy. The new outfit is working to full satisfaction. The task of filling the three great silos at the dairy barn has begun: it is expected that forty acres of a splendid heavy growth of corn will be required to fill them.

MAX I. REICH was most acceptably with us at our meeting for worship on Fifth-day, the eighteenth; he returned on First-day afternoon, the twenty-first, and spoke to the assembled school in the evening on "Aris-



ocracy"; dividing his subject into four general heads: Rank, Wealth, Learning and last and best, *Goodness*.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—It is stated that hurricane warnings issued by the United States Weather Bureau have caused a marked decrease in shipwrecks in recent years, despite the great increase in shipping. This is the assertion of the Department of Agriculture, which has called attention of mariners to the fact that this was the height of the season in which hurricanes might be expected on the eastern coast of the United States.

A despatch from Chicago of the 15th says: "Beginning this week, Chicago will enter upon a safety crusade that, from point of number of those enlisted, will far surpass any similar movement ever attempted. H. L. Brownell, safety inspector, has had 10,000 copies of a pamphlet giving instructions in crossing streets and traversing the congested districts, printed, and these will be distributed in the schools. In speaking of the frightful loss of life in Chicago, Coronor Hoffman said: 'During my tenure of office as Coroner, less than eight years, I have held upward of 38,000 inquests. Accidents of all kinds are constantly on the increase. I found, after doing everything I could, that I was unable to cope with the situation alone.'"

It is stated from Georgetown, Del., that "Reports from the oyster beds of the Nanticoke, Broadkirk and Mispillion show an almost unlimited supply of the finest quality, a direct result of the stringent oyster tonging laws that have been in force the last few years. The natural oyster beds were in great danger of becoming extinct when laws were passed and enforced governing the amount that could be tonged by one man in one day. The result is the large natural growth that is just coming in bearing. Oyster packers are looking forward to a busy season."

A despatch from Washington, D. C., says: "A bulletin just issued by the Bureau of Labor statistics shows that the profit on the sale of sugar to the consumer over the actual cost of producing refined sugar from the raw product ranges from a little more than one cent a pound to less than one and two-third cents a pound. The profits of refiner, jobber and retailer are included."

During this year it is expected that 150 miles of new street paving will be laid in Chicago. Next to asphalt, creosoted wood blocks are in most general use. This type of pavement is more costly at first outlay, but combines with smooth surface much greater durability under heavier travel. Brick comes next in popularity.

A despatch from Woodbury, N. J., of the 19th says: "A course in domestic science has been introduced in the schools of this city, and the first lessons were received yesterday and to-day. Beginning next week, there will be three classes each day and even with this number, the applicants cannot be accommodated. A model kitchen has been arranged in the basement of the high school, fitted up with every modern convenience. A class of 18 can be taught at the same time."

It is stated from Sacramento, Cal., that ladybugs are largely used there to destroy insect pests. The ladybugs are gathered in large quantities in the Sierra Nevada mountains and shipped to Sacramento.

A despatch from New York of the 15th says: "Distribution of the first large consignment to this country of Argentine chilled beef began to-day. Two carloads and several vanloads were sent away to their local destinations." The meat was sold at one or two cents a pound less than the price charged for the domestic beef. In shipping circles it is expected that meat imports from now on will become a regular article on the cargo list of ships from South and Central America, especially in view of the more favorable language of the tariff schedule granting free entry to meats from abroad."

It was stated from New Village, N. J., on the 15th, that: "An industry was opened here this week for the wholesale manufacture of concrete telephone poles. The new poles, thousands of which will be put in use at once, are said to be practically indestructible and in experiments have stood the severest tests. The poles can be manufactured in any length. They are molded with a hollow centre and have a concrete shell about an inch in thickness. It is believed that in quantities they can be manufactured at little more than the cost of the wooden poles, and it is predicted that they will eventually supplant all others on telegraph, telephone and electric service lines."

Great heat has been felt in California on the 17th. Los Angeles reported a maximum temperature of 108, while in San Diego and San Luis Obispo the mercury rose to 110. On the 18th it was 127 at Silver Lake, Cal.

It is stated that the largest water-power dam in the world has lately been arranged for at Keokuk, Iowa, by the construction of a large dam on the Mississippi River. The falling water is expected to produce 300,000 horse power. This power will be turned into electricity, and carried on wires for use as far north as Burlington, Iowa, and as far south as St. Louis, Mo.

A despatch from Portland, Oregon, of the 19th says: "The first ruling to be rendered under a compulsory minimum wage law in the United States, for adult women workers, was made recently by the Oregon Industrial Welfare Commission. The ruling, which will become law in sixty days, is in accord with the recommendations of a recent conference in all its three points: That the working day shall be limited to nine hours, with fifty-four hours as a maximum week's work. That the minimum weekly wage shall be \$8.64. That the noon lunch period shall not be less than 45 minutes in length."

**FOREIGN.**—A despatch from Dublin of the 15th says: "The labor situation has assumed a more serious phase and the city is affected to a greater extent by this strike than any in its history. To-day 5,000 builders went out after refusing to sign a declaration proposed by the employers that they would not join with or support the transport workers' union, which started the original strike. Two thousand farm laborers and 600 dock workers are also out. Four steamships loaded with grain are unable to discharge. Food is running short and the poor are beginning to suffer."

On the 17th it was stated that the difficulty of getting provisions into Dublin has become so great that it is believed the markets there will have to close their doors. On the 21st it was stated that the number of men either on strike or locked out is about twenty thousand.

It was stated from Paris on the 15th that a remarkable flight, establishing a new cross-country record, was made to-day by the French aviator, Ernest Guillaux. With a passenger he covered 118 miles, from his home at Savigny-sur-Braye to Paris, in 50 minutes. This was at the rate of nearly 142 miles an hour.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 87.

J. Thomas Copeland, N. Y., to 14, v. 88; James H. Moon, Pa., 88, for himself, Everett Moon, Rachel T. Moon and Henry S. Conard; Milton Mills, Ia.; C. R. Branson, Ind.; Ephraim Robe on, Canada, to 27, v. 88; Frank W. Wood, N. J.; Jos. C. Sharpless, Pa.; Lydia D. Worth, Pa.; Ezra C. Engle, N. J., 84; Ella T. Gause, N. J.; Edward M. Jones, Phila.; Walter E. Vail, Calif.; Wm. W. Bacon, Gtn.; Wesley Haldeman, Pa.; John G. Haines, Pa., 86, for himself, Thos. S. Cox and 1 Wm. E. Staff.

Remittances received after Third-day noon will not appear in the receipts until the following week.

#### NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh days from 9 A. M. to 1 P. M. only.

The visitation committee of Abington Quarterly Meeting has arranged for a public meeting for Divine Worship to be held at Friends' Meeting-house, Swede and Pine Sts., Norristown, on First-day, Ninth Month 28th, at 3 P. M. All who are interested will be welcome.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, Philadelphia.—The following books have recently been added to the Library:—

Clarke—Browning and His Century.  
Collier—Germany and the Germans.  
Henderson—Art Treasures of Washington.  
Lindsay—Camp Fire Reminiscences.  
Schultz—Sinopah.  
Wallace—Saddle and Camp in the Rockies.  
Warne—Immigrant Invasion.

LINDA A. MOORE,  
Librarian.

Ninth Month 20, 1913.

The Committee recently appointed by Haddonfield and Salem Quarterly Meeting, to visit its subordinate meetings and in other ways endeavor to strengthen the spiritual life of the membership, have appointed a

meeting for Divine worship, to be held at Mt. Laurel (Evesham) on First-day the 28th inst., at three o'clock, to which the public and interested Friends are invited.

**WESTWOOD BOARDING SCHOOL.**—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY,  
Superintendent.

**MONTHLY MEETINGS NEXT WEEK** (Ninth Month 28th to Tenth Month 4th):

Gwynedd, at Norristown, Pa., First-day, Ninth Month 28th, at 10.30

A. M.

Chester, Pa., at Media, Pa., Second-day, Ninth Month 29th, at 7.30

P. M.

Concord, at Concordville, Pa., Third-day, Ninth Month 30th, at 9.30

A. M.

**TO ADVERTISERS.**—THE FRIEND is now open for selected advertisements at the following rates: One inch, 56 cents, or 4 cents a line; no insertion for less than 25 cents. Long term rates given on application.

Friends having real estate to rent or sell, also those desiring board or rooms, should find THE FRIEND an excellent medium for reaching interested parties.

Standing business cards are also solicited.

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Woodbury, N. J., Third-day, Ninth Month 30th, at 8 P. M.  
Salem, N. J., Fourth-day, Tenth Month 1st, at 10.30 A. M.  
Abington, at Horsham, Pa., Fourth-day, Tenth Month 1st, at 10.15 A. M.  
Birmingham, at West Chester, Pa., Fourth-day, Tenth Month 1st, at 10 A. M.  
Goshen, at Malvern, Pa., Fifth-day, Tenth Month 2nd, at 10 A. M.

**MARRIED.**—At Friends' Meeting-house, Moorestown, N. J., on Seventh-day, the 20th inst., **MOSES ROBERT**, son of Joseph and Anna Howland Brinton, of Glen Rose, Chester County, Pa., to **HELEN H.**, daughter of Walter L. and Elma Harvey Moore, of Moorestown, N. J.

**DIED.**—At Crosswicks, N. J., on the eleventh of Eighth Month, 1913, **HARRIET H.**, wife of Joseph S. Middleton, in the eighty-third year of her age; a member and elder of Chesterfield Monthly Meeting of Friends.

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# THE FRIEND.

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## A THREE-FOLD ASPECT OF EDUCATION.

Sometimes it seems that modern psychology makes little headway in its preaching of the "unity of life and of the soul." We may recognize that there are "no water-tight compartments" in our being, that spirit, soul and body are welded into one in our consciousness, that perception and feeling and will are not translatable except in terms of one another, but we go on thinking and teaching and writing just as though the old distinctions had force, just as though the world of being were a duality or even a trinity, just as though our lives were at one time social, another time ethical and another time religious. The old way of treating these subjects has at least too much convenience about it to be abandoned at the behest of science. If it betrays us into error we are insensible of the error and go right on.

These observations come to mind in considering a recent educational deliverance that seems to make use of the old form of words, but has in it, apparently, the very essence of the aim of our best educational systems. The late meeting of the National Education Association at Salt Lake City put on record certain statements and declarations intended to formulate the highest attainment of our public school system in educational theory and practice. These declarations serve many good purposes. They make the object of our system clear to the workers. They suggest tests by which the results attained in any schools can properly be measured. They make comparative study with other private or national systems quite easy. They disclose defects to all constructive workers. The particular one of these statements to which we would invite attention, slightly paraphrased, reads as follows: "Courtesy is the virtue of the social life, dependableness, the virtue of the ethical life, humility, the virtue of the religious life." *Courtesy, dependableness, humility*—these three virtues must be the evident fruit of our school training if that training is to meet the demands of the twentieth century. Immediately one is forced to observe that this unity of attainments leaves out of account, apparently, the question of intellectual training or acquirement. A careful reading of the whole statement shows that this omission is not accidental. So at once we perceive that the new emphasis in public education is on character. Secularized education—mental equipment apart from proper social, ethical and religious ideals, has failed to satisfy

the age that we are perhaps too ready to characterize as materialistic and money-mad. Possibly no token of the progress of the world is more hopeful than this changed (or changing) emphasis in education. Such character ideals put into the schools are sure in a very brief time to tincture the whole nation. Indeed, the tincture is already felt, so that even political parties frame their platforms with reference to these high social, ethical and religious standards. We rejoice at such signs of progress and are glad to have our eyes upon a vision of hope.

In the Society of Friends it will naturally be felt that these ideas of character-building have inspired our educational efforts from the start. Training in courtesy, dependableness and humility have been much more our aim, than the development of mental acumen or the production of scholars. It is very well, however, particularly at the beginning of a school year, that we should orient ourselves in regard to these essentials, so that our aims may be kept alive and our success in attainment made more sure. Before doing that it may be in order to observe that correct mental training is in essence closely allied to the virtues of the social, ethical and religious life. The psychologists are right. Life is a great unity. Harmonious development of the whole is the only safe means of securing our aim. This is recognized in the statement from which we have quoted, although that statement is a plea for a new emphasis and a definition of what the new emphasis involves.

The choice of terms, courtesy, dependableness and humility is a happy one. They are all of them words of large content. Courtesy means "favor or indulgence as distinguished from right." It represents a conquest of self-interest and self-will in favor of others. It may not be far wrong to say it combines the best that was in ancient chivalry with the unselfishness of Christianity. Friends will remember that William Penn characterized George Fox as "courteous beyond all forms of breeding." William Penn knew better than most what courtly manners in his day were. Doubtless he realized that they were not wholly hollow and unmeaning, but the courtesy he recognized in Fox transcended mere forms and stood for the essence of Christian relationships amongst men and women. It is courtesy of this kind at which we are to aim—for which we are to work in our homes and in our schools.

Similarly dependableness is not mere honesty in the ordinary sense. It embraces absolute accuracy of dealing of course, but it has reference to our relationships with our time (our own time or our employer's time) with our opportunities, with what we are and with what we seem to be. It is the old-fashioned word integrity in action. One may be dependable and fail in a duty or a task, but if so the duty or task has been beyond his capacity.

Finally, humility is the very essence of Christian attainment. It is not the shrinking sense of our limitations. Too frequently such a sense is nearly akin to pride. The basis of humility

is a right understanding of God's infinite power and love. From this point of view, humility is closely allied to a sense of responsibility, and its natural outlet in our lives is service. The humble man or woman is not seeking to be excused in the presence of life's tasks.

So it is quite evident that the trinity of virtues embraced in the educational statement herewith quoted, tallies quite perfectly with the apostle's "furnished completely unto every good work." The question of moment to parents and to teachers is, how can such acquirements be assured in home and in school discipline? Is a new emphasis on these virtues enough to make them sure in the equipment of the rising generation? There are growing signs in the nation at large that the school product in these particulars falls very far below the ideal. To charge the failure either to the school or to the home leaves the difficulty unsolved. School and home together must combine to make a much more persistent effort to secure a better result. The old means of restraint and direction must be in some way restored. The new means of inspiration and of service must be multiplied. After all this is done and the best quality of made-to-order virtue is secured one realizes a great deficiency still. This deficiency is the recognized limitation of the public system. That system is obliged to forego definite religious instruction. Its limitation, however, is the great opportunity of our own private system. All that correct training can do, all that the regularity of home and school can enforce need to have a perennial spring in an active religious experience in children. Too much in the past we have dealt with this matter as a vague generality. We have put the religious flavoring in our home and school life and have trusted that it would come out in full-fledged religious characters. There is something very sweet in religious reticence. A heart experience is rightly regarded as a Divine visitation, but children must have the religious life definitely recognized and encouraged if it is to grow. We cannot, of course, give them the religious experience. We can very easily so shut it up to itself in their lives that it becomes abortive if it does not die.

It is a most happy circumstance to find the public school system bent on securing the virtues of the religious life. Will we regard it as our opportunity not merely to show that these are our ideals in education, but that we have a method that transcends the mere mechanics of school routine and discipline, and of ordinary home direction and restraint? It takes us on serious ground, it makes our calling as parents and teachers sacred. If we cannot face it in all its seriousness we shall never know half its joy.

J. H. B.

"I CHARGE thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heed to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry." (1 Timothy, iv: 1-5.)

DEFINITE work is not always that which is cut and squared for us; but that which comes as a claim on the conscience, whether it's nursing in a hospital or hemming a handkerchief.—ELIZABETH SEWELL.

## EXTRACTS FROM DIARIES AND LETTERS OF RICHARD B. BROCKBANK.

(Continued from page 147.)

*Buckie, 24-S-'81.*—We were brought on here this morning by the landlord of the Commercial Inn at Cullen, and are comfortably installed in a new Inn. We have engaged a new hall, the Volunteer Hall, for a meeting to-night at eight o'clock, and the bellman is now giving it out and has a supply of notices. The Dr. from whom we took the hall says it is not easy to get an audience now in the summer months, when the fishermen are away; it appears that they migrate to Peterhead and Frazerbury during this season, boats and all. There are upwards of two hundred boats and crews from here away at these places, so that the population is very much thinned, but of course our message is not for the fishers alone, but to all. We were told that there was another Hall at the Gordon Arms, and went to see, but found it a very small place, full of furniture and sale goods, so that we had not a choice but to take the Volunteers' one. May it be the means of making some of them consider and turn their swords into ploughshares. This Buckie is a place of between three and four thousand inhabitants, and has two harbors, one new, given by Gordon of Clunie at a great expense to him. He had seen a number of wrecks, etc., and made up his mind to give them a harbor. The old one is also a good, useful harbor, more in the old part of the town. A new Second Geography of Banff says: "Buckie, really a group of villages, 'Buckie up the Brae,' 'Buckie down the Brae,' 'Buckie this side the Burn,' 'Buckie that side the Burn,' 'Nether Buckie,' etc., possesses a greater value, over £100,000 of fishing materials, boat materials, etc., than any other port in Scotland, Wick ranking second." So that we have a sufficient number around us to fill a large meeting.

The meeting last evening was fairly attended, I should think over eighty. Four girls about sixteen to eighteen came in early and could not restrain their laughter for a time, in fact they did not behave well at all. The landlord who drove us said one of them had been brought up at a parsonage, which he pointed out, and ought to have known better; another was a banker's daughter. A few words were said as to our need of waiting for the help of the Holy Spirit, and after that there was a solemn silence for a little season. Then I stood up at some length, and then F. Mackie, and a few words of supplication from me and a short pause. When we broke up, the people were very cordial, several of them warmly shaking us by the hand. Our driver told us that there are many honest-hearted people there, earnest, seeking ones who were very much impressed with the meeting and said they would not have missed it on any account. And though, in consequence of the conduct of a few thoughtless ones, there was some unsettlement, still we were enabled to clear ourselves and direct the professors of the Christian name to the substance and reality of true religion, and the words of our driver were that we had left a splendid impression, the word splendid, of course, was used much as awful is in Scotland, in quite an exaggerated sense. We shall feel thankful if the witness for Truth is reached in any. He seemed to think that the meeting was altogether much appreciated by the serious people there. He said before the meeting people thought there would be a collection, they cannot understand our preaching free, and traveling at our own cost.

*Fochabers, 25-S-'81.*—We have got thus far by dog cart from Buckie, and have arranged for a meeting in the Temperance Hall this evening at eight. The crier has gone round once, and is to go again at six, on account of the workmen who are out in the country and return about then. The Buckie meeting was not large, about thirty-five, but it was a most favored time. After a time of weighty silence in the large Hall, which would have held ten times as many, I had to stand up with, "Without faith it is impossible to please God," and had to show the nature of faith, what it was, etc., and then whence it was, quoting, "Faith cometh by hearing and hearing by the Word of God," showing the confusion that arose amongst

theologians and Christians generally by calling the Scriptures the Word of God, and showing that the spiritually dead could not hear till their ears were unstopped by Him who is the Word of God, and who alone can unstop them; showing that He was in the Beginning, etc., and in Him was life and the life was the light of men, etc., and how we were born again by Him alone who liveth and abideth forever. I was given great freedom in declaring the Truth, and afterwards F. M. had to press the subject of holiness of life. A few words of prayer and the meeting closed. At the close I felt it right to give a better explanation of what we as Friends had been led into, etc. In the afternoon we had walked out to a village, Portessie, and there met with a boat-builder at work in his yard. We told him our errand and showed him a notice. He asked when the preaching began, and this led to a conversation in which he professed that there could be no worship without some one spoke. We explained our views. He said he had read of the Quakers, and had had two in his house all night and they never prayed or spoke, and therefore they could not be right. He said to his son, "John, here's Quakers, ye'll have to put on yer coat and gang over." He said we should have a collection first before we spoke to pay our way, he thought every man should pay up to his income. He could not agree that the Gospel should be free. "Why," said he, "yer real Plymouths, you make the ministers no use, you would hev them all burnt." "Surely," I said, "they would not do that." "Yes, to be sure they would." He was very hearty and free, and as a traveler came up he shook hands heartily and said, "Some of us 'I be over."

After meeting, his wife and son and two daughters came to us and were most hearty. His wife said she felt she must come and had most hearty encouragement for us. An old watchmaker was with them. I asked the son who the Friends were who were at his father's house. He said they came out of England—about York, he thought. After their return they sent some precious tracts which were of great use, as a revival was on soon after. These tracts were distributed and of great value. The old watchmaker said that they who had had to do with revivals might learn much from what had been said in that meeting. It has been the great delusion that the devil had made use of to destroy the good that was intended in these revivals, making men believe that they were born again by the Scriptures. That it was the common practice to take a text of Scripture, point it out to the sinner and say, "Do you believe that?" If he said he did, "Then you're saved," and it was a delusion of the devil. They had seen at this meeting who is the Word of God, and how alone man can be born of Him, it was the very thing that was wanted amongst them. Dr. Duguid who let me the Hall said we had serious people from the Methodists and the three Presbyterian bodies, but not from the Roman Catholics, who have a great church, so-called, here. He told me he would walk with me and show me where a Friend lived, his name was Wm. Russell. I went on and found his wife, Mary Russell. Wm. was away at the fishing at Frazerbury. She was very tender and wept much, she said Wm. was a Friend, but she was not yet, she had a high regard for the Smells, Robert and Mary. William had joined Friends in Glasgow. He is a mason, but had gone to the fishing for eight weeks and could not get home for two weeks more. A little girl had been ill, but was much better.

Another, Dr. Simpson's wife, was at the meeting, and she had spoken to the Mackies and they had promised to call in the morning. We called and she was very nice. She spoke also as seeing fully the danger of calling the Scriptures the Word, and said their shorter catechism was to blame for it. She had much felt what was said and spoke most feelingly, and said if nothing else had been done by our visit to Buckie, she had been helped to a more correct view. She had a sister who never went forward to the table. She had been at a meeting in Glasgow entirely silent, but she did not think it had been held in vain. Our little visit to her was a most comforting one. She said the boat-builders were Methodists named Geddes, and that the watchmaker was also a Metho-

dist local preacher. We had a fine ride to here, part of it through fine fir woods of the Duke of Richmond.

Dr. Duguid referred as we walked to a quotation of mine from 1 Peter, i: 18 to 23, and said that he had been at Strathpeffer, and heard a Scotch clergyman say that the elect were those who showed by the purity of their lives that they were living in Christ. An English Independent Minister had objected to this as opening the door too wide. He had gathered that I held the same and said many in this country are coming to this view. He was very kind and only charged five shillings for the Hall, and would have given it free if it had been his own. I should like to have heard the boat-builders going over the meeting with the old man when they got home. He is a fine man and very sharp.

(To be continued.)

### WHAT IS PEACE?

What shall we say to the claim the War Leagues make that with them are the true workers for Peace? Only this: We ask for a definition. There are many things called Peace. We do not question the sincerity of those who give the word a meaning different from ours. But their kind of Peace may not appeal to us. We contrast the Peace of Force with the Peace of Law, the peace which is temporary—upheld by the strong arm or the balance of power—with the "Old Peace with velvet-saddled feet," eternal, so long as it rests on the balance of justice.

For the leadership in peace to-day but one nation is prepared. She is hampered by no past history, by no present recklessness. Her national ideals need no change, only intensification and reconsecration. Our republic stands for the rule of civilian manhood, the dominion of Law and Order. Under the flag where hatred dies away, she is secure from all attack. She can safely lay down her arms; and to do this boldly, in courage, in confidence, in trust, in law and righteousness, would be to lead the way in which all Europe in a generation or two must perforce follow. For Europe's Peace of Force has failed. Her people, taxed beyond endurance, writhe in discontent. Her war-chests are empty, her states are mere "provinces of the Unseen Empire of Finance." To lapse into actual war, the Peace of Exhaustion, is inevitable. But that again is not peace. It is permeated by seeds from past wars, the germs of future disagreements. The only escape for civilization is through the Peace of Law.

DAVID STARR JORDAN.

### WORLD PEACE FOUNDATION.

THREE GREAT BIBLE SOCIETIES AND THE CIRCULATION OF THE SCRIPTURES.—We are very pleased to report the circulation for the British and Foreign Bible Society for the last year as reaching the astonishing figures of 7,809,000 volumes. The Bible Society of Scotland for the last year of record, from the report just at hand, has a circulation of 2,359,985 volumes. If these figures are added to the issues of the American Bible Society, which have already been published as 4,049,610 volumes, a superb total of 14,308,595 volumes represents the missionary circulation of the Scriptures on the part of the English-speaking people all over the world. To this would have to be added the commercial circulation of the Scriptures by the great Bible presses—Oxford, Nelson & Sons, The International, and others, small and large—and the circulation of Continental Bible Societies which, at the present time, we are not able to give. It requires some effort of the imagination to see the significance of this vast sowing of the seed of the Kingdom in the field of the World.—WILLIAM INGRAHAM HAVEN, Corresponding Secretary, American Bible Society.

Our times are in God's hands, and all our days  
Are as our needs, for shadow as for sun,  
For cold as heat, for want as wealth alike  
Our thanks are due.

—WHITTIER.

## THE SHEEP OF THE FLOCK.

We oft hear the plea for trying to keep  
 "The lambs of the flock" in the fold,  
 And well we may; but what of the sheep,  
 Shall they be left out in the cold?

'Twas a sheep, not a lamb, that wandered away,  
 In the parable Jesus told,  
 A crown up sheep that had gone far away  
 From the ninety and nine in the fold.

Out in the wilderness, out in the cold.  
 'Twas a sheep the good Shepherd sought,  
 And back to the flock, safe into the fold,  
 'Twas a sheep the good Shepherd brought.

And why for the sheep should we earnestly long,  
 And as earnestly hope and pray?  
 Because there is danger if they go wrong,  
 They will lead the young lambs away.

For the lambs will follow the sheep you know,  
 Wherever the sheep may stray,  
 If the sheep go wrong it will not be long  
 Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,  
 For the sake of the lambs to-day,  
 If the lambs are lost, what a terrible cost  
 Some sheep will have to pay!

—C. D. MEIGS.

## A RAINY DAY ON A NORWEGIAN FIORD.

STANLEY R. YARNALL.

One day during my tour last summer I reluctantly left Molde, the happy little tourist town, its gardens gay with great white and pink roses, with larkspurs and nasturtiums, and sweet-williams and poppies and many other old-fashioned flowers, en route to Aalesund. There were two boats that day; one a fast, comfortable steamer making the journey in three hours; the other a slow little boat, that stopped frequently and took six hours and a half plus. It was a temptation to enjoy the creature comforts of travel, but the desire prevailed to become better acquainted with the life of the fiord villages, and I went on board the *Sondmor* in a cold, driving rain.

*Sondmor*, as it is printed in English, really gives no idea of her name. In Norwegian the two o's are printed like our o with a line cutting it diagonally, thus o. This letter, unknown to us, has a sound between the French *ou* and the modified German *u*, with the advantage on the French side. It is a hard vowel for English and Americans to master. The name of our little boat then was nearer *Seundmeur*.

She was a tiny bit of a steamer, rather shabby and the worse for wear, but putting her best foot foremost for all that and making the most of circumstances. And it is hard to do that when one has been soaked and bedraggled for two days and sees no prospect of getting dry and clean again.

So far as the crew was concerned, we seemed able to circumnavigate the globe. There was the captain, and a mate who attended to the tickets and the freight, a representative of the Royal Mail of Norway, who wore his gold-lettered cap with a difference, three sailors to attend the wheel and get freight off and on, a fireman, a patient, red-cheeked boy in blue overalls and sou'wester who did what every one else did not do besides pulling in the clammy, dripping hawser at every stop. And then there was the cook, a clean, stirring fellow in white duck coat, who prepared a fair dinner of five courses, a blooming Norwegian waitress with white cap and apron, and finally the scullion, a wiry little chap in blue jersey who scrubbed the cooking utensils with a will and rattled

around considerably, yet found time to skylark on the forward deck with three other small boys.

We had a second-class cabin forward; then came the hold, as interesting as an old attic in its shifting contents, and the treasures the bustling donkey engine raised and lowered in it; then the engine-room and the cook's galley, etc.; three well-appointed staterooms, and lastly the first-class cabin bringing up the rear. Above decks there was not much distinction. We drooped like wet chickens most of the time whenever there was a bit of shelter under an awning, or behind some railing or bulkhead, which I have not the nautical vocabulary to name. We did not all droop. There were souls superior to weather conditions, but of these hereafter.

The passengers, with one exception, were natives of the fiords, who spoke no English, consequently the lonely exception was able, with no interruptions, to give his undivided attention to his fellow-voyagers and to contemplate the events of the day. The enforced silence was of the kindly, friendly sort. We had an unobtrusive interest in each other, and, I trust, mutual esteem.

The boat touched at little out-of-the-way places not mentioned in Baedeker, or Bennett—at Fixdal and Røxdal, at Misund and Drynen, a misnomer that rainy day, at Helle and Hellandshavn, the last suggesting a paradox, at Langsvad and Hildremyr.

As we approached a little cluster of farms and houses nestling in their green fields at the foot of sombre mountains, we would see a group of men, women and children gathered on the wet, windswep pier—a damp, yet cheerful company, ready to welcome the coming and speed the going guest with pleasant looks and quiet words of greeting or farewell. The arrival of the boat is the event of the day, and at some of these isolated inland villages calls are made only two or three times a week.

As the boat nears shore the whistle blows, and almost invariably one will see two or three belated figures start from cottages or remote fields, and come running toward the landing with coat-tails and skirts flying. The small boy needs no such summons. He is there ahead of time with eager eyes and red cheeks. The village girls are there, too, making a pretty picture with their rosy faces framed by kerchiefs that partly cover the hair blowing about their foreheads. The older women and old men complete the company, with occasional groups of men whose business has brought them to the boat or who have found some easy excuse for a brief rest from their work in the fields or at the fishing.

A surprising characteristic of these people, both on board and ashore, is their quietness. The recollection of the day does not bring to mind a single loud word or call of command. There was pleasant quiet talk amongst us evidently with sufficient humor to season it, but all, while free from restraint, was subdued and dignified. When the bell rang and the boat pulled out there would be low calls of goodbye, and a wave of the hand, and then a moment when in silence the group watched the boat get fairly under way before they broke up and quietly took the road back to the straggling village.

Almost without exception the rain came on in heavy showers, just as the whistle blew for the landing. It was a day of broken skies and frequent downpours. Now and then among the glorious masses of silvery white and grey clouds appeared patches of the baby blue loved by the old Dutch painters. About once an hour a flash of sunshine seemed to promise an end of the two-day storm. The decks were wet and sloppy almost all the time; shoes were sodden, hats, caps and coats scarcely absorbed one shower before the next added to their moist state. Places of shelter were few and precarious. It was the coldest day of a summer cold even for Norway.

With few exceptions the villagers were not especially dressed for rain, except that they wore heavy clothes, made of dark-colored woolen cloth. Certainly one-half of the women and girls, probably as a concession to dressing up for travel, wore straw hats. The married women favored ample, towering creations of dark blue and black, while the

girls wore wide-rimmed hats of white straw adorned with a single feather in a sad, moulting state. Those who adhered to the simple, old headdress appropriate to their life—the fringed kerchief of black or dark blue silk or cashmere—certainly had the advantage both in appearance and in comfort. The face that might have had comeliness or even a degree of beauty with the graceful lines of the older style which leaves the brow uncovered and the front hair free, became hopelessly plain when extinguished by a large yellow mushroom, chilly, and threatened with speedy dissolution.

The few umbrellas were seldom used, apparently never by men. Women were privileged to use them, but there was a subtle feeling that one might lose caste by so doing or appear sophisticated or artificial. On one occasion when rain was falling fast and two women were having an animated conversation under an umbrella, the umbrella was lowered either intentionally or in pure absent-mindedness, yet the conversation went on without a break until the shower ended. Two old women and a man sat for half an hour in the rain when shelter was within ten feet of them. The coats and dresses grew perceptibly darker in shade, and the water-drops stood in their hair, but not by a turn of a hand or the twitch of an eyelash could one have told from their actions that it was not ideal summer weather. A mother had repeated difficulty to keep a little girl of seven or eight from sitting where the rain swept over her. Not even fear of fading her pink hair ribbons or of spoiling a soft blue woolen muffler seemed to influence this small daughter of Eve. The men were entirely indifferent to the weather and oblivious of it. There was no pose on their part. They simply moved about as it suited them, rain or no rain.

This habit of mind is duly admirable in a people who have to encounter weeks of storm. If they keep about their business, which is largely out-of-doors, without anxiety, fussiness or inward rebellion, they must be indifferent. In our dryer climes such indifference is a bit of youthful bravado that deceives no one, and should be regarded with tolerance, but in Norway it is a national achievement that bespeaks the philosophic mind. If it were not so the land of fiords and mountains would also be a huge asylum for the nervously prostrated.

Our cargo was as interesting as the passengers and it changed even more rapidly than they. Into the hold went bulky and perishable goods, but around the hatchway and on the forward deck was scattered a strange assortment of odds and ends, carefully watched by the respective owners, and by the alert supercargo, who checked the articles off on his list at each port of call. There was the little mill with the rough-hewn wooden tongue by which the horse was to make it go round, watched over by an old man in a red shirt, with grey whiskers under his chin; firkins of butter, eyed by tall, thin dairy women; cans of milk and cream, an occasional box of eggs; crates of blue berries; the wooden trunk of the big boy who was evidently making a new venture in the wide world, who took his box and his red cheeks and blue eyes and splendid young body ashore at Helle, which will surely be a better place for his vigor and enterprise. There were several of those curious wooden boxes characteristic of Norway. These are made by hand and are handed down as heirlooms and treated with becoming respect. Serving in lieu of baskets, they are of many sizes and shapes, and have the charm of individuality. The decoration is really a part of the art and primitive culture of Norway. It consists of conventional scrolls and flower marks, with the date worked in as part of the design, and the prevailing colors are blue, red and green. It is not uncommon to see these boxes, forty, fifty, or even one hundred years old, and one can imagine the air of distinction they give to a lot of miscellaneous freight.

At the landings the donkey engine was kept busy raising and lowering the heavier bales and boxes. Most of these had to do with the agricultural life along the fiord. There were big bags of potatoes and rolls of leather, and, at one place, where waterfalls were plentiful, a good deal of flour, put on board

by the proverbial dusty miller. Occasionally an American mowing machine or hayrake went ashore, having the familiar names of Deering or McCormick, and to cap the climax, two stout, little, brown Norwegian horses were swung on board with commendable composure on their part. They were interested, of course, but not excited or undignified, and our good ship was equal to the occasion, for there beside the cook's galley was a snug little compartment especially prepared for equine and bovine passengers. If King Haakon and Queen Maud had suddenly appeared at some stopping-place, I believe our captain, with unruined composure, would have shown them to an unsuspected royal suite.

Somewhere near Langsvad we came to fishing villages. At one place, particularly, everything smacked of the sea, and there was gathered on the dock a picturesque group of twenty brawny fishermen, dressed in high boots, blue jerseys and yellow sou'westers. Close by our side was anchored a fishing vessel, a subject for an artist with its many reels of fishing lines with their hooks securely fastened to the stout cord every few inches; its large, red net buoys, piled astern in artistic confusion, its boxes of red and white salted rock cod and its general air of tar and brine.

While we were shipping boxes, big and little, of halibut and cod and ice, a number of the passengers improved the time by bargaining with the fishermen on the little schooner beside us. An active trade sprang up and evidently we land-lubbers drove some good bargains. Soon the rail was decorated with several strings of sickly red and white fish which later were proudly carried on shore by their owners. The prize was drawn by a tall, dignified old man. He held up to an admiring circle the head and one-half the body of a large fish long deceased. There is no accounting for tastes. Certainly the tenderfoot did not envy him his purchase. But there was an evident gleam of triumph in his eye. He lingered fondly by the rail where his treasure hung, and was heard to murmur, "Fenty ore!" Which is, being interpreted, "Thirteen and one-half cents!"

So the long afternoon wore on and the physical discomfort was forgotten in the human interest aroused by the progress of our little boat. As we neared Aalesund the men became bigger and burlier, with heavy shoulders, deep chests, and curly beards, and an air that told of the freedom of the sea. Their coats were loose and heavy, of a closely-woven dark homespun. The conventional shirt of town and city gave place to the more primitive garment finished off with a narrow neckband, buttoned in the back. The bosoms were of unstarched linen and were sometimes decorated by insertions of heavy homemade lace or embroidery, and the neckbands were often neatly adorned with hand-stitching, occasionally in colors. This old-time touch in dress emphasized the humanity and simplicity of these men, and one somehow felt a comfortable sense of protection, as though one were voyaging with characters from "The Pilgrim's Progress."

The background of this day of new experience was the scenery of a wide fiord, commonplace if compared with the sombre majesty of the Neiranger or the serene and subtle beauty of the Sogne near Balholm, although almost any country but Norway would herald it as a national attraction. Mountains rose dim and shadowy in the distance, and the nearer views formed a changing panorama of dark, pine-clad slopes, on which clouds rested, and dawdled and lagged and sauntered all day long. Milk-white threads breaking the mountain-sides told of rushing streams; and not infrequently waterfalls plunged and roared close to the oases of green farmland that surrounded the landing-places.

Our course lay just inside that fringe of rocky islands that forms the last barrier against the Atlantic. Now and then the great swells broke through the reef and tossed our little boat roughly, telling of the mighty forces at work beyond the protecting granite walls. Sometime after seven we approached the thriving, newly-built city of Aalesund, with its compact blocks of concrete houses, its substantial business section and its busy quays, whence are shipped annually millions of

pounds of fish caught by its large fleet of Iceland fishermen. As we rounded the point and stole up to our mooring-place on one side of the square stone basin, filled already, as it seemed with steamers large and small, the dark mountains to the west were silhouetted against the steely clouds of a cold wintry sunset.

As I fell asleep that night snug and warm between double blankets, in a frigid, fire-proof hotel, my last waking thoughts were not of cloudy mountains and pine-clad slopes, with mysterious deep waters at their feet, nor of the little steamer with its individuality, its manifold life and the waves roaring about its keel, but of the true worth and dignity of the men and women with whom I had mingled for a few hours.

Having so little from the worldly point of view, how rich they are in the essentials of manhood and womanhood. Theirs is a great achievement—to possess their own souls in patience and quietness and to pass on to worthy sons and daughters a character at once kindly, hardy and free.

FOR "THE FRIEND."

### AROUND LONDON.

I shall not attempt to write about the usual things one tells regarding London. The subject in general is too big. We all know about the Tower, and Westminster, and Houses of Parliament and Mansion House—at least we know about their architecture, and setting, and history. I shall talk about humdrum personal experiences.

Everytime I land in England I am particularly impressed with a few things. One is that there are no hideous town-lots as in American cities. You do not enter the towns through a fringe of uncultivated and ugly acreage held for speculative purposes. Instead, you are whisked straight out of the green meadows and lovely hillsides, or pretty suburbs, into the built-up sections, where smooth streets and endless chimney-pots immediately proclaim that you are fully in city life.

Another thing I always regard approvingly is the big, fat, and comfortable appearance of the draft horses. They are splendid, solid, gentle creatures, enormous in size, with kind faces and great hairy fetlocks.

Of recent years two-story motor-buses have largely taken the place of the old-style omnibus. They go very fast and carry passengers a long distance for one or two pence. The tops are the best places from whence to view the London streets. The taxis are very cheap. In them you can go several miles, for say, two shillings, or forty-eight cents, whereas, in many of our cities the same distance would require two dollars or over. It is a great sight to see these, and innumerable other sorts of vehicles, whirling rapidly up and down the winding, crowded thoroughfares. Everyone seems to be in a hurry. The enormous traffic extends for miles. All of the congested street life of any of our American cities, excepting to some extent that of New York, would form only a small part of that of the world's metropolis. The longer you remain in London the more you are impressed with the magnitude of the city.

The way to see the fashionable equipages is to go out to the Marble Arch and near there watch the vehicles stream into Hyde Park about four o'clock in the afternoon. A few of the old-time landaus with beautiful horses, driven by men in livery, are seen, but most of the fashionables now drive in motor-cars. Limousines predominate. Even in mid-summer they are closed and do not look comfortable to people who enjoy fresh air. Chauffeurs and footmen with wooden faces, in white suits and with caps abound. Inside sit the pleasure-seekers. Some look extremely bored. The men generally have high black silk hats, and oftentimes white spats. You see numerous little boys, say twelve years of age, in these motor cars, attired in high silk hats, Eton collars, drab spats, with a big buttonhole bouquet, and holding a cane. What will they amount to? Few of the women have restful faces. You turn away from it all, and remember the poor old creature whom you saw pulling a piece of bread out of a garbage-can

that very morning. The social extremes in London are pitiable—they are horrible.

Covent Garden Market is a spot few visitors go to yet it is one of the most interesting in London. The markets in any city are the places to see the people as they really are. Here are pyramids of vegetables and fruits, and wildernesses of flowers, which offer their contribution to the needs of this vast population. By ten o'clock in the morning the show is over, and for blocks around the market there are to be seen shortly thereafter some boys or starved girls hurrying away with flowers that they have cheaply purchased at the last moment, and on which they hope to realize a profit of a penny or so before their wares wither. It seems a cruel way in which to try to earn a living.

Then, maybe, you thereafter wander up to Selfridge's, the American Department Store of London. It is in Oxford Street, in the heart of the fashionable shopping district; but things are not considered high-priced in it. I am told that the native Briton does not take kindly to our ways, yet there seemed a goodly number of people making purchases when we were there. It has an imposing front, not many stories high, and inside is a beautiful café, a la American. No gratuities to the waiters are allowed. The glory of the establishment is a fine roof garden on top of the building, with a pergola, flowers, and little seats, and tables, where the shopper can sit out in the open air, and enjoy the breeze and watch waving flags of all nations, and look over the vast city whilst lunching.

We came across a good many Americans during our stay in London. The handsome shops are well patronized by our countrymen, as is also the case in the larger continental cities that they frequent. I have for years been amused at the attacks made on the United States monetary system by Europeans, who confess that they hardly understand what the trouble is, but who seem to feel that somehow our finances are all wrong. But I observe that these good people are always ready to take as much of our despised money as they can get, just as we are ever willing to use theirs when opportunity offers. Some discerning writer has penned this delightful and genial criticism regarding shopkeepers abroad:

"Europe spends a busy summer getting American money and a comfortable winter telling how sordid it is."

WM. C. ALLEN.

PRICE OF GOVERNMENT MAPS INCREASES.—After First Month 1, 1913, the standard topographic maps of the United States Geological Survey will be sold at ten cents a copy or six cents wholesale, an order amounting to \$3 or more entitling the purchaser to the reduced rate. These maps have heretofore been sold by the Director of the Geological Survey, under authority of Congress, at five cents retail and three cents wholesale, but for some time it has been recognized that this price has been too low. The constantly increasing refinement in the field work of the topographic surveys, the immense amount of detailed information which is put upon the maps, requiring the most expert and tedious drafting and copperplate engraving, the great care necessary in insuring the exact register for the three or four color lithographic printings, and the largely increased cost of labor and paper have made the increase in charge not only justifiable but necessary. As a matter of fact, ten or six cents for one of the standard fifteen-minute topographic sheets of the Geological Survey, which is in effect an almost exact reproduction of about 230 square miles of territory, is a merely nominal price. No comparable maps are issued by any private map-printing house, but if there were they would be sold at \$1 to \$3 apiece. The field surveying alone of some areas covered by a single map costs more than \$5,000, and even \$7,000 in very difficult country, while there are few maps which represent an expenditure for field work of less than \$3,000.

All the maps are printed in three colors and some in four colors. The water features, including seas, lakes, ponds, streams, canals, swamps, etc., are shown in blue. The relief—mountains, hills, vales, cliffs and slopes—is shown by means



of brown contour lines, which graphically portray the shapes of the plains, hills and mountains, and also show the elevation of every part of the area. The works of man are shown in black, in which color all lettering also is printed. Boundaries, such as state, county, city, land-grant and reservation lines, are shown by broken lines of different kinds. Principal and inferior roads are shown by other kinds of lines. Houses are indicated by small black squares which in the densely built portions of cities and towns merge into blocks. Other cultural features are represented by conventional signs which are easily understood. Many of the maps show also forested areas, which are indicated in green.

The Director of the Survey at Washington will be glad to furnish an index map, covering any area desired, which shows the particular quadrangles, as they are called, which have been surveyed and the corresponding maps issued for sale. This index-map circular also contains a list of special maps of the United States, of States, and of national parks, mining camps, etc., with the prices, and a list of available geologic reports on any part of the area shown.

FOR "THE FRIEND."

### THE PRAYERS OF CHILDHOOD AND YOUTH.

When childhood and youth are past there are those who remember with gratitude and thankfulness the God-inspired prayers of their earlier days, and none of us know how much we owe to those earlier movings and stirrings of God's spirit within us for the help and blessing that have attended us in the thorny and difficult ways in which we have wandered or into which we have been led. The remembrance of the secret and hidden places sought out, and the out-pouring of prayer from hearts overflowing with love and gratitude to God in Christ Jesus for his great mercies to us in pardon and reconciliation, and the earnest pleading for preservation out of the snares of the evil one, as also of yielding of ourselves body and soul to God's care and keeping, leave a sense on the mind as time passes along of how much we owe to the working power of Grace within, and also for those outward blessings brought home to us by the Scriptures of Truth, and for other helps and blessings that have encompassed our path in life, we feel to exclaim, great and marvelous are thy works to usward, who would not fear Thee and give glory to thy Name, for Thou only art holy.

In looking back over the life that has been so far passed, who is there that is not sensible of how far short we have fallen of the ideal set before us in early days and also in the ideal we too have set before ourselves. The sense of mellowing under the power of a gracious discipline is very present with us, and we see in looking back our own crookedness; Divine Goodness stands out more clearly before us to the praise of his grace. We still crave for more light and more truth to shine upon our path, and our cry is still for mercy to pardon and grace to help in every time of need. As the outward man decayeth we need renewing day by day, as well as in our days of vigor.

The feeling has arisen with me, have we lost the dew of our youth when our hearts and lives were so full that we could go anywhere in order to find our Beloved? And yet we knew Him close at hand, but there was with us the Spirit of sacrifice and nothing was too near or too dear to part with for his Name's sake who had loved us and had given himself for us. We were then touched with the Master's Spirit, He loved us and we loved Him. How is it with us now, have we lost the freshness and the fervor of our early days?

I have had awakened in my own mind a fresh sense of the godliness of the unslumbering Shepherd, and I feel to call to my brethren and sisters in Christ how stands the matter with us, are we fellow-helpers together in the Grace of our Lord Jesus Christ by word and deed, to draw all men unto Him? for you will remember this is what the Master said, "And I, if I be lifted up, will draw all men unto me." We know He has been outwardly lifted up upon the cross, are we lifting Him up in life by word and deed so as to be epistles seen and read of all men?

I stand not forth as the judge of my fellows, there is One that judgeth us and He holdeth his inquisition in the bosom of each if we but heed and obey. It is the good old doctrine that the Apostles and George Fox and others in all the ages have taught; it is both old and new. There is one that is not idle, both outwardly and inwardly, the evil one, whose power is very potent to draw aside from what is right. Is there no service the Divine Master has called us unto, that is by us being left undone? My mind is not toward the showy works in which the creature is so readily manifest, as it is toward the hidden burdens He lays upon the hearts of his children. There are still the lame and the maimed, the halt and the blind spiritually, to be helped and this is not to hinder that material help that is needed, only let us seek God's guiding hand and not the praise of men, then I believe we will find the God and Saviour of young days our stay in middle-life, and the cheer and comfort of our old age.

I desire not to write for writing's sake, but as early experiences came before me, the flood-gates of my soul seemed opened in thanksgiving and praise with feeling to put on paper somewhat of the exercise of my mind toward my fellow-believers in Christ Jesus, who may have come through a similar experience, to stir up in such the pure mind in them, be they in middle or later life, so that the fragrance of the early flower may yet appear ripening into blossom to the glory of the Great and Good Husbandman, whose we are, and whom I trust we joyfully obey. To have the joy of being a door-keeper in the house of our God, spiritually, and to help any to the steps up to that Heavenly dwelling is a pleasure far beyond any earthly good that can be known here below. O for the fervor of those early prayers the one for the other and for our fellows the world over, for it is written, and in its truth I believe, He, our Saviour, would have all men to be saved and to come to the knowledge of the Truth. To live in the atmosphere of prayer is to know the springs of vice and evil dried up in our spirit, for love neither worketh nor thinketh evil of its neighbor. Blessed are they who are brought therein and are preserved therein by the love and grace of God!

CHARLES WATT THOMSON.

THE following clipping from the Eighth Month *British Friend* may not be without service as a warning in some religious circles on our side. [E.]

"Apropos of the report of C. W. Wendte, Secretary of the Congress of Religious Progress in Paris, on the increase of liberal religious sentiments in all the countries of the world, *The Inquirer* gives a very timely warning in reminding us that 'spiritual victories are not to be won by discussion.' The advice is so excellent that we are tempted to reproduce two paragraphs.

"At present the liberal movement has little difficulty in attracting the scholar and his satellites or the philosopher with his attendant crowd of sophists; but does the saint feel that *within it he breathes his native air?* Can it create a practical ideal of life and conduct which will lay its spell upon the hearts of men and bring back the vision of God to the poor and the disinherited?

"Our intellectual restlessness has little that is novel about it. It is a familiar symptom of spiritual need. And it cannot be satisfied except by the *access of religious vision and power which comes with the discovery so familiar to Christian experience in all ages, that our highest freedom involves the lowliest submission to the Master of souls, with his yoke of discipline and his simple word, 'This is the way, walk ye in it.'*"

CHRIST-LIKE is he who heeds

Man's want and sorrow, putting these above

All forms and phrases, in the name of love;

For words are mockery when the time wants deeds.

—PHILLIPS BROOKS.

NEVER bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—*Selected.*

## YOUNGER FRIENDS.

## DUTY.

"Give thy day to duty!  
To that high thought be given  
Thine every hour.  
So shall the bending heaven,  
As from the root the flower,  
Bring to thy glad soul beauty."

—RICHARD WATSON GILDER.

**DUTY FIRST, AMBULANCE AFTERWARD.**—The midnight ride of Paul Revere may have been a dazzling historical episode, but little Jimmy Overtree, a Western Union messenger of Indianapolis, Indiana, is somewhat of a thriller himself. Only Jimmy rode a bicycle.

The other day Jimmy was sent to answer a call to the State House. He mounted his wheel and swung rapidly around the Circle into Market Street. On he went until he came to Capitol Avenue. He slowed down to stop at the Capitol Avenue entrance to the Capitol. Just then a big automobile bore down upon him and Jimmy and his wheel went into the air. The boy was picked up unconscious. A woman who had been a passenger in the car, knelt beside him and fanned him while the driver went to call the City Dispensary ambulance.

While they waited for the ambulance, Jimmy began showing signs of returning consciousness. He opened his eyes and looked around him.

"Lie still, dear," the woman said sympathetically. "Lie still and wait for the ambulance."

The mention of ambulance brought the messenger boy to his feet.

"Ambulance!" he said, disgustedly, "The Governor wants me!"

And before she could restrain him he was off and into the State House. The ambulance came, the automobilists explained and the ambulance returned to the dispensary without a patient. The horses had hardly been out of their harness a moment before a call came for it to go to the Western Union office. Jimmy had got his message and, weak and sick, stumbled into the office with it. He fell just as he handed it to the receiving clerk. The ambulance took him home. He remained there three or four days and then returned to his job.

—*Western Christian Advocate.*

**SELF-CONTROL.**—A recent writer tells the story of a famous horse trainer who had a particularly bad-tempered beast brought to him for subjugation. At the first act of ugly temper on the part of the horse the trainer paused, put up his whip, and said, with a deep drawing of his breath: "Now, first of all, let me get a good grip on myself!" After that his mastery of the horse came, not as an accident, but as a sequel. The man who can master himself can master a horse if he gives his mind to it. A great many young people are put in positions where it is of the utmost importance that they should be able to control and direct those who are in their charge, or in contact with them. Mastery is what they must learn, and the horse trainer's words show the way. "First of all, let me get a good grip on myself." Power inevitably flows from self-control. The person who can aggravate or anger us is our master just that far. We can never master the aggravator until our self-control is stronger than the power of any aggravation to overturn it. If we would be strong of will we must practice to put the bit and bridle on ourselves and so learn the inner secrets of mastery and success.—*Christian Age.*

**A PEACEMAKER.**—A story has been told of a little girl who said to her mother one evening, "I was a peacemaker to-day."

"How was that?" asked her mother.

"I knew something that I didn't tell," was the unexpected reply.

Do we not all of us have frequent opportunities to make peace in this way?—*Sunshine Magazine.*

**THE RIGHT STOCK.**—She was small and frail, but sitting a few seats behind her I could not see her face. Soon a handsome, manly young fellow opened the forward door of the car and looked from one to another as though expecting to meet somebody. At once, on seeing the lady I have mentioned, he quickened his steps and a happy look came into his face. On reaching her he bent down and kissed her tenderly, and when she moved nearer to the window he deposited his coat and handbag and seated himself beside her. In the seventy-five-mile ride which I took in the same car with them he showed her every attention, and to the end exhibited his devotion by anticipating her smallest need for comfort; and once he put his arm around her in such a lover-like way that I decided they were a newly-married pair enjoying their honeymoon. Imagine my surprise on reaching Chicago to discover her to be old and wrinkled. But when I heard him say, "Come, mother," and saw him proudly lead her out of the cars and gently help her to the platform, banishing her anxiety and bearing her many packages, I knew there was not money nor romance behind the exhibition, but that there was a young man that loved his mother.—*Our Dumb Animals.*

**COMFORTABLE PEOPLE.**—"Fanny L— is the most provoking girl in our set," said a young lady, flinging herself on the couch. "You never can get anything definite out of her on any subject. This afternoon I wanted her to say that it was last Tuesday when we heard about Ruth's wedding, and do you suppose she would? Because several of the girls argued that it was Thursday she smiled in that exasperating way of hers and said she could not be positive. She knows and so do they that it was Tuesday, but she was afraid she might be unpopular if she was positive."

The irate young lady's mother went on with her sewing tranquilly, but presently she asked if Fanny L— was undecided on all questions or whether she merely declined to "take sides" in unimportant matters. The daughter was a trifle vexed at the straightforward question, but at last admitted that Fanny L— was positively stubborn in some things. When it came to a question of right and wrong nobody could budge her from her position, and she was always ready to defend her beliefs. "I thought so," said the wise lady. "Fanny belongs to the class of comfortable people, and it is a pity there are not more of them in the world. Daughter, when you are as old as I am you will find out that the really positive people are the ones who never mistake that word for stubborn. In the little things of life they are content to be comfortable and allow others to be so, reserving their words and their arguments for the essentials."

It took some time for the young lady to digest those truths, but when they were assimilated they resulted in much good. She took pains to minutely observe the conversation of young people and old and she soon discovered that the most tiresome men and women, the ones who had very few friends, were the ones who would fight to the last ditch over the most trivial incidents, while, on the other hand, the ones without "backbone," as she had once characterized them, were firmly on the right side of every great question, because they frittered away no time on the foolish ones. She discovered that two old gentlemen in her neighborhood had not spoken for years because of a foolish little dispute over a matter that did not involve ten-cents' worth of anything, and she found that two dear old ladies had only buried their girlish difficulties when death threatened to take one of them. They were able to laugh over the foolish thing that had separated them, because during the long years when they were content to be comfortable rather than foolish they had learned many lessons, but the soured old gentlemen insisted upon every neighbor taking sides in their trivial trouble. All at once she saw the sour old gentlemen and the dear old ladies as older people saw them who had known them from youth, and she knew that bad habits not rooted out in youth become ruling passions later in life. . . . —HILDA RICHMOND, in *Sunshine*.

### A NEWCOMER'S IMPRESSIONS OF INDIA.

First and foremost must certainly be put the astonishing beauty of the country. For the space of an hour twice every day—at sunrise and sunset—the whole aspect of things is transfigured and glorified in floods of clear rosy light. Distant hills, the sky above, trees, houses, the very dust of the streets, seen in this light, glow with a rich loveliness that causes the newcomer from the rushing West again and again to give thanks to the Creator of all beautiful things.

Even in the heat of the day, when the glare of the sunshine is at its fiercest, one is constantly wooed to forget the weariness of it by the brilliance of the colors which it reveals. India is a land of gorgeous coloring redeemed from tawdriness by the clearness and delicacy of the light. Her most beautiful buildings owe their indescribable loveliness rather to their coloring, and to the light in which it is viewed, than to their form.

Not less remarkable than the beauty of the country is the charm of the people who inhabit it. Before a Westerner has been a day in India he has realized the grotesque ugliness of Western garb, and has wondered at the astonishing gracefulness of its Eastern counterpart. To see a party of women coming from the village well at twilight, bearing their great brazen waterpots on their heads, and clad in their brightly colored flowing garments, is to gain an entirely fresh conception of how graceful humanity can be: a conception that is mightily reinforced by a sight of the children that follow their mothers.

One is told that these people, who appear so charming, are inveterate liars, live lives in many respects little better than the beasts, and are a prey to all manner of depraved habits and superstitions. This may or may not be true, but one is prepared to forgive them a great deal just because they look so attractive, and smile so readily.

They have an extraordinary capacity for friendship. Show towards an Indian student the marks of friendliness which you would show towards any casual acquaintance in an English University, and he will respond with an affection which is apt to be almost embarrassing, and which will enable you, if you will, to exercise a very large influence upon his life. You have moreover gained a friend whose outlook upon the world and interpretation of the deepest truths in it are likely to have a lasting influence upon yourself.

No one can have lived for a few months in India and have preserved a more or less sympathetic attitude towards her people, without realizing her extraordinary social solidarity. We hear much in England of caste, and of the lamentably deep divisions to which it gives rise. Nor is it easy to overestimate its evils. But underlying all these divisions there is a fundamental communal solidarity rooted in the fact that Indian society, being less individualized than that of the West, preserves at its basis the unity characteristic of a single great organism.

In India a man is a member of his family, caste, district, race or nation, rather than a single self-sufficing individual. In a bee-hive the single bees, like the single cells in a man's body, are scarcely to be reckoned as individuals apart from the community in which they live: their existence depends upon and consists in their relationship to the whole. The same is to some extent true in India, especially in the smaller towns and villages. Let a Westerner enter such a community soon after sundown, when the people are back from the fields, or have left their workshops, and are gathered in the bazaar or round the great tree in the centre of the village. He will become conscious that the men and women around him are both something more and something less than those of the West. They are less of individuals, and more of community members. They are like the bees in the hive; and as one moves amongst them one is conscious of a communal spirit, almost of a communal personality, which is wholly alien to the West.

The existence of this social solidarity has probably never been sufficiently recognized and allowed for in Western efforts either to govern or to evangelize India. It forms a problem of the deepest interest and the most fundamental importance.

It goes far to explain many other problems, from that of the incapacity of the average Indian station-master, to that of the extravagant patriotism of the Bengal nationalists; the problem of caste itself is but one of its side-issues.

From the point of view of Christian Missions, one of the first things to impress the present writer was the evidence of a reaction in both Anglican and Nonconformist circles against what may perhaps be called the methods of the Edinburgh World Missionary Conference. There is a distinct feeling that we may have too much talk of co-ordination, centralization, and the "science of Missions," and too little attempt at literal following of Christ in simple service and in scorn of all that the world means by "leadership." At Edinburgh itself the ablest Indian Christian present, a man who has since been signally honored by the church to which he belongs, gave courageous expression to his opinion that the Indian Church needed not so much expert European leadership, as men and women who, though of a dominant race, should yet be content to occupy positions of humble service in her ranks, and should train those amongst whom they lived by their quiet influence rather than by their brilliant abilities of organization and management.

Many missionaries seem themselves to be coming to the opinion that this is their true sphere of service, and that anything more than this is calculated to hamper and cripple the right statement of Christ to India.

The importance of the right development of the Christian community is constantly impressed upon one. In India, if anywhere, Christ must be expressed through his body, the Church, if He is indeed to appeal irresistibly to the whole great and varied continent. No one who has marked the contrast between the faces of the girls in Mission Boarding Schools and those of the child-wives outside, can doubt that the work has been well begun. Yet there are great dangers ahead. Perhaps the greatest is that of imposing upon the Indian Church too much of that individualized Christianity which has so markedly predominated in the West that most Westerners can conceive of no other type. There is need that John's lesson should be driven home, that they who do not love the brethren are not worthy of the name of Christ.

The corporate ideal, the definite realization of the presence of Christ in joint communion which marks a Quaker meeting held in power, and that happy fellowship in all sides of every-day life, which is so marked a feature of a true Quaker community (whether at Woodbrooke or at Pocono) should have an incalculable effect in the right statement of Christianity to India.—JOHN S. HOYLAND, in *The British Friend*.

IDEALS are like stars; you will not succeed in touching them with your hands, but like the sea-faring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny.—CARL SCHURZ.

### FRIENDLY NEWS.

ABINGTON TEA MEETING.—Little Abington Meeting-house, near Ogontz, was the scene of an afternoon tea meeting on Seventh-day, the 20th inst., in which about seventy Friends participated. The meeting-house was built in 1836. The trees then planted in its ample yard have grown to noble size, and lend that air of quiet peacefulness so dear to Friendly hearts. Two decades ago the wooden partition in the building was removed and the benches faced lengthwise of the room. The room was very comfortably filled by the Friends assembled. The lowering weather prevented an outdoor meeting, as planned, but indoors, cordiality and religious fellowship were unabated.

The meeting was held under the care of the Quarterly Meetings' Committee, several of whom are incorporated with Abington Monthly Meeting to aid it, in its reduced condition, in administering the Discipline. Though the membership of the Monthly Meeting (composed of Horsham and Abington Meetings) is only thirteen, about two score Friends from other meetings live within its limits, and some of them are among the most faithful attenders.

Tea was served during the ingathering from 3 to 4.15, at which time,

our London Friend, Max I. Reich, formerly of Germany, was introduced. The subject of his earnest address was "The Spiritual and the Natural." He began by reading Paul's analysis of his own feelings when he came among the Corinthians, "not with excellency of speech or of wisdom," but knowing nothing, "save Jesus Christ and Him crucified." (1 Cor. ii.) He then contrasted the terms, body, soul and spirit, and the conditions implied by each, stating that one might be religious or soulful without being spiritual, the latter condition being dependent upon full surrender to the Cross of Jesus, in addition to the living of a merely religious life. The reality of the Incarnation as an experience resulting in the new birth of the individual in Christ is an essential step in the path of true spirituality. Self-denial in matters of conscience—abstaining from extravagance, the theatre or dancing, are evidences on the side of morality, of the acceptance of the Cross, and constitute part of the true spiritual life, but its full significance consists of more than this; it calls for the presence of Jesus in our lives in daily walk and constant communion.

A brief summary of this kind never adequately reports the true burden or the real life of a spiritual exercise. Under our Friends' concern, the meeting was closely united in a living fellowship which was increased by a period of silence before closing. At the warming of the approaching dusk we scattered to our homes, thankful that once again so many of us had heard the Saviour preached in the little drab house by the road.

WILLIAM B. GIBBINS, Eastington, near Stratford-on-Avon, England, has mailed to this office a copy of a twelve-page pamphlet—"The Arrest of George Fox at Armscote Manor House in the Year 1673." Four of the twelve pages are devoted to as many full-page illustrations—first, the home where George Fox was taken prisoner—second, Friends' Meeting-house, Armscote, from an old print—third, Armscote Meeting-house as it now appears—fourth, Mission Room at Blackwell before it was rebuilt.

The following is quoted from page six:

"It is currently stated at Armscote, and repeated in all good faith to visitors to the old Manor House, that George Fox was in concealment there, by the kind sufrage of his friend, John Halford, who then occupied the house; also the place where he was said to be hiding when the magistrate came to arrest him is pointed out. But from George Fox's own account of what took place, which remains uncontradicted, this local version of his arrest is manifestly erroneous. Moreover, it does not accord with what we know of George Fox's character. He was a man of fearless disposition, always ready to meet the consequences of his actions, and never known deliberately to evade the officers of the law.

"So well was his character known to his persecutors, that in the imprisonment which followed his arrest at Armscote, he was sometimes allowed to leave the jail on his simple parole, he went to and fro from prison to the Court of Sessions, and even traveled up to London to appear in the Court of Kings Bench, practically without any guard.

"We have seen, too, from his letter to his wife, that the night before his arrest he had a presentiment that he would be arrested, yet he came next day to Armscote, and held the meeting there which was the pretext for his imprisonment."

The pamphlet appears to have been published for private distribution, as nothing on it indicates price or publisher.

### WESTTOWN NOTES.

The Committee under appointment for the Ninth Month's visit to the School included Zebedee Haines, William Evans, John B. Garrett, John G. Haines, George A. Rhoads, George Forsythe, Anna P. Haines, Ann Sharpless, Hannah P. Morris, Anne Bablerston, Jane Maule and Frances Tatum Rhoads. The Committee came on Seventh-day afternoon and remain until the following Third-day; part of the time being given to visiting the classes and a not less important service being the mingling with the School family.

Our Meeting on Fifth-day, the 25th ult., was visited by Zebedee Haines, and on the following First-day both he and Daniel Oliver spoke in the morning meeting. The two evening collections were addressed, the boys by Hannah P. Morris and the girls by Frances Tatum Rhoads.

The plan of observing First-day properly at Westtown continues to be a matter of earnest concern with the heads of the family. When the afternoon meetings for worship were given up fifteen or more years ago and a long period between the midday and evening meals was unbroken, it called for serious thought lest it become with some at least a

half day of profitless idleness. The day is not overcrowded, but allows ample time for quiet and yet gives a definiteness to the day's doings that make them count for something. After breakfast, which is a half hour later than usual, there is a period of less than an hour free to all, then follows preparation for the Bible Class and the recitations of the same, then another break and the meeting for worship at 10.30. There are periods before and after dinner unclaimed, then from two to three the house at both ends is quiet, and at three if the weather permits, all the pupils are expected to be out for an hour and a half. This house clearing is a new regulation and has much to recommend it. On stormy afternoons the parlors and library are open and the children encouraged to use them. After supper, collections are held for half an hour in the two collecting-rooms, or jointly in the library, and the rest of the evening is devoted to quiet reading or writing letters home.

NONE of the literary societies or like organizations have gotten into working order except the Literary Union. This is made up of the Senior Class, some few members of the First Class and ten or more of the teachers, a membership in all of about eighty. For the current term Oliver P. Tatum was elected President, Mary S. Brinton, Secretary, Alfred Lowry, Jr., Curator, Ruth Kellum, Treasurer and Samuel H. Brown, Chairman of Historical Committee.

The Class of 1906 held their reunion at the Lake House on the 27th, there were twenty-four present. During the summer a path has been cut through the north woods skirting the lake side; it will soon be covered with fine cinders and will be another asset to the attractiveness of that part of the campus. The making is a gift from Joshua L. Bailey.

The nut trees on the farm were seldom more heavily loaded, and there are evidences in the stained finger tips of many of the smaller boys that the shellbarks and walnuts have been found. Thus far the chestnut blight has made little advance among the trees in the north woods.

### SUMMARY OF EVENTS.

UNITED STATES.—President Wilson and other officials at Washington, have taken steps to reduce the high cost of meat. The Indian Commissioner Cato Sells has worked out a plan which has met the approval of the President. Under it the Indians of the West with their boundless extent of pastures are to be set to raising cattle and sheep.

The production of wheat in the principal countries of the world that raise it is estimated to be 4.1 per cent. greater this year than last, the total production being estimated at 3,330,000,000 bushels, according to a cablegram to the Department of Agriculture from the International Institute of Agriculture at Rome.

It is stated that a tower on Hickory Island, several miles from Tuckerton, New Jersey, now nearing completion, is being built by a German syndicate. It is 820 feet high and sends and receives messages from a similar tower at Hanover, Prussia. It has been in service for two months, or since a height of 640 feet was reached. The system used is the invention of Prof. Rudolph Golschmidt, of Germany, and differs from the Marconi system in that it is free from interference from any other source.

A despatch from Spokane of the 26th ult. says: "The enormous growth of the apple industry in Washington, Idaho and other Northwestern States was demonstrated at the convention of the North Pacific Fruit Distributors here this week to an extent that surprised the delegates. One thousand cars of apples for future delivery were sold last week through the association for a total price of approximately \$1,000,000. The cars approximated \$1000 each. The members of the organization, which extends throughout the Northwest, assert that the ready sale and good prices obtained are the result of co-operative organization. The association plans to extend its field next year."

At the annual convention of the American Health Association Doctor Sedgwick, professor of public health in the Massachusetts Institute of Technology, declared that if America would avoid famine she must begin at once scientifically and systematically to conserve her food supply.

A despatch of the 22nd ult. from Duluth says: "A record unequalled since the establishment of the Weather Bureau, in 1884, was made today when snow fell at nearly all points in northern Minnesota, and around the shores of Lake Superior. The earliest previous fall was recorded Ninth Month 24, 1907."

A despatch from Chicago of the 23rd says: "Accidents due to street cars and automobiles in Chicago were shown to-day by motion pictures of the 'Right and Wrong Way to Cross Streets' and the 'Right and Wrong Way to Get Off and On Cars.' They were exhibited before the

Second Safety Congress of the National Council for Industrial Safety. The motion pictures, according to H. L. Brownell, safety inspector of Chicago, who exhibited them, represented about 50 per cent. of actual accidents, taken by the Public Safety Commission of Chicago for about ten months. Virtually every kind of street car and automobile accident was shown. The pictures are to be used by Inspector Brownell in a fall and winter campaign among the 400,000 school children of his city."

It is stated that approximately one in every 400 inhabitants of the United States is employed by the postal service. Tabulations by the Postoffice Department show that on Sixth Month 30th last there were 58,021 postmasters; 115,415 assistant postmasters and postoffice clerks; 1454 watchmen, messengers and laborers and 30,920 city letter carriers. Other employes—railway mail clerks, rural carriers and department employes—make the total number about a quarter of a million. This makes the Postoffice Department the largest business department of the Government.

Popular lectures on disease and the care of the sick by distinguished colored medical practitioners of Philadelphia and other cities were lately delivered at the Afro-American Emancipation Exposition.

A despatch from Chicago of the 22nd ult. says: "To stimulate cattle-raising, in order to avert the famine there is imminent, the American Meat Packers' Association in its eighth annual convention to-day voted to raise \$500,000 with which to conduct a campaign of education among the farmers and cattle raisers."

A committee has been appointed in Media, Pa., to take steps against licensed saloons. It is stated that it will be the duty of this committee first to keep close watch upon the saloons in conjunction with similar committees in other sections of Delaware County, in order to assure a strict adherence to the license laws. Under field managers the committee will have charge of the campaign and the methods of procedure towards curtailing and eventually eliminating the sale of liquor.

The State fire marshal, Joseph L. Baldwin, has issued a bulletin addressed to housekeepers on the prevention of fires. In it he says: "Do you know it costs you \$3 per year for yourself, wife and each of your children to pay the fire losses in the United States? Figure it out and see if you would not rather pay as Europe does, only 35 cents per capita. Help to reduce it in this country by keeping your building in good repair and free from all waste matter that might cause fires. The time for starting fires is now on and all chimneys and flues should be thoroughly cleaned. Act and get your neighbors to do the same."

FOREIGN.—A despatch from Berne, Switzerland, says: "The closing session of the international conference for the protection of workers was marked by the adoption of a resolution declaring that workingmen and women should be allowed a nightly repose of eleven consecutive hours, which should include the hours from ten P. M. to five A. M. Another resolution opposes the employment of boys under fourteen years of age at night work. The convention was signed by delegates from Great Britain, Germany, Austria, Belgium, Spain, France, Italy, Norway, Holland, Sweden, Portugal and Switzerland. Other delegates, among them the Russian, decided to refer the convention to their Governments for signature. The United States was not represented at the conference."

It is stated from Berlin that an important deposit of uranium and pitchblend, from which radium is extracted, has been found on the German side of the Erzgebirge, a range of mountains between Saxony and Bohemia. The deposit is apparently a prolongation of that on the Bohemian side, which has hitherto been the principal source of supply. The find has created great interest on account of the demand in connection with the treatment of cancer. German cities and States have placed unfilled orders for uranium and radium amounting to \$625,000.

A telegram of the 22nd from Halle, Germany, says: "The congress of scientists, which has been meeting here to test the efficacy of the divining rod in discovering underground springs of water and mineral deposits, decided to organize an international association before adjourning today. So many successful experiments were reported to the congress that the Executive Committee was increased by the addition of four members, in the expectation of increased activities in the future. Tests conducted under the supervision of the congress by divining rod experts resulted in the location of three potash veins, the existence of which was confirmed by maps of coal deposits and water courses. One expert found a leak in the city water main. The congress received authenticated reports that southwest African farmers are finding water regularly by means of the divining rod."

Six hundred Ulster leaders lately met in Belfast, adopted a provisional

constitution, to go into effect on the passage of the home rule bill; formed a provisional government, with Sir Edward Carson as "Premier," and completed plans for military resistance to the decrees of any Parliament in Dublin.

It was stated from Paris on the 23rd that aviator Roland G. Garros to-day crossed the Mediterranean Sea from Frejus, near Cannes, to Bizerta, near Tunis, and added another record to the list of French aerial achievements. Garros' flight ranks as one of the most notable feats in the whole history of aviation. His actual flying time was seven hours and forty-five minutes, his speed averaging about sixty-four miles an hour.

#### NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

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LINDA A. MOORE,  
Librarian.

THE visitation and religious service committee of Haddonfield and Salem Quarterly Meeting has arranged for the holding of a Public Meeting for Divine Worship to be held on First-day afternoon, the 12th inst., at 2.30 o'clock, in the Meeting-house at Arney's Mount (Lower Springfield), about five miles east of Mount Holly, N. J. Those feeling a desire to attend this meeting, and having no means of conveyance, please communicate with William E. Darnell, Moorestown, N. J.

MEETING at LANERCH.—Under authority of a committee appointed by Concord Quarterly Meeting, a meeting for Divine Worship will be held in Paiste Hall, Lanerch, Pa., on First-day afternoon, Tenth Month 5th, at three o'clock. All interested are invited.

WANTED.—At once, a suitable Friend as an Assistant to the Superintendent of the Indian School at Tunassana. One who may favorably consider succeeding him next spring.

MONTHLY MEETINGS NEXT WEEK (Tenth Month 6th to 11th):

- Kennett, at Kennett Square, Pa., Third-day, Tenth Month 7th, at 10 A. M.
- Chesterfield, at Crosswicks, N. J., Third-day, Tenth Month 7th, at 10 A. M.
- Chester, N. J., at Moorestown, N. J., Third-day, Tenth Month 7th, at 7.30 P. M.
- Bradford, at Coatesville, Pa., Fourth-day, Tenth Month 8th, at 10 A. M.
- New Garden, at West Grove, Pa., Fourth-day, Tenth Month 8th, at 10 A. M.
- Upper Springfield, at Mansfield, N. J., Fourth-day, Tenth Month 8th, at 10 A. M.
- Haddonfield, N. J., Fourth-day, Tenth Month 8th, at 7.30 P. M.
- Wilmingon, Del., Fifth-day, Tenth Month 9th, at 10 A. M.
- Uwchlan, at Downingtown, Pa., Fifth-day, Tenth Month 9th, at 10 A. M.
- London Grove, Pa., Fifth-day, Tenth Month 9th, at 10 A. M.
- Burlington, N. J., Fifth-day, Tenth Month 9th, at 10 A. M.
- Falls, at Fallsington, Pa., Fifth-day, Tenth Month 9th, at 10 A. M.
- Evesham, at Mt. Laurel, N. J., Fifth-day, Tenth Month 9th, at 10 A. M.
- Upper Evesham, at Melford, N. J., Seventh-day, Tenth Month 11th, at 10 A. M.

DIED.—Eighth Month 26th, ELMINA MOTT, widow of Gurslem Mott, a beloved member of Pasadena Monthly Meeting of Friends, California; age seventy-nine years, lacking two days.



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# THE FRIEND.

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## THE FRIEND.

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### AN OUTSIDER'S TESTIMONY.

I read several months ago a discourse by a minister of another religious body in which he rather strikingly calls a halt on his congregation, and asks them if there is not in the fundamental principles and life of the Quakers a spirit which the present time demands. The address has called up three special fields wherein, it may be, we will have a powerful lesson to teach if we are faithful to our inheritance.

The early Friends advanced the doctrine of enthusiasm, which in its literal significance means filled with the Divine spirit, but which, alas, has become sadly perverted until it has almost no place of its own in our language. This enthusiasm was the corner-stone, as we often hear, of their teaching, not because their life and practice ignored other principles, but because they felt the great importance of this long-lost doctrine.

Filled with the Divine Spirit, they could ignore—and go farther, they could testify against outwardness in religion, and the congregation gathered for Divine worship in the silence of the flesh witnessed most powerfully for the efficacy of that spirit which directs and controls if opportunity is allowed it.

Those "ancient Friends" went to God direct in their meetings. It was more than a marvel to most about them. They waited for His outshining, and as the manifestation of this was in silence, so they waited in silence. They met with practical difficulties, but who does not? In their case this resulted in a strengthening of their faith, as is always the result where opposition is met and conquered.

To-day there are congregations in our largest cities and elsewhere that worship amid all the pomp and ceremony of rites that one could name, all the help that architecture, music and painting can offer are at their service, and yet we know that some of these practice the "Quaker Meeting" for quarter of an hour of silence once each week; furthermore, we know it to be an acknowledged fact that concentrated silence in an assembly is conducive to mental effort, and this where the fellowship is honest engenders an atmosphere in which the spiritual is more easily attained. In other words, the opportunity for the Divine spirit to abound is greatly increased. No one pleads for a listless silence, in which there is no mental effort, where the mind follows a fleeting fancy. It cannot attain our end. No one pleads for an indifferent or man-

directed ministry, neither does it accomplish our end. No one pleads for any of the outward adjuncts of religion if they lack in sincerity, for if they are wanting in honesty of purpose they entirely defeat their end.

It is a wonderful lesson to grasp, and a wonderful privilege to be identified with the teaching of it, this great lesson of the indwelling of the Divine Spirit in our spirits in its fulness. If at the end of two and a-half centuries we can have acknowledgments through the press organs of various religious bodies that the practice is growing with them of holding part of their meetings in silence, is it a time for us to be aping them in our prearranged service for meetings?

Another matter that seems to have called forth the admiration of the preacher was the way in which Friends in some places and at some times (would that it were more universal) have allowed this same enthusiasm to so possess them that they have broken loose from the ways of convention and have cut out for themselves new paths. It is easy as one looks back over the records of a reformer to see how his steps have followed in a regular succession; it is a very different matter with that reformer as he blazes the way himself. What avenues were not closed to the early Friends? Many indeed were barred and triple-barr'd against them. They had no share (with rare exception) in the law-making processes, and yet who has made a more positive impress upon the English-speaking race in the line of political and social reforms than a few Quakers, not gathered in groups, but isolated individuals? Who, in brief, has to a greater extent the rare gift of forecasting the signs of the times? Nothing short of a close abiding near the Divine Spirit can beget this.

The names of the men and women of the Quaker fold who have been conspicuously identified with reform movements are but few, and we do not claim for them a place above what they have fairly earned, but no one questions that there have been a few who have stood abreast of the advance rank in many reforms. They were not brilliant either by nature or by training, but they were filled with the spirit already referred to, they were enthusiastically devoted to the call, and they recognized in the call the Divine nature, and they submitted themselves to it, soul and body. This is the element that the preacher had in mind and to which he directed the attention of his hearers.

It was because of a close walk with God that William Savery could meet the opposition that some of his friends advanced and which would have kept him at home from England. Had he not followed on in trust, a different story would be told of the great battle for prison reform which dates from the awakening Elizabeth Fry experienced under his ministry.

Do Friends claim for themselves a closer communion with the Divine Spirit than others enjoy? I do not know that they do, but the preacher in question seemed to think that there was more in their lives than in others to strengthen this and less to weaken it. Of this we may feel sure that

reforms are of slow growth; the pioneers must have clear vision, unbounded faith and unflinching courage, and there is but one Source from which these spring.

One other topic I have selected from the preacher's list that may well claim a thought. He acknowledges that the "early Friends" were men and women "of an intense faith," and fully satisfies us that he recognizes them as people of strong convictions and definite clear beliefs, willing, we know, to submit to the severest test, and yet he adds, "They shrank from over-rigid theological definition." No one can have read the first chapter in modern philosophy as it trenches on topics discussed in Quaker journals of the seventeenth century and fail to have been impressed with the contrast the two afforded. The Quaker writer stuck close by Scripture language in his definitions; driven as he was, it might seem, time and time again, to the wall, he always had Scripture to support his position, and yet he never failed to place that insinuating light of the Divine Spirit above all else.

There is much of Quaker teaching in books that are coming from the press to-day, and there is much of George Fox's Journal in sermons that are being preached from all kinds of pulpits this very year. These that have been given are but three items that could easily have been added to. The Friends' ideal in none of them has been fully grasped, neither is the Friends' ideal lived up to by twentieth century Friends themselves; none the less the times call loudly for us to maintain our silent warfare and to keep up our courage, for if we are true to these various teachings, we shall not fail to make our convictions manifest, and convictions firmly held and manfully battled for have won the only victories that have been worth the winning.

D. H. F.

ANDREW CARNEGIE has taken issue with Lyman Abbott on the Peace Question in an article with the following title. We quote the opening paragraph.—[Ed.]

#### THE LATEST PANACEA.

"There are two ways of promoting peace—one by making our nation 'so weak that it cannot fight'—the other 'by making it so strong that it need not fight.'"—LYMAN ABBOTT.

The author of this astounding solution of the curse of war between nations, the "chief remaining obstacle in the path of the unity of progress of man," could only succeed by convincing nations emerging from war that they had reached one class or the other—either weak or strong. But the contrary being the case, as history abundantly proves, the new panacea is as barren in results as the old adage, "When the sky falls we shall catch larks." Let us consider Europe for example, by far the most blood-stained part of the civilized world, an armed camp of nations, some small and weak, others large and strong, each class fearful and jealous of the other, and for centuries visited at times by the curse of war, but never reaching the indispensable requirement of the new panacea revealed by [Lyman] Abbott—the contrary, the defeated nation incited by defeat to revenge as a patriotic duty—the strong ever strengthening their powers to repel probable attacks, the inevitable result of previous wars. "For what can war but wars breed," asks Milton, and never has an answer been forthcoming. The seed of war once sown, poisonous fruit comes forth—plant peace, "and what but peace can peace breed"—every plant after its kind. Until [Lyman] Abbott disproves this law of war flowing from war it is in vain he divides nations into two classes—those too weak to fight, others too strong to need to fight. The history of the world confutes him.

#### WEAKNESS AND STRENGTH.

Lord, make me to know mine end,  
The measure of my days,  
Just what it is;  
That I may ever know,  
What time I dwell below,  
How frail I am!

Lord, make me to know my Friend,  
The measure of his might,  
How great it is;  
That I may surely know,  
In face of every foe,  
How strong I am!

—JESSE THOMPSON WHITLEY, in *The Sunday School Times*.

For "THE FRIEND."

#### THE PERIL THAT CONFRONTS US.

"The Spirit of Tolerance" is the title of an article in *The Friends' Quarterly Examiner* [London] for the Seventh Month. It contains much that is well stated and deserving of approval, but the general tenor and what appears to be the purpose of the paper is not such as could have the acceptance of any orthodox church.

The writer seems to regard *doctrinal belief* as quite *non-essential*—where she bestows her sympathy and preference is very manifest.

On page 368 she refers to an orthodox meeting that is "literally dying for want of some of the intellectual strength, broader outlook, and interest in public affairs which distinguishes the body of Hicksite Friends." We may be slow to believe that any orthodox meeting that is "literally dying" can have its life renewed by any such infusion as she suggests.

On the following page, 369, she seems to deprecate any consideration "involving the application of the attributes of Deity and Divinity to the nature of Jesus." She recognizes "some tendency in certain quarters of the Society to revive" what she designates as "this ancient theological problem." A problem? Can that be called "a problem" which is accepted by Christians the world over as a fundamental of their faith?

The essayist asks "what have we to do with definitions of deity, divinity, or even of humanity?" "Disputes," she adds, "over these questions, which crept into the church through the theological teachings of Paul, only mar the vision of that life which has transformed and is still transforming not only individual lives but the whole course of history."

From some point of view this statement may be permissible, but does not warrant any under-valuation or disregard of the "theological teachings of Paul" than which there are no teachings more "profitable for doctrine" unless it be the teaching of the Great Teacher Himself.

Is not the Divine Christ the "Chief Corner-stone" on which the edifice of Christianity is built? Where that corner-stone is unrecognized there may be religion, but is it Christianity?

To treat the cardinal doctrine of the Divinity of Christ as a mere matter of opinion to be tolerated under the guise of Christian charity is an incentive to skepticism and promotive of infidelity.

Such teaching has already wrecked the faith of some, and is imperiling the faith of many more.

J. L. B.

PHILADELPHIA, Ninth Month, 1913.

"OUR object in life should be not so much to get through a great deal of work, as to give perfect satisfaction to Him for Whom we are doing the work. There is usually much more time and strength forfeited by friction than by toil."—CANON ATKEN.

NOT slothful in business, fervent in spirit; serving the Lord; rejoicing in hope; *patient in tribulation*, continuing instant in prayer. (Romans xii: 11, 12.)



### THE PARENTS' AGE.

It is often said that this is the age of the child, as though parents might be divorced from their responsibilities. Of course, no one ever thought approvingly of such a divorce, but it has been very much a fact in very many cases. Indeed, some parents have thought it a merit to say, "We turn our child over to the school." The counter-movement has been put with much force by Editor Winship of the *Journal of Education*. We are glad to abbreviate and adapt his article for THE FRIEND as follows:

#### A NEW MESSAGE FOR THE HOME.

At last, after centuries of misdirected energies, it has dawned upon some persons that the child will never be educated wisely and well until the parents do their part in the training of the child. The long-time answer that parents do not know how is no longer current coin of the realm. "They must know how" is the emphatic answer. It remains for the schools to educate the parents and it is now demonstrated that they can do this.

For several years there have been "Mothers' Clubs" and "Parents' and Teachers' Clubs" and often they have done noble service, but they have lacked adequate leadership and abundant means for the development of their ideals.

To-day in all parts of the country there is some scientific leadership of the parents. It is more or less crude in some places, a mere experiment, but in others it reaches to high science. The simplest form, but one of the most valuable is in Oregon and Wisconsin, where they have parents report on the home life and work of the pupil.

The next step up the scale is the requirement that the teacher shall visit each home and determine as well as maybe as to the reliability of these reports.

In Boise, Idaho, in the high school each student has a guiding teacher who does all he can to have the student's life out of school help, at least not hinder, his school life.

In Utah, Dr. Stewart of the Teachers' College and Dr. McKnight of the Training School of the Teachers' College plan to employ a man at a good salary to direct the home activities of the children.

In the South, the successful Girls' Tomato Clubs have been transformed into "Mothers' and Daughters' Tomato Clubs," in which mother and daughter raise and can tomatoes together under the guidance of the school, so that the mother is really at school with her daughter.

Thus all along the line something has been done toward the achievement of this desirable end, but it remained for New York City to discover and demonstrate the scientific way to the skillful guidance of parents in the home life of their children. Six years ago Jane Day, a principal at New Albany, Indiana, came to the Hester Street district on the lower East side and under the advice and the co-operation of Julia Richmond, district superintendent, did intensive work in rescuing girls and boys through the utilizing of their out-of-school life. There were some famous rescues, but more and more was it borne in upon Jane Day that the greatest need is a complete mastery of home conditions and for two years she has been at work in an up-town district between Seventieth and Ninetieth Streets. Here are children from all kinds of homes, prosperous and improvident. Whenever any boy or girl is out-of-step, scholastically, aesthetically, or ethically, the teacher makes a complete study of the case mentally, physically, socially and domestically. Carefully and judiciously she confers with the mother, and when feasible with the father, and advises them how they can assist the pupil to get back into step. Thus without friction practically every child is saved from dangerous tendencies, is led to find himself, and is a joy to the home, a satisfaction to his teachers and a comfort to himself. Once a month there is a mothers' study hour in Public School No. 166. For half the year there are lectures on "The Right of the Child to be Understood." The topics month by month for these mothers are:—

"Why No Parent Knows Her Own Child."

"Why No Child Knows His Own Parent."

"What Children Know About Each Other."

"What Teachers Do Not Know About Their Pupils."

"What No Pupil Knows About His Teacher."

The other half of the year the lectures are on "Environment."

Jane Day has two assistants, understudies, but even then the work is much contracted, is confined to a limited area.

An advance has been made possible by a combination of the Public Education Association, the City Club, and the College of the City of New York.

As a result of this meeting John H. Finley, president of the College of the City of New York, has been provided with \$5,000, that he may place psychological specialists at the service of these workers that there may be prompt and adequate psychological study of every out-of-step child with scientific advice to specialists like Jane Day and all principals and teachers who interest themselves in the detailed study of children who are dependent, defective, or delinquent.

When New York has demonstrated the possibilities through such service for the parents and child other cities are sure to fall in line.

### IN THE HOUSE OF LORDS.

For "THE FRIEND."

WM. C. ALLEN.

One of our interesting experiences this year was a visit to the House of Lords and the House of Commons while both of them were in session. Very few visitors to London, or English people, are privileged to see the former. Generally tourists are only permitted to visit the Houses of Parliament one day in the week, when there is a recess. My wife and I, therefore, prized this opportunity, particularly as to the House of Lords. Our participation in this sight was due to the courtesy of a friend of mine, a well-known member of Parliament.

The buildings cover eight acres and are built in the extreme Gothic style of architecture. The soft stone is crumbling beneath the rains of England and has an appearance of age which the date of construction does not warrant. Visitors calling for members pass through a long corridor lined with statues of celebrated statesmen. You then enter a splendid rotunda, and there I sent in my card by a page to the member with whom I had an engagement. All the interior work of this most expensive building is of a style and beauty that would put to shame most public buildings throughout the world. Art has been lavished everywhere in magnificent carvings of wood and stone and frescoes by celebrated painters.

The hour was almost six P. M. and we were immediately invited to tea. A slight shower precluded the possibility of taking tea out on the celebrated terrace which on summer evenings is, at that time of the day, one of the great social sights of London. But indoors the occasion was most interesting. My wife poured tea whilst we talked with our kind host regarding matters of mutual interest. Then we were conducted to the Chamber of the House of Lords, which had been in session about two hours.

Some twenty-five years before I had been in the House, through the courtesy of a Peer, during a debate, and much enjoyed the recollection of it. But that scene had not been so imposing as was the present one. Then the dim daylight filtered through the great windows, and only the usual number of possibly fifty or sixty men were present. This last visit happened at an unusual and historic time. The soft, bright red cushioned seats of the chamber were almost all filled. Hundreds of peers from all over the United Kingdom had come up to the debate on the Irish Home Rule Bill and to vote thereon. The issue was great and the feeling intense, and much public comment was being daily made in the newspapers as to possible civil war in that country.

"The House of Peers is sumptuously decorated in the richest Gothic style"—to quote Baedeker's. The beautiful stained-glass windows, the walls decorated with heraldic emblems, the great throne of the King at one end of the chamber, with the lesser thrones of the Queen and Prince of Wales on either side of it, the Lord Chancellor sitting in front of them on the woolsack, in his robes and with an enormous wig falling down over his shoulders and the crowd of noblemen all about him, made an impressive picture.

The beautiful chamber was lighted by electricity. The carved and gilded wood and stone shone with added lustre over and under the brilliant light. The Peers sat before the few spectators eagerly listening to the speech of the Marquis

of Lansdowne, who was opposed to the Bill. Many of them had their high silk hats on. They were all well-dressed men, of all ages, and of all sorts of physical and facial characteristics. Many of them carried buttonhole bouquets. All listened with well-bred air to the orator, and, sometimes when he made a point faint cheers or "hear, hear" would arise.

The single-seated, gilt-railed peereesses' gallery, around the chamber, was well filled with peereesses who hung on every word. They were a well-gowned group of women, some dressed simply and others extravagantly according to my unqualified masculine judgment. Their plumes and silks made a striking picture against the background of carvings and gold.

My wife was so fortunate as to have a good seat among the very few ladies who were accommodated in the visitors' gallery. Probably only about one dozen seats are provided for women visitors and none are permitted to stand. There was also standing-room for probably about fifty men spectators. As I stood I could not help thinking of the vast extent of the power of the men who assembled there and how their influence permeated to so many corners of the earth. Lord Lansdowne spoke from a few notes deliberately, sometimes almost hesitatingly, and in an almost conversational voice. He is a tall, slender man, and is leader of the opposition in the House of Lords.

After awhile we left the brilliant scene, which had its educational value as well as its association with the generous hospitality that made our enjoyment of it possible.

Under our democratic form of government the exterior evidences of aristocratic or hereditary personal privilege are unknown, and we may hope that the tendency toward it may not develop in America. But it is interesting to see how others do. It is also well to respect, if we do not follow, the traditions of a great empire which, in spite of its monarchical government, has done much to improve and conserve human liberty. But the House of Lords has not contributed its share towards this. If it fails to do so it is doomed.

#### EXTRACTS FROM DIARIES AND LETTERS OF RICHARD B. BROCKBANK.

(Continued from page 159.)

*Sossiemouth, 27-8-'81.*—We are again in private lodgings, and find peace of mind in staying over this week-end. We found on our arrival at Elgin that I did not feel quite as ready as usual to engage a hall and give notice of a meeting, and went to the postoffice, got quite a number of letters, one of thine, date 22nd, sent on from Macduff to Portsoy and then on to Elgin and one of J. W.'s the same—one of J. W.'s addressed to Elgin, one dated 23rd and one 24th of thine. I sat down and wrote the needful business letters, and a short note to thee and one to J. W., with a cheque for £20 which I expect you will have received this morning, for I found when I got down that I had just one-half an hour till the midday post left at one-thirty. I then made some enquiry about a Hall, and found we could have one, but there was a great political meeting last evening and on consulting with the Mackies, we felt best satisfied to come on here and have a meeting last evening, which we did. And now feel peaceful to remain till Second-day, not, so far, looking to a meeting to-night, but waiting for guidance and clearness as to our steppings, both for this evening and to-morrow. We have left notice for a meeting at Elgin for Second-day evening, and shall return there in the afternoon in time, and then go forward as way may be opened before us; so that any letters that may come to Elgin we shall pick up on Second-day, and shall leave orders as to forwarding them when we leave. It may be if we go on to Nairn, etc., that we can call at Elgin on our way back. The meeting at Fochabers was small, and was a little disturbed by a drunken man standing and looking in and calling out first one thing and then another. A few serious men tried to get him to go away and finally succeeded, and the meeting ended well. A kind word of encouragement was given us by several, and regret expressed that we had been disturbed, as what we had said was the very essence of religion, etc. I

suppose there were about thirty present. It was four when we arrived here last evening and Alexander, the town crier, did his best and came himself, a most intelligent man, but we did not think there would be more than thirty. A fish-curer named James Maconochie was recommended to me by Thos. Smith, bookseller, Elgin, as interested and having a hall. He kindly let us have his hall, a long, low room, well seated and suitable enough. I have not seen him yet to see if we can have it to-morrow. He was at the meeting and will know how he felt. I expect a man who came in with him was his pastor Free Church. As they neither of them stopped to speak I know not how it is with them. I learn from our hostess that he has recently lost his wife and has no family, and perhaps he felt as though he ought to ask us to stay with him and did not like to.

F. Mackie has been having a chat with Alexander this morning, he told me last evening that he almost worships one man in our Society, J. Bright, and to-day, when F. M. told him that I am a farmer and fruit-grower, he was wonderfully astonished at it, and more than ever when F. M. told him we got nothing for preaching. He said that ought to be known. He told F. M. that an evangelist had been here recently, say a year or two ago, and made a great stir, and thirty-nine were said to be converted and joined some of the bodies here. A minister had told him lately that they had not stood their ground, and that as church members they would have been better without them. It may be that such are hindrances when such as we come round, making serious people afraid of us. I shall have to go and see Friend Maconochie and thank him for the hall and see if it is free for to-morrow sometime.

The meeting was very solemn and impressive last evening, and I felt quite peaceful after it, and can leave the result with Him who doeth all things well.

*Sossiemouth, 28-8-'81.*—We had a meeting last evening here at seven-thirty, and another this afternoon at two-thirty, both favored seasons, the last largely attended, I should think over one hundred and twenty. The daughter of our host says that the silent meditation has been very much spoken about and admired by serious people here, they feel that far too much is done in their meetings which distracts their attention from the true object of worship. Some of the fishermen had said that it would be a great benefit if their meetings were begun in the same way. The Lord has made way for us remarkably in reaching the witness for the truth in the hearts of the people, and I do hope that He may continue to bless them and bring them to a living dependence on Himself, so that they may sit down to wait upon and worship Him in spirit and in Truth. I felt this afternoon low and and as though I had no life left in me. F. M. spoke first and then I had some freedom in testimony. I felt when we came out that anything that we had done was in much weakness of the flesh. But it pleased the Lord to open some of the people's hearts to say a few words of appreciation of the meeting, and that it was the essence of religion which had been put before them.

It is quite clear to me that there is a preciously visited people along this north coast of Banff and Morayshire, or Elgin, as it is now mostly called. The day before yesterday there was a great storm from the north and many of the boats were in great peril. But so far as we have heard no great loss has been sustained.

We have a meeting arranged for at Elgin to-morrow night at eight, which has been longer advertised than any meeting we have had. I feel very desirous that we may be favored and no harm be done to the precious cause of Truth, which I am satisfied many hearts have been so far prepared for that they have no difficulty in appreciating in a good degree our humble testimony to its power.

*Elgin, 29-8-'81.*—I think that thou wilt have gathered from my letters that we are getting on nicely, and that there is some appreciation of our service. Oh, that they may find the need of looking to our beloved Master, and that they

may indeed cease from man and worship and wait upon the Lord alone. Some of the pious fishermen have said that our views are the very thing they want, they have looked too superficially at conversion. And as to worship they greatly admire our silent meditation as they call it.

*Burghead, 30-8-'81.*—Here we are at the most unpromising-looking place yet. We have gone about and distributed notices freely in the town and intend going to some villages this afternoon nearby. The Free Church school-room is the only place to be had except a Drill Hall out of the town with a great cannon in it.

*Forres, 31-8-'81.*—Here we have arrived and engaged the Mechanics' Hall and filled up a lot of notices and sent the bell-man around.

We have always done so except at Elgin, where we left it to Thomas Smith to distribute and stick up bills on the Sixth-day for a meeting on the second, and we had but a small number, so we have just taken the direct plan, a meeting this evening, etc.

Last evening we had not a large number, say twenty to twenty-five, but the Free Church minister and another came—the former took out his Bible and began to read to himself, but after I stood up he shut it and was very attentive. After I sat down a man, the worse for liquor, stood up and spoke in approval of what I had said; all kept quiet and in a little time he sat down, when F. M. was favored in testimony and after a few words in supplication from me the meeting closed with a feeling of solemnity. The two ministers were very cordial in expression after wishing us God-speed in our clear statement of Gospel Truth and testimony to Christ. One of them said, "I believe it will do us all good." We referred him to our Master as the only source of good.

The man turned out to be a drill instructor and came from Cirencester and knew Samuel Bowley and Samuel Alexander. I told him I was afraid he had not taken their advice, which he admitted. He spoke very approvingly of the meeting, and gave him some good advice.

*Scotland, Dundee, 5-9-'81.*—We attended the usual meeting yesterday morning, increased by several who had been attracted by a notice put at the bottom of the advertisement of the public meeting in the evening that the morning meeting was open to all also. I think there might be twenty in all. In the evening there were about one hundred. It was a relieving meeting, but the feeling is very strange in such a large town to be able to reach so few.

Agnes Burrill was there and asked us to go to the Poor-house to see the sick; she is head-nurse there. We found that Mary Barry lived in Asylum Lane, near the same place, so we went and called upon her. Her sister, Elizabeth Alcorn, is in Melbourne. She is a poor old woman and seemed delighted to see us. She said that before her father's death, Elizabeth, her sister, told him her home was not there. She had seen a people and described them, but it was far, far away. When she described the plain, simple, truthful people she saw there, her father said, "Why it must be the Quakers you have seen." He was a pious man and had traveled a good deal. Now she is a Friend in Melbourne and her sister seems to look on it as the fulfilment of what was clear to her as a young woman. She and Janet Allen together had been in the habit of meeting to worship before they heard of Friends.

We also called on Agnes Burrill at the Poor-house, but did not feel it our duty to go in and see the patients—our message was to her. One of her children is at Aytun, the one that was at Wigton is a pupil teacher and doing the work of the house, etc., and the father is at Ulverston and has been very unsuccessful and has given way to drink, etc. Poor woman, she is doing what she can to keep them, but seems much tried.

We have James Steel away at Carnoustie giving notice of a meeting for to-night. To-morrow we hope to call upon the Fenwicks and get on to Stirling and see Alexander Stephenson. Thence next morning on to Glasgow in time for the marriage meeting.

(To be continued.)

For "THE FRIEND."

## GOING THREE THOUSAND MILES TO TAKE DINNER.

ALFRED LOWMY, JR.

"What are you going for?" was the question put continually to us up until the very morning of our departure, and "Why did you go?" has greeted us on every hand since our return. Yes, we would have only about three-and-a-half weeks on shore; yes, most of us had been in England before and were already reasonably familiar with its attractions and beauties. Nor were we going under a "concern"—in the ancient, serious use of that venerable word. That is to say, we went because we wanted to go and knew it would be worth while to us to go, rather than from any sense of "oughtness" in the matter. It came about in this way.

As many readers of THE FRIEND will remember, there was a visit to this country early last summer (1912) of a company of nine or ten young English Friends who went about to different meetings, week-end—and Quarterly Meeting—conferences, summer schools and the like; seeking to understand conditions in American Quakerdom, to draw the different elements of the Society on both sides of the water into a more closely-knit body and to make us feel that we were part of an organism very much alive still and with a great work yet before it to do. They delivered valuable addresses on various occasions, their truly anointed service in our meetings will be remembered on account of its deep earnestness and undoubted power. But more than all this was the inspiration and contagious enthusiasm of their consecrated spirits as they moved among us, strengthening our sometimes wavering faith in the possibilities of our little Society and filling us with fresh courage. We found there was something they had which we needed, and we wanted to know them better and the conditions in England which had helped to produce such a band of souls all on fire with the love of God. We wanted to be with them longer, to visit them in their homes, to attend their meetings, to inspect their social, educational and philanthropic activities, and, more than that, to show them that we desired to be one with them as they had made themselves one with us. So that when it was suggested that a few young Friends from this country return with them to England for a short stay, some of us, who happened to be free to go, accepted with alacrity. And that is why we went.

The Washington Avenue pier, Philadelphia, on the morning of Seventh Month 27, 1912, presented a scene not far different from a meeting-house yard at Yearly Meeting time. There were twenty-one Friends to sail on the *Merion* that morning—seventeen of them in our party—and many others were there to see us off. It was a warm, beautiful day as we steamed slowly down the river and proved a forecast of the twelve that were to follow before we sighted land again—a time quiet and uneventful outwardly but knitting us very close together by the evening we reached Liverpool.

Our English Friends had been whisking about to conferences, etc., sometimes attending five or six meetings a day; just about as rapidly as trains permitted, and some of the rest of us likewise welcomed the opportunity to get "slept up" after a pretty strenuous early summer. So, as we sat strung out in a long line on the deck, we rejoiced at the good weather, the steadiness of the boat, and the fine drowsy sunshine which favored us most of the voyage. Our daily program was about as follows: Every morning before breakfast we would all gather in the little library, "and when we had closed the door," have a meeting for about half an hour. Sometimes two or three of the other passengers would feel like meeting with us, and these times were often occasions of real refreshment and deep worship—bringing us nearer to each other and to Him upon whom we were quietly waiting together.

Then came breakfast and our own devices until ten-thirty, when, usually up near the bow, we would come together again, to discuss earnestly (though not at all solemnly!) conditions among Friends everywhere and the problems accompanying them. A summary of what was perhaps the most significant

of all these discussions, that upon the real meaning of the term "Light within," appears in a recent number of the *Friends' Fellowship Papers*—the organ of the Young Friends' movement. One of the English Friends read one day his impressions upon visiting the battlefield at Gettysburg. This has also been published—in the pages of the *Quarterly Examiner*.

After lunch we would generally read, write, play with the extraordinarily interesting children on board, or toss each other in blankets, as the fancy struck us. In the evenings we often read aloud or recited poetry varying from the sublime to the ridiculous and back again. Upon one occasion various of the missionaries on board—there were those to represent China, Africa and India—interested us with accounts of those countries.

The second First-day out we advertised "a meeting for worship held after the manner of the Society of Friends," in the dining-saloon at three-thirty p. m., and, though I believe Anglican, Presbyterian and Roman Catholic services had already been held that day, some forty of the cabin passengers attended, making a total of nearly sixty. We felt the meeting to have been held "to the honor of Truth" and to have been a valuable opportunity for witnessing to the reality of a spiritual worship. Many seemed to think it had been good to be there, for which we were glad and thankful. Our twelveday voyage was a wonderful opportunity to start to do just what we had come to do—to learn to know each other in a real and thorough fashion.

Though we landed about nine o'clock at night, there were several on the wharf to meet us and our whole party was invited to be the guests at the railway hotel of those most cordial hosts, Isaac and Mary Snowden Braithwaite. We separated next morning—the American visitors going off by twos and threes in order to seem less like a descending swarm of locusts and to be able to accomplish certain particular visits upon which various ones of us had set our hearts.

Our time had been pretty carefully arranged for us before we got off the boat—so armed with our schedules (pronounced "sheduly" over there), we departed in different directions. Some went directly up to London, Henry J. Cadbury and Carroll T. Brown visited relatives in Birmingham, and Ernest J. Dewees and myself went down into Somerset in the company of our friend Stephen Hobhouse, who had kindly invited us to visit him at his home not far from Wells. Passing through London we had the opportunity of visiting the beautiful new edifice dedicated to silent worship and open all day to all who feel like coming in from the busy streets to rest awhile.

Arrived at Castle Cary, we walked up from the station in the late afternoon light with Stephen Hobhouse's father, Henry Hobhouse, who was in Parliament for twenty years and is now President of the Somerset County Council. We found him a twentieth century Squire Bracebridge, who talked most interestingly to us of conditions in the county. With him we entered the two thousand acre estate, where are to be found I believe as beautiful gardens and as magnificent trees as anywhere in all England. Especially do I recall the perfect beeches, with their lower branches coming down to the grass, which are grouped about the old Georgian house. Parts of this house have indeed been standing for more than three centuries. Here we were more than kindly entertained in that consummate English country fashion of which we had so often heard but of which we had before actually experienced nothing. Everything was as it should be—from the way we found all our bags unpacked when we went to bed (though we were to be there only one night), to the "bath" which the maids prepared in our rooms the next morning and the "hot-water dishes" on the sideboard at breakfast. It was interesting to note that, though the oldest son had just returned from a trip across the Atlantic, yet in true British fashion, no more was made of it than if he had been visiting a night or two in the next county. We wandered about the gardens next morning, and took some photographs when the sun came

out. Then, after lunch, in company with our host, we left Hadsden House and come on via Wells (where we stopped to see the very fine cathedral, containing the old Swiss clock believed to be the one mentioned in Dante's "Divine Comedy," and the Close, where the candidates for "holy orders" dwell) to the sleepy little town of Street, where we were scheduled to spend the week-end at the hospitable home of Roger and Sarah Bancroft Clark. Here Stephen Hobhouse (who, according to recent report, was recovering from scarlet fever in Constantinople) left us. We did not have time that evening to do anything more than get thoroughly acquainted with Bancroft, Priscilla and Hadwyn—aged ten, six and four respectively—but next morning, "in spite of the rain"—in England one would never get on if one weren't always doing things "in spite of the rain,"—we rode our wheels over to Glastonbury, to see the ruins of the wonderful old Abbey where King Arthur is believed to have been buried. In earlier days the sea came miles nearer than now and we were shown the hill where Joseph of Arimathea is said to have landed and where still grows a peculiar species of thorn-tree that flowers twice in the year—at the regular time and again at the time called "Christmas."

In the afternoon we enjoyed a picnic, which included practically all the Friends of Street and served to introduce us to the meeting membership. We found, of course, that all advances would have to be made by us, but people did not seem at all to object to being buttonholed by unknown foreigners and we had a most pleasant time.

Next morning (First-day) we attended our first English Adult School, held in a committee-room of the meeting-house. An earnest group of men had a live Bible class and then listened to an excellent address on Social Hygiene by a Friend from Bristol.

The regular meeting for worship followed shortly after—the most vivid memory of it being the children who came barefoot. We dined with the parents of our host Roger Clark, where we saw autograph letters of Abraham Lincoln and John Bright, and spent the afternoon wandering about in another glorious garden.

Visiting people we found very much different and very much better than the mere visiting of places, with which the traveler usually must needs content himself.

Towards tea-time Wilfrid Hinde (whom some will recall meeting when in this country a couple of years ago) called for me on his motor-cycle and took me riding comfortably behind him over to Yeovil, where a First-day evening meeting had been started some nine months previously, in a room rented for the purpose. There were about ten present besides the two English Friends who felt the burden of the meeting on their hearts. I was deeply interested in seeing what might be termed a Friends' meeting in the making. We found this to be one of the two prevalent types of meetings held largely for those not yet members of the Society, and, to the American visitor, at least, this was certainly the preferable type. There are two distinct parts to this sort of meeting. During the first, which is openly teaching in character, addresses are given on Friends' principles or some Friend's book is read from. At this meeting at Yeovil they were reading from John Woolman's Journal.

Then followed the meeting for worship, with nothing which could in any way mar our pure testimony to a waiting ministry. Those present, though few in number, seemed somehow to get down to the bed-rock of true worship and there was experienced there a degree of that "precious covering," so valued by the Early Friends, which I have not often felt exceeded even in long-established meetings where the congregation was virtually made up of Friends. Such occasions are encouraging in no ordinary manner to those who believe in the living truth of our principles and that there is a future work for our Society in manifesting this truth to all who are weary of surface-things.

After a highly interesting visit on Second-day morning to the Clark rug and shoe factories, we came on via Worces-

ter—where we had a five-minute look at the cathedral—to Malvern Wells. Here at Wind's Point we were to spend nearly a week as the guests, at a large house-party, of the Hoylands, of Kingsmead, Selly Oak. The house is charmingly situated in an abandoned and transformed quarry, looking out upon the Worcestershire Beacon (one of the old signal-fire hills used at the time of the coming of the Armada, and on various other occasions). One can easily discern the traces of the old earthworks thrown up by the Britons when Caractacus was attacked by the Romans and the walks out over the Malvern Hills brought to mind vividly the author of "Piers the Plowman." Quite nearby was the turreted castle of that active temperance worker, Lady Henry Somerset. Here, playing tennis, or bicycling, or the lingered-over meal-times, or the readings aloud, etc., in the evenings, made us acquainted with the less serious side of the younger English Quakerism. And in the half-hour meetings before breakfast, which the English Friends seem to be always able to enter into naturally and without anything either forced or restrained, we came to know better and better their deeper side as well. It may seem unusual to chronicle this sort of doings, but we were then accomplishing, as thoroughly as at any time of our trip, just what we had come for. We were getting to know the very bone and fibre of the younger element of London Yearly Meeting, and beginning to realize why they are what they are. The house-party was fairly kaleidoscopic, inasmuch as people were arriving and departing almost daily, but that only afforded a wider circle of acquaintance. After our five glorious days at Malvern we journeyed up to London, to stay with Edwin and Emily Bigland. While quite as interesting to us, few incidents mark this part of our trip which would distinguish it from many another visit to London. On First-day we attended a most cheerful adult School down in Hoxton, one of the smallest slums in the world, and then the meeting at Bunhill Fields, where George Fox lies buried. The large and apparently flourishing meeting is composed almost wholly, we were told, of members who had come into the Society through the Adult Schools. One cannot fail to be impressed with the increasing place that this movement has in the life of the English workingman—a movement now of really national importance. This meeting at Bunhill Fields was to me only another demonstration of the fallibility of that frequently advanced doctrine that Friends' principles will appeal only to a "spiritual aristocracy" (as if any aristocracy could ever be deeply spiritual!). The minister sitting at the head of the meeting added and subtracted his "h's" in true Cockney fashion (referring once, if memory serve, to "Our 'eavenly' ome towards which we are hall 'astening'—or something nearly like it) but his ministry was sound and well-suited to those to whom he ministered, and I believe we had a good meeting. I felt to insist to them that the life of a meeting does not at all depend upon the speaking, but *vice versa*.

That afternoon we were invited to a meeting of the F. C. F. U. Committee—Friends' Christian Fellowship Union—which is an important manifestation of the Young Friends' awakening.

That evening we attended meeting at Hampstead. The "tube" station here, it may interest some to know, is the deepest in London and probably in the world—two hundred feet below the street. The meeting proved a very different type of "teaching meeting" from the one at Yeovil—and not to my mind a good type. Hymns, prepared address and meeting for worship were all jumbled together. It seemed to me that, if we were convinced of its rightness, our faith in our kind of public worship ought at least to hold over from morning until evening, and I felt it right to tell them so. In discussing these "threshing meetings" with several young Friends, I was glad to discover a well-defined sentiment of dissatisfaction with this type and in favor of the Yeovil method.

Space forbids the chronicling of all the pleasant gatherings we were continually being invited to, or of the many courtesies constantly being shown us during the whole of our stay.

American pilgrimages, both to Jordans and to Milton's cottage at Chalfont St. Giles, are of such frequent occurrence that I hesitate to dilate upon ours. An evening visit to the Hoxton slums was not quite so thoroughly in the beaten track. The late street-markets were interesting—the pushcarts being illumined by luring gasoline torches. It was here, too, that we made the acquaintance of old Tom Avery and his "little tin parson"—a one-string fiddle, with a dinner-kettle as a sounding-box. He had another home-made fiddle, manufactured from a table-leg and afforded us quite a concert in the tiny old house his wife's parents had occupied decades ago.

From London we set our faces towards Birmingham and Woodbrooke, where a summer-school was in progress, intended principally for those "on the fringe" of the Society—interested and concerned "attenders," who had not yet been received into membership. We could only spare a couple of days for our visit at Woodbrooke, but our trip would indeed have been incomplete had it failed to include a glimpse into the life of this institution, which, under Dr. Rendel Harris and Isaac and Mary Snowdon Braithwaite, has had such a profound influence upon young Friends in England, Australia, in this country and elsewhere. We heard some good lectures—one on "Science and Religion," by Leonard Doncaster, another on the "Eschatological Sayings of Jesus," by H. G. Wood—but these in each case were but single lectures out of a series, and we could not therefore appreciate them at their full worth.

Our visit to Woodbrooke happily included a trip to Bournville and the Cadbury cocoa works—one of the most memorable events of our whole trip. In this "factory in a garden" some five tons of chocolate (candies, cocoa, etc.) are manufactured per day by the 6,000 employes. Everything possible has been provided for the comfort and happiness of the men, women, boys and girls employed—from night-schools to swimming-pools, and from hockey-fields to dentists and summer excursions. Actuated by philanthropic motives, the firm were resolved to assume these tremendous expenditures for the benefit of those in their employ, but they find, we were told, that it has proved a paying proposition in spite of themselves—more work and better work resulting from the improved and satisfied conditions of the workers. We were shown over practically the whole factory. From my jotted note-book: "Beyond the interest of the processes and all that was being done for the employes, we were all struck by the radiance and contentment in the faces of the hundreds of girls we saw. Felt afterwards as if we had been to a good meeting."

Our next stopping-place was Fritchley. Carroll T. Brown had joined us at Birmingham. Here, lodged at the comfortable home of our ever-hospitable Friend, Lydia B. Sargent, we were glad to renew the warm bonds already existing between ourselves and these beloved Friends, many of whom, either by their visits among us or by their contributions to this paper, are known to readers of THE FRIEND. It was my fourth visit to Fritchley, which is, to my mind, in many ways, the ideal community of Friends—conservative in all our vital principles; genuinely simple in their lives and in their standards of living, yet thoroughly alive to all modern problems; of a quiet but profound and far-reaching influence throughout the whole country-side; with meetings that are held in the power of God, and in which the waiting is upon the Lord and not upon his ministers; with a gradually increasing "convinced" membership, recruited from the ranks of deeply interested attenders; above all, with a spirit of harmony and love and interest that seems somehow to dispel all gloomy clouds of discouragement and anxiety, and makes your heart leap for joy when you come among them.

In the morning meeting, First-day, Jesse Darbyshire spoke weightily. At three o'clock the three American visitors, by request, gave brief addresses, "which," so reads my note book, "were patiently listened to." A good afternoon meeting followed, and then supper at Thos. Davidson's.

Second-day, Eighth Month 20th, Ernest Dewees and I journeyed to York in a driving rain. After visiting the very

large and imposing minister, we went through the Bootham School buildings—vacant, of course, in holiday-time. A good equipment and well laid-out grounds, but there was lacking the open country of Haverford, Westtown or Barnesville. We spent the night at Lancaster and reached Kendal Third-day morning. Here, at the Stramongate School-house, we found gathered the group who had come together for the "Kendal Tramp."

To many the English "tramp" idea is already familiar, for those to whom it is not, an account of what we did will be more satisfactory than any attempted definition. At ten o'clock, or almost immediately after our arrival, we came together for a "devotional," the same sort of earnest little meeting we had had before breakfast on the *Merion* coming over. Following this came, in the Kendal meeting-house, the first of a series of lectures by William Wilson, a lecturer at Woodbrooke, on "Our Peace Testimony and Some of its Implications." Then shortly after lunch we set out in companies, by bicycle, for Grayrigg and Preston Patrick, both famous centres in the early days of our Society's history. It was my good fortune to go to Preston Patrick. On our way we visited two old farm-houses—the homes of John Audland and John Camm, two of the "first Publishers of Truth"—and also, later, the "steeple-house," where "G. ff." preached. We had stopped at all the cottages along the way and notified the country-folk that we purposed to hold a meeting in the meeting-house that evening. We found our tea at the meeting-house (date 1691) more than ordinarily welcome after our ride and sight-seeing. A brief "devotional" in an upper room followed, while the people were quietly gathering into the meeting-room proper. It was, I believe, a truly good meeting, well attended and well "got down under." To more than one it seemed a powerful demonstration of the truth expressed during the course of the meeting that "they that wait upon the Lord, shall renew their strength." We bade farewell to the people who had met with us and a pleasant ride home followed. The women slept in the Stramongate school-house, the men on cots in the gymnasium.

The next day (Fourth-day) we listened to William Wilson's second lecture. Took a fine walk in the rain, and were entertained at tea by Isaac and Mary Snowden Braithwaite at Ghyll Close. In the evening, we attended the regular midweek meeting in the Kendal meeting-house. Fifth-day morning there was no regular lecture, the Britishers having expressed a desire to hear from the Americans. I spoke upon the value of intervisitation among Friends, of which I was, by this time, certainly most thoroughly convinced. Henry J. Cadbury followed with some thoughts on the future work of our Society. We then all rode out to the Misslet meeting house (closed) where we had lunch and then divided as before, some going to Colthouse, the rest of us to Patterdale, on Ullswater—a twenty-two mile ride across the Kirkstane Pass and past the Brotherswater, to attend Penrith Monthly Meeting. The "first meeting" commenced as soon as we had arrived; it was very uneven and to some of us rather disappointing after our glorious experience at Preston Patrick. We rode back in the rain after tea, reaching Kendal a little after ten, quite ready for the soup and cocoa which awaited us.

Sixth-day, after the devotional meeting (which I would have no one believe differed in any way from a regular Friends' meeting), the tramps left for Ulverston and Swarthmore Hall. Our duties on this side of the ocean, however, forced Ernest Dewees and myself to take the London Express, when we would gladly have stayed on to the conclusion of the tramp—always the most glorious part, according to all the veterans' reports. If the program continued to be followed as consistently as it had been, a meeting for worship was held that evening at Ulverston, and on Seventh-day the concluding lecture was given and meetings held at Briggflats and Leayt. For First-day it was planned to revisit in small groups, as way opened, the various meetings in and near Kendal, and to conclude the day and the tramp with a Trampers' Meeting at the school-house.

We all felt grateful, I think, for the privilege of participating in this tramp experience. The idea seemed to work out most happily and to be entirely in accord with our principles. Would such a "tramp" be practicable over here, with our very different conditions and greater distances? was the query of the American visitors. I may here add that a beginning on this line was made up at Somerton, Penna., early in the Seventh Month.

Upon our arrival at Euston Station, London, we found Friends to welcome us and speed us on our way. C. T. Brown returning from a similar tramp at Leominster, joined us on the 9.50 from Waterloo to Southampton and Le Havre, and we felt our faces were turned homeward. On the steamer we had ample time to think things over, put in order our impressions, and discuss our experiences. We had traveled three thousand miles to take dinner—to get acquainted with our English Friends, who now are friends as well, to see what they had to meet and how they went about it, to bring them interest and sympathy from Friends over here. As we sat in our steamer-chairs, looking out over the foggy ocean, we felt that we had accomplished our purpose and been well repaid.

POCONO LAKE, PA.

### YOUNGER FRIENDS.

#### THE HABIT OF DOING WITHOUT.

There are habits formed that are hard to break,  
For their bands are green and stout;  
But I have a habit I choose to keep—  
The habit of doing without.

It cost me nothing, but wins me gold,  
And is handy to have about;  
For whatever I cannot well afford  
I can always do without?

There are some who whine for the joys they lack;  
But I raise a ringing shout  
Over what I haven't, for it belongs  
To the things that I do without.

Many long for fame, and are pained to lose  
The praise of the motley rout,  
But these don't trouble a mortal wight  
The man who can do without.

There are costly tastes that are hard to please;  
But I their pleasures fount,  
For sweet content is a richer find  
In the realm of Do Without.

The epicure may wine and dine,  
And may nourish cramps and gout;  
But the combination charms me not,  
And I'd rather do without.

Do not pamper self, or a long regret  
Will scourge like a Russian knot;  
Better make a list of the luxuries—  
And then learn to do without.

If you see a prize that you cannot gain,  
Quickly turn your face about,  
For there follows close the secret power  
To be happy and do without.

Then do not lament for the things you've not—  
It will do no good to pout,  
But be doubly thankful for what you have  
And for courage to do without.

It's a rare old gift to control one's self  
And be free beyond all doubt;  
So the habit to form and not to break  
Is the habit of doing without.

—W. F. McCauley, Lit. D., in *C. E. World*.

THE HUMANITY OF LAFAYETTE.—The incident I am about to relate occurred in 1824 during Lafayette's last visit to this country. Forty years had elapsed since his promise to Washington to return as his guest. He was now nearly seventy years old, but his heart beat as warmly for his adopted country as in those earlier days when he had fought for its liberties.

A brilliant reception was under way. A slowly-moving line of stately guests passed by the Marquis, who greeted each with courtly grace. Presently there approached an old soldier clad in a worn Continental uniform. In his hand was an ancient musket, and across his shoulder was thrown a small blanket or rather a piece of blanket. On reaching the Marquis, the veteran drew himself up in the stiff fashion of the old-time drill and gave the military salute. As Lafayette made the return signal, tears started to his eyes. The tattered uniform, the ancient flintlock, the silver-haired soldier, even older than himself, recalled the dear past.

"Do you know me?" asked the soldier. Lafayette's manner had led him to think himself personally remembered.

"No, I cannot say that I do," was the frank reply.

"Do you remember the frosts and snows of Valley Forge?"

"I shall never forget them," answered Lafayette.

"One bitter night, General, you were going the rounds of Valley Forge. You came upon a sentry in thin clothing and without stockings. He was slowly freezing to death. You took his gun, saying, 'Go to my hut. There you will find stockings, a blanket and a fire. After warming yourself, bring the blanket to me. Meanwhile I will keep guard.'"

"The soldier obeyed. When he returned to his post, you, General Lafayette, cut the blanket in two. One half you kept; the other you presented to the sentry. Here, General, is one half of that blanket, for I am the sentry whose life you saved." FANNY E. COE, in *Our Dumb Animals*.

HOW IT WORKS.—It was a hot summer day. It was also today. One hundred and fifty men were riding from town to town in Central Kansas, in autos, on a trade extension tour. They were Kansas men—merchants, lawyers, doctors, editors, clerks, mechanics, bankers, farmers. From time to time they stopped at thirteen towns during the day's run.

No one in the crowd spoke of beer. No one had any beer. No one at the thirteen towns offered anyone any beer. At most of the towns there were great, deep, stone jars of iced lemonade on the sidewalks with bright tin cups hanging from the jars, and a sign up, "Welcome, Emporians." There was no whiskey, beer or wine in the crowd.

No one missed it. No one spoke of it. For these men, ranging from thirty to sixty, had lived in Kansas thirty years under absolute prohibition. Most of them had never been in a saloon in their home town in their lives. Booze was as remote from their consciousness as carbolic acid. Booze is not in the Kansas scheme of things. No one thinks of it. Its presence or absence is not considered by the Kansas mind.—W. A. WHITE, in *the Emporia Gazette*.

#### POCONO NOTES.

The autumn has charms which no other season can rival. The changing foliage and mellow lights leave a hallowed sense of beauty upon the mind and spirit. From the mountain ash, with its crimson fruit, to the fringed gentian, with its dainty petals, we are fascinated as we wander through the woods—undisturbed save by the whirr of the grouse as it rises with a startling rush from its feeding-ground or a sharp chattering protest from the red squirrel. The sense of space and quietness, together with a harmonious blending of color, has the effect of freeing the soul from its smallness.

Those who remain after the campers have mostly left the lake have all these glorious woods to themselves, and we find ourselves studying the individual trees, as their foliage varies from day to day, more carefully than at any time during the summer.

These denizens of the forest have an individual character and a companionship for any who will cultivate their acquaintance. Yet the crowning charm of our life in their midst is the cosmopolitan privilege of

prostrating, and yet she was willing to give to us many of her personal life experiences in a delightfully spontaneous way. Forty years ago it was no easy matter to find five little Japanese girls whose parents were willing for them to come to America to study. Japanese boys and young men had come by the score, but not a Japanese woman until these five little girls arrived in the early seventies. The father of Umé Tsuda had been sent to the United States in 1872 to investigate warships and military equipment, but he returned to his native land quite convinced that education and not armaments was the greatest power in directing a country's welfare. He was also profoundly impressed when in Vienna the following year with the Bible Society's exhibit of the various translations of the Bible, so he became a Christian and earnest promoter of all educational work at home and was willing for his daughter of seven to come to America to be educated.

When these five little girls, all under ten years of age, arrived at San Francisco, a reception was given them, although they could not speak a word of English, and it was a serious question who would or could take care of them, as the Japanese gentleman who had befriended them on shipboard could not remain to interpret for them. For ten years Umé Tsuda went to school in Washington, D. C., while two of her companions were prepared for Vassar College in New England. One of these is the wife of Prince Oyama, and the other the wife of Admiral Uruu, and both of them are most loyal supporters of Umé Tsuda in her work for the higher education of Japanese girls. Two of the original party of five returned to Japan before they were grown up, while the other three acquired a fluent use of English and forgot their mother-tongue, which had to be acquired over again when they returned to Japan. At the age of seventeen Umé Tsuda went back to Tokio to become the secretary to Prince Ito and interpreter to his wife. She also assisted the Princess Ito in entertaining the foreign ladies of the diplomatic circle. Little do we know or suspect the struggles through which Japanese students pass when returning to their native land. A foreigner takes many years to learn the Japanese language, and seldom, if ever, acquires all the niceties of the Samurai etiquette, yet Umé Tsuda accomplished all of this in a short time. She was placed in the Peereses School for girls which the Empress of Japan opened in 1886. She occupied this post, with some interruption, for fourteen years. Conscious of the need of a broader and more complete education she returned to America and spent three years at Bryn Mawr College, where she made a record for herself in English history and science. She also raised, by her own efforts, a competitive scholarship for Japanese girls to study in America—which has been most worthily filled by a succession of students at Bryn Mawr—two or three of whom have been invaluable helpers to Umé Tsuda and one of them is the first native Y. W. C. A. secretary in Tokio.

As the Japanese Governmental educational system does not offer to women any advanced English courses, above those found in the high schools, Umé Tsuda felt it to be her duty to provide a four-year course in English in order to prepare English-speaking teachers for those schools. Think for a moment what this involves and what it has meant to the one hundred and forty odd graduates by expanding their lives. The narrow environment many of these have had at home has been supplemented by the best Christian literature of the West. Sixty-three of these graduates are now employed in the Government middle and high schools, both for boys and girls, from one end of Japan to the other. They are taken upon certificate from Umé Tsuda's school.

The history of this institution during the past twelve years is far more interesting and infinitely more useful than many works of fiction. Started in her own house with fifteen students enrolled in 1900, she now has an attendance of one hundred and fifty, sixty of whom occupy two dormitories within the school enclosure. These dormitories are self-supporting, although the fees are very small. The graduates cleared the land upon which this school is built from debt by raising \$3000 within a year or two past—a remarkable undertaking, considering all the conditions imposed by the late war and the poverty of most of the girls. They are admitted only after graduating from the Government or Mission Schools and upon a rigid examination. When the writer visited this school in 1905 he was much impressed by the personnel of the teaching staff and the atmosphere pervading every department. Umé Tsuda, always alive to the improvement of her pupils, had invited a company of more than a hundred, half of whom were foreigners, to listen to George Kennan tell of his experiences in Russia. On another occasion the Mayor of Tokio and Dr. Inazo Nitobe addressed the students in Japanese.

The course of study includes Chinese and Japanese literature, history,

hearing from the ends of the earth and entering into sympathy with those who do not have all our advantages. Thus just one week after Daniel Oliver gave to us his most illuminating talk on the conditions which preceded and those that followed the Balkan War, Umé Tsuda, of Tokio, told us of her work in behalf of the women of Japan. The harvest moon and camp-fire on the edge of the lake gave a setting to the group of seventy-five campers not easily forgotten either by the speaker or by her audience. She had just arrived from Washington, D. C., where the heat had been psychology and ethics, but the chief stress is laid on English, including speaking, writing and the study of English literature.

The Chinese and Japanese classics have much in them that is valuable, and they should be more widely known and appreciated, but the English classics have a richness of content and a largeness of outlook which open a higher conception of duty and a wider sense of brotherhood than the former. Western ideas—had as well as good—are flooding Japan and her women are forced by new economic conditions into new fields of action, and as a natural result they demand the freedom of the Western woman.

At such a critical stage it is an unspeakable blessing that an educator who values all that is serviceable in the past is seeking to guide the immature mind of the rising generation in the more modern fields of learning, and no one has made a better showing for the means placed in her hands than has Umé Tsuda. Her excellent judgment in selecting the present site for the Joshi Eigaku Juku (English Speaking Institute), near the Imperial Palace in the heart of Tokio, has been abundantly confirmed.

Her students are always ready to share the benefits they receive at Umé Tsuda's school, and as they are freely supplied with Bibles they go among the little children living in the vicinity and within reach of their alma mater to teach them of its truths. A more beautiful sight I cannot recall than when these students had gathered around them a little group of twenty or thirty tots. The old ideals of politeness and service and self-forgetfulness are retained while Christian standards are illustrated, and so the new woman of Japan is evolved.

Jno. R. Mott, after a recent visit to this school, wrote: "In the vast and interesting educational system of Japan the part which relatively needs most attention is that which has to do with young women, and so far as the education among Japanese young women is concerned, the aspect which should receive principal emphasis is that which ensures the development of Christian character. Among the activities which are helping to meet this need, I think of none which has impressed me more favorably than the important college conducted with such wisdom and marked devotion by the eminent Christian woman educationalist Umé Tsuda. To my mind it is a matter of most vital concern at the present time that her hands be strengthened in her great work. Not less than \$50,000 should be placed at her disposal in the near future as a partial but indispensable endowment. Men and women of consecrated means will be acting with wisdom in contributing money to this enterprise."

It is of interest to know that her graduates have pledged themselves to raise \$5,000 of this sum. Wm. T. Murphy, Care Germantown Trust Co., Germantown, Philadelphia, is acting as treasurer for the Philadelphia Committee—who have been deeply interested in this work since its inception thirteen years ago.

J. E.

POCONO LAKE, Pa., Ninth Month 12, 1913.

### FRIENDLY NEWS.

The following clipping from *The Friend (London)* of nineteenth of Ninth Month, will bring to some in this country who knew Joseph James Neave a sense of personal loss in his removal. Some of our readers may recall various portions of his letters to the editor which have appeared in our columns. If so, they will be remembered chiefly because of the note of confidence and even of triumph which alone belongs to an overcoming faith in Jesus Christ, the Redeemer and Saviour, as revealed in the Bible. In an age of religious unsettlement, largely characterized by uncertainty and doubt on the part of many professing Christians, a firm, victorious faith such as breathed through all the letters of our departed brother is truly inspiring.

We have not lost him; for us who believe in Jesus Christ are, with him who has gone from earth to heaven, all members of "the whole family in heaven and in earth" mentioned by the Apostle Paul.

"As we go to press news reaches us of the passing away, on the 14th inst., of our friend Joseph James Neave. For some years he had been living, in somewhat feeble health, at the home of his son Bevan W. Neave,

at Chatswood, near Sydney, where the end came. There is a touch of romance about his faithful labors in the Gospel—his visit to the United States during the Civil War in 1864-5, his travels in Australia, New Zealand, and the South Sea Islands in 1867-70, his visit, with the late John Bellows, to Russia in 1892-3 and their service among Sundayists and other dissenters from the Greek Church. Born in England in 1836, it was in middle life that he settled in Australia. His life has been a teaching example of faith. Of it we may rejoicingly acknowledge—

'He walked by faith and not by sight,  
By love and not by law;

and that

'pausing not for doubtful choice  
Of evils great or small,  
He listened to that inward voice  
Which called away from all.'"

### GATHERED NOTES.

THE campaign committee, however, wishes to give great emphasis to this: that there is something which we need more than organization and more than money. Our work is too great for us even with an ideal organization. We are attempting what seems the impossible; God alone can bring it to pass.

There are facts which require us to take Him into the account and which summon us to prayer:

The materializing tendencies and influences of our day; the low ideals of personal life and conduct which prevail in our social life; the painful problems of social and industrial life which we face; the spiritual apathy which is so widely manifested in the church life of England and America, and which gives cause for deep anxiety to all thoughtful observers of the currents of our time.

The problems of the work at home and abroad, in the local church and in our important agencies can be resolved only by the work of the Divine Spirit in the human heart.

These considerations summon us to prayer. In the presence of these needs we are helpless. We have reached our extremity and our extremity is God's opportunity.

Some have suggested special days for prayer. This might seem artificial and risks the danger of becoming mechanical. Let each one of us and each church by its own method seek the Lord. Above everything else, we need Him.—EMORY W. HUNT, Chairman, Baptist United Missionary Campaign Committee, in *Baptist Commonwealth*.

### SUMMARY OF EVENTS.

UNITED STATES.—It is stated by Cardell Hall, Representative in Congress from Tennessee, who prepared the income tax section of the tariff bill as lately passed by the House of Representatives, that under the new income tax law every citizen whose net income exceeds \$3000 will be required to pay a normal tax of one per cent. upon such excess. However, for the year 1913, the total will be measured by the net income accruing from Third Month 1 to Twelfth Month 31. The taxpayer whose annual net income exceeds \$3,000 for the year 1913 will, therefore, only be taxed on that portion of the same accruing from Third Month 1 to Twelfth Month 31. The normal tax of one per cent. applies from the lowest to the highest taxable income.

A despatch of the 29th ult. says: "Floods in southwest Louisiana reached serious proportions to-day. Lake Charles is in darkness to-night and without street car service, high water having put the power plant out of commission."

New York City lately experienced a cloud-burst which caused great damage and paralyzed transportation service in subways and on elevated lines. Two men were killed by electricity during the height of the storm, and the rainfall, 4.86 inches, was the heaviest recorded in the weather bureau. It was estimated that at least 2,000,000 persons were held up by the storm. Hundreds of thousands of these were unable to reach their homes until many hours after their usual time.

A despatch from Chicago says: "Agriculture will be added to the courses taught in the public night schools. The innovation is in response to a demand coming largely from foreign residents of the city who desire to learn something of scientific farming while they are earning money to buy land in the country."

It is reported from Canada by Consul S. S. Johnson of Kingston, Ont., that owing to poor pasture and partial failure of hay crops, farmers in many sections of Ontario Province are sacrificing their cattle in order



to tide over the winter, which has resulted in large exportation of cattle to the United States.

A recent despatch from Washington, D. C., says: "School children who are victims of tuberculosis will not be permitted to attend the same schools as healthy children in the District of Columbia in the future. They must have special classes and be taught separately. The Commissioners of the District of Columbia to-day approved an order of the Board of Health to this effect and tests soon will be made of all public school children. Those found to have tuberculosis will be aided in every way possible toward recovery."

President Wilson has lately signed a new tariff act. It is said to carry an average duty of twenty-six per cent. compared with about forty per cent. under the Payne law, which it supersedes, and nearly forty per cent. under the Wilson bill enacted during Cleveland's administration. No other tariff law since the Civil War has cut protective duties to so low a point. No other tariff bill since then has been so openly and so avowedly a measure solely for revenue and not for protection. It is also said that it is the first law of its kind placed on the statute books by the Democratic party in nearly twenty years.

A new State law in Massachusetts forbids the employment of children under fourteen years in work-shops, and limits the hours of those under sixteen to "not more than eight hours a day or forty-eight hours a week."

It is claimed by the National Negro Business League that Negroes in the United States have in fifty years of freedom accumulated property valued at \$700,000,000, including 20,000,000 acres of land. The League also claims that the Negro population is now 10,000,000.

It is stated that lately the new giant steamship *Imperator* arrived at New York with the largest number of passengers ever brought into any port by any ship at one time. There were 3603 passengers. Including the crew, 4981 persons were on board.

Parents do not realize the serious nature of whooping cough, says Director Neff. He places special emphasis on the guarding of infants from this disease. The longer the disease can be put off the less likely it is to endanger life, he says. In the past ten years there has been an average of 1200 cases of this disease each year in this city averaging about 200 deaths. There has been an appreciable decrease this year in both the number of cases and the number of deaths. To date 874 cases and sixty-nine deaths have been reported, as against 1188 cases and ninety-four deaths during the same period last year. All colds should be regarded with suspicion, when there is whooping cough in the neighborhood, warns Director Neff. Separate the sick child from the other children and call in the physician at once, he admonishes.

The Department of Labor has issued the figures regarding the "cost of living," as it was lately. The average prices of food and other articles commonly used by workmen were higher, on Sixth Month 15, than ever before, except in Eleventh Month, 1912, when average prices were a shade higher. Prices of these things last Sixth Month were 59.2 per cent. higher than the average prices of the same things through the ten-year period from 1890 to 1899 inclusive.

It is stated that New York postal authorities are experimenting with an electric carrier system that may be adopted for the quicker transmission of mails between the larger cities, such as this and Philadelphia, and their substations.

Americans are said to be interested in an effort to re-establish the unfluence of Jews in Palestine. A delegate to the Eleventh Zionist Congress lately held in Vienna has said that the Zionist Congress in Vienna brought out the fact that the Jewish interests in Palestine are increasing, and that the time is not distant when they will own and control the greater portion of it. In the last two years the Jews have acquired 7 per cent. of the entire area of Palestine. Through the efforts of an American, Simon Goldman, from St. Louis, 30,000 acres of land has been purchased in Palestine, and is being tilled by immigrants from many lands.

It is said that American mines are now producing more radium-bearing ores than the mines of the rest of the world combined. American Government scientists are convinced that, while all the radium put on the market in recent years has been produced in Europe, a large proportion of it has been obtained from ore which came from American mines. It is estimated here that there is now in existence about 40 grams of radium in the whole world. It is worth from \$60,000 to \$80,000 a gram, according to whether bought in large or small quantities. This would make its value about \$2,250,000 an ounce.

FORGIVEN.—A despatch from Berlin of the 29th ult. says: "The Association for the Reduction of the Number of Railway Accidents is the

title of a new organization just launched in Germany. The founders are former railway employees and the object is to bring about improvement of signaling and safety apparatus and encourage inventors by financial support to exert themselves in that direction. The members of the association may be either men or women, and contribute as annual dues any amount they can afford. Branch societies are to be established abroad for interchange of information and ideas."

It has been stated by Dr. Leo S. Rowe, who has recently returned from Panama, that "the Panama Canal is an accomplished fact. Within a comparatively few days the waters of Lake Gatun will enter the Cul-bra Cut, and all that now remains to be done is to place the finishing touches on this great world enterprise. All the problems have been solved. To us, in the United States, it means that the greatest public undertaking in the history of the world, involving the expenditure of nearly four hundred millions of dollars, has been carried to a successful conclusion by the Government of the United States, and that throughout the conduct of this work the highest standards of integrity, efficiency and economy have been maintained. The entire civilized world has lavished its appreciation and admiration on the energy and ability shown in grappling with the great problems of engineering and sanitation."

It is stated that Ireland's census shows an increase in population for the first time in 70 years. The new land laws are making it much easier for the people; therefore there is less emigration.

Severe fighting, with much loss of life, has recently taken place in Mexico between the Federals and others.

#### NOTICES.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY,

*Superintendent.*

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, Philadelphia.—It has been the custom of Friends' Library to send cases of books to be circulated in neighborhoods where there is no access to a regular Library. If any one desires such a collection of books for use in the community in which they live, please write to the Librarian.

LINDA A. MOORE,

*Librarian.*

THE visitation and religious service committee of Haddonfield and Salem Quarterly Meeting has arranged for the holding of a Public Meeting for Divine Worship to be held on First-day afternoon, the 12th inst., at 2.30 o'clock, in the Meeting-house at Arney's Mount (Lower Springfield), about five miles east of Mount Holly, N. J. Those feeling a desire to attend this meeting, and having no means of conveyance, please communicate with William E. Darnell, Moorestown, N. J.

WANTED.—At once, a suitable Friend as an Assistant to the Superintendent of the Indian School at Tunnesassa. One who may favorably consider succeeding him next spring.

All who wish to attend Iowa Yearly Meeting, to be held this year near Paulina, Iowa, are hereby informed that all trains will be met at Paulina on the C. & N. W. R. R. and at Gaza on the Ill. C. R. R. after the 13th inst. Any one wishing to come sooner will please inform David L. Peckham, or Walter Hampton or Joseph Henderson, Paulina, Iowa.

MARRIED.—At Friends' Meeting-house, Plainfield, Ind., on Fourth-day, Ninth Month 24, 1913, JESSE J. THOMASSON, son of Thomas and Mary E. Thomasson of Springville, Iowa, to SINA ALTHEA THOMAS, daughter of David and Lydia B. Thomas, of Plainfield, Indiana.

DIED.—At her home in Philadelphia, on the twenty-seventh of Eighth Month, 1913, MARY KITE, daughter of the late Dr. John L. and Mary L. Kite, in the seventy-sixth year of her age; a member of New Garden Monthly Meeting, Ohio.

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## A LIVING REMNANT.

Traditionalism has never saved a soul, but traditionalism if allowed its proper place and not suffered to usurp the place of something better is an important factor that we must always reckon with. And what is it? The unwritten, it may be the unauthorized customs of a community or a sect that have so implanted themselves deep in the very fibre that they have become an essential element of life.

Traditionalism exists in all of us, and it is well it does. Where it is the most prominent factor of our natures it is unfortunate, where, however, it has a subordinate place, and simply seasons what else is there, it may be as the very salt that keeps the life and freshness, but never begets it.

The Friend of to-day, wherever he be, is an inheritor, for there have come to him traditions through the generations that he cannot break away from. There is no call made upon him to break from them. If he is sincere in adopting them the world will know it about as soon as he knows it himself; if he is not sincere the chances are that he will be the only one seriously fooled thereby.

Quakerism is not a creed, as we have often heard, but it is a life. Creed may be wrapped about by traditionalism, but where there is life there must be expansion and growth.

All advances that have been made, both by individuals and groups, have had their origin in individual minds reacting on the inheritance they have received; hence the two types of mind and of men about us; one allows the cloak to assume more importance than the thing it clothes, the other fosters the life that uses the cloak simply as an adjunct.

In a recent conversation language like this was used, "A living remnant must be preserved;" had the emphasis been placed upon *living*, there would have been little demand for the rest of the clause, for where there is life there will be something, and whether it is the remnant or the whole piece need not concern us; as the language alluded to was used it had reference doubtless to a religious concern on the part of the speaker, that though innovations from this quarter and from that were apparent in the Christian church, unless there was life above the forms, the innovations could not advance the growth but would retard it.

The Christian church, the world over, has always been in this truest sense a living remnant; those of every religious

sect who have been filled with the spirit of God and who have followed closely the revelations of His will have been "the living remnant." because to be living they must have life. Where forms and figures are allowed to stand for substance, there they usurp the place and the remnant may be devoid of life. With some—and too often is this the case—"the living remnant" is prominent only because it is a remnant, and no blessing has been pronounced upon this condition; it is the life exercised under Divine direction that calls the blessing forth.

We can all yield assent to this position, and yet when we come to apply it we fail in our judgment. Often the one who pleads for the living remnant, if not in direct words certainly by implication, considers himself a part of it and measures its boundaries by a very human measuring stick; too often also, as just hinted, he lays far more stress on the remnant than he does on the life. We are slow to claim for ourselves an attainment in the Christian life, it is a matter in which we do well to allow others to judge us, but we are not so willing to yield our place in the other particular, there is manifest what may savor a little of human pride that the smallness of our numbers makes the remnant feature of it so much more conspicuous.

We read somewhere in George Fox's Journal of a trial he underwent before two magistrates. He had many such trials, but this particular one seems to be responsible for a long train of consequences. He had claimed what we of to-day assert without a thought of contradiction, that preaching and forms and sacrifices do not sanctify, but that the fear of God and "to tremble at the word of the Lord" were the conditions of our acceptance by Him. The justice turned the remark back upon him, and a new word had come into the language. From that time to this the "living remnant" of Quakers have been the men and women like the founder and his co-workers, with hands never folded, with sandals always on, with ears ever alert to catch the Master's message and with hearts responsive to the call. These have had the life. They have not unduly mourned over the past, they have been cheerful in the present and have had hope for the future. They have known as much as others of the trials and griefs of life, they have read of the sad defections that history chronicles, but through it all they have been men and women whose lives have shed a radiance of cheer about them. There is no question as to what they emphasized. They abounded in Life.

We are often referred in the Old Testament to the remnant preserved, but nowhere were they preserved because they were the remnant, that was a mere incident of the preservation. They were granted the victory because God was on their side, and we do well under the New Dispensation to recognize that it is His power in all our struggles, just as it was in those battles of old that will win out for us, the fewness of numbers makes the victory only that much more remarkable, but in no wise precludes the idea that the victory goes to the few rather than to the many.

D. H. F.

## EXTRACTS FROM DIARIES AND LETTERS OF RICHARD B. BROCKBANK.

(Continued from page 173.)

*Oakfield Cottage, 8-9-81.*—Wedding of Charles W. White and K. Hodge. We arrived at Glasgow from the Star Hotel, Stirling, yesterday morning, little after ten, and made our way to the meeting-house. They had kindly included me in the wedding-party, and I had no choice but go with them, and dined there. I brought away, by my partner, Caroline White's advice, my menu-card for dinner, which I enclose for thy edification. There were, I should think, about thirty for dinner. The meeting was a very nice one, they said their says very nicely, and several Friends appeared, E. W. in supplication before and H. Pumphrey after. F. Mackie then spoke, and Cousin Mary and Jane Miller and Edwin Pumphrey. I should think one hundred present in all, and a very quiet meeting. Robert Smeal read the certificate and William attended to the signing. I left Ardgarton about 4.30 and in response to a note from Edith M. Cruikshank asking me to tea and to join the Mackies and go with them to Greenock, where we had a public meeting arranged for at eight o'clock. We went and the first thing we saw was a placard on the wall with our names very conspicuously appointing a Meeting at the lesser Temperance Hall. We had only a small number, say about twenty, but an interesting meeting. A man who read his Bible in the first gathering, and who tried to turn to the texts as I quoted them after I began to speak, finally had to close his book. After we had both spoken and I had said a few words in supplication, when the meeting was all silent, he got up and prayed to God to bless what had been said so plainly in testimony to the Truth. I cannot give his words, but after meeting, he was speaking to a serious old gentleman, formerly a captain, now laboring amongst the seamen, and telling him that this was far better than all talk about Temperance, acknowledging the light and grace of God which can teach us to live soberly, righteously and godly in this present world, etc. He seemed very earnest and full of gratitude for the meeting and the Presence felt. The Captain was a solid man and seemed pleased with the meeting.

*Nairn, 10-9-81.*—We had a good meeting at Forbes, near one hundred I should think. Several spoke to us as we came out, and seemed grateful that the meeting had been held. It was in the Mechanic's Hall or Institute. The bell-man or drummer went around twice and we filled up and handed out a large number of notices.

The silent portions which were longer than often were very solemn. Two men stayed and talked to me a little and seemed very much interested and intelligent and said if we came oftener a number would gather to us. We told them how much we desired them to gather to our Master. It seems as though there is a people preparing in these parts to receive the Truth, who have in some measure lost faith in man and are seeking deeper, beyond anything man can do for them. I trust Friends may be raised up to bear a living testimony to the Truth, and fill the place intended for them.

We do not feel any concern to go further than this place, and hope to set out on our return to-morrow. We have engaged the Public Hall here for to-night. I shall send thee a paper which has a short notice of our Fochabers meeting. It is remarkable how the people are dissatisfied with the P. B.'s; it is not pleasant to be taken in any way for them, but the notice evidently infers that we are very different. The people are getting to understand a little about us, and we hope an open door is left for further labor.

The meeting last evening was cheering to us, being as solid and serious as any Friends' meeting.

We went to the Hydropathic, and found that Cousin S. B. S. had left three days ago, so we left notices there. It is a beautiful, knolly, undulating, fertile country, and quite enjoyable to stay at. I should think a great many fine walks.

We saw a fine flat stone, about eighteen feet high and two and a-half feet wide and one foot thick, figured, and a cross on one side raised on the stone.

*Oakfield Cottage, 10-9-81.*—The meeting at Motherwell was a famous one, the room was full. It is said to hold three hundred, and as many were standing, and the seats, of which there were not quite enough, were all full. An intelligent, serious company, almost entirely workmen. A full opportunity for clearing our minds, and I felt it a favored meeting. Our Friends there were well pleased, and felt that it was a time that would be much remembered and spoken about. I do trust they may be preserved by the very power of God for that alone can enable them to stand.

Yesterday I was at the Smeals, R. and M., they desired their love to thee. M. S. said that a dear Friend, her mother's sister, who died when she was ninety-three, was in a quiet time before her death enabled to see a people gathered to Friends in the north. She asked her sister if she remembered a stone on the top of a hill on the way they used to go to Old Meldrim Meeting, and she said she did. She said she saw Friends going past that way to gather a people in the North beyond there. Not in my time or in the next generation, but in the one after. M. S. said that the gathering of Thos. D. and Geo. S. and Thos. Kennedy at Nish seemed the only realization so far, but our mission to that district had been very interesting to her in remembering about this. Dear woman, she is really full of hope and faith and love.

*Oakfield Cottage, 12-0-81.*—I went by the 1.10 train to Busby station, and walked two and a half miles to Kittock Side and found it a delightfully undulating country, grassy and well wooded, and the houses most respectable. Patrick Graham and his wife I found a deeply interesting couple, really tired of the deadness and formality of the way in which they had been brought up, and glad and thankful that they had been led at Harrogate to sit down with Friends. They had found a rest, peace, and enjoyment in the silent waiting upon God which they had been strangers to in their own places. They were most kind to me, and though I had gone to return soon they kept me to tea and drove me to the station at 8.49, and I got home here about 9.40.

They had an aunt, a most pious woman, who had withdrawn from the Established Church and joined the P. B.'s some years ago. She died not long ago, and had regretted very much ever having joined them. They have seen fully by their lives without knowing their doctrines how far wrong they are. The lady had been at some of Moody and Sankey's meetings in Glasgow years ago, and had not found what did her any good there. So that I conclude that the Lord himself has been preparing their hearts with that true hunger and thirst which He Himself and his own precious Truth alone can satisfy.

They are seven miles from Glasgow, and hesitate to come in so far driving to meeting on a First-day, but intend coming in to the Fourth-day meeting. I trust they may be enabled to wait on the Lord at home as well, as I am convinced that is the great need in Scotland, as elsewhere, a ceasing from man.

I tremble for them coming into G. meeting for whilst there are some who love the Truth and are living in humble exercise before the Lord, there is a large amount of that which is most trying. Some see that others go too far in the world's ways and pleasures, and they go a certain length themselves. My exercise yesterday morning was great that I should be preserved from harming any. Cousin M. spoke some little time on that Grace whereinto we have entered through the Blood—and entered into with confidence.

I found relief in saying that there is a faith which overcomes the world, and there is a faith which is overcome by the world—pointing out that the former stands in the Power of God, but the latter in the wisdom of man—that this latter despises the cross of Christ by which Paul was crucified to the world and the world to him, as foolishness, and yet claims to take hold on salvation in its own time, and will, and claims to have liberty to go with the world in its pleasures, fashions, customs and worships, and is led captive by its love and its friendships which are entirely against God, etc. But the other is that faith which is in Him who himself overcame, and

whose disciples are to take up the cross and deny themselves and follow Him, etc.

It was a solemn exercise and opportunity, and I never felt greater need of the preserving power, and I believe it was in mercy granted. I had some evidence afterwards of the comfort the meeting had been to the lowly exercised ones, and as yet have had no expression of disapproval from the more superficial professors.

I went to R. and M. Smeal's to dine, and they were most kind and interested in hearing of the straggled ones whom I had been looking up.

*Aberdeen, 30-0-'81.*—We have been very busy this morning. F. Mackie and I went to call on Alexander Will, and we met on the street Theodore West from Darlington, who had last seen F. M. in Sydney. He had a Friend's coat on, so I spoke and then it was all right.

Then we caught Robert Gray ascending the steps on to the same tram car as we were going forward with. He went on with us and was most capital company, and showed F. M. where Thomas Kennedy's mother lived, and we went and called on her. Then we called on Mary Wilson and daughter in the Gallowgate, and went to see the old meeting-house and Alexander Jaffray's house, and returned to our lodgings. We are now going to Dundee. It appears the Pumphreys have been here, and are gone again, so that we have been kept out of their way. The cab is soon come to the door, I think.

*Morland, 5-11-'84.*—We got nicely to Appleby and were kindly entertained to a cup of tea, etc., at Thos. Carrick's, who had taken a great deal of pains to have full notice given of the meeting.

It was held in the Old Moot Hall. When it was asked for, the mayor said, "Certainly, let them have it free" and added that "it was a long time since a Quaker had been in it, and probably those that had been there had been sent to prison."

There were supposed to be about 200 there and a very good solid relieving time we had, a precious feeling of freedom and was felt to the presence of Him who condescends to our low estate and enables us to give up to do his will. I felt free and peaceful after meeting, which was very comforting.

*Ulverston, 22-11-'85.*—We then went down to Barrow and called on a few Friends whom we expect to see here to-day—they are truly "a berry here and there on the outmost branches." I got an order for a new Barclay's Apology from one and he would see if others wanted, so that I might get them a parcel sent at once. There does need a fresh conviction here if the work is ever to take its right position and bear a clear testimony to the Truth.

*London, 30-4-'05.*—It has been a great comfort to me being at Maidstone—there is here a true work of the Lord going on among a seeking people. They know the joyful sound and have their spiritual senses exercised to discern between what is of the Lord and what is not. I was much refreshed by them and the evidence of the Lord's presence and power among them. They wanted to keep me, but I am thankful and grateful in being able to believe that they are in better hands than mine, which will keep them if they abide in Him.

Rochester is about eight miles off, and some previously visited ones came over from there.

(To be continued.)

Counting Life a precious privilege,  
Casting out all thought of Care,  
Sowing seeds of Love and Kindness—  
Scattering Sunshine everywhere.

Climbing, climbing, ever climbing,  
Up the mount of Better Things,  
Never minding for a moment  
Worry's flouts or Trouble's flings.

Keeping watch upon the Master,  
Treading sometimes where He trod,  
Helping here and there a little,  
In the World-march up to God.

—G. W. HENDRICKS.

#### THE FELLOWSHIP OF SUFFERING.

Oh, sorely tried and troubled one,  
With anxious fears distressed,  
Go, cast thy griefs on God's dear Son,  
And He will give thee rest.

He trod the paths thy feet do tread,  
Bore sorrows like thine own;  
His soul was filled with awful dread,  
By all but Him unknown.

So, "touched with thy infirmities,"  
He well can give thee aid;  
In danger, or in darkness, then,  
Faint not, nor be afraid.

Dost have thy sad Gethsemane,  
Whence issue sobs and moans?  
Remember Christ in agony,  
His sweat and tears and groans,

And say, like Him, "This cup of gall,  
O Father, would I shun—  
But if Thou bid'st, I'll drink it all;  
And pray, 'Thy will be done.'"

Then, though thine eyes drop many a tear,  
Let this thy soul sustain:  
That "they who suffer with Him here  
With Him above shall reign."

—RACHEL Q. BUTTS.

#### AN ENGLISH QUARTERLY MEETING.

WM. C. ALLEN.

Yorkshire Quarterly Meeting held at Hull was a most interesting occasion to its American visitors. At eleven A. M. on Seventh-day the Meeting for Worship promptly gathered and was immediately introduced into a living silence. In due course several impressive vocal offerings were made, and the period concluded with prayer and a sense of the Divine presence. The "devotional meeting," or, as we would call it, "meeting for worship," being over the business session was entered into. Its work was facilitated by the alertness of Arthur Rowntree, the clerk. He seemed to know just how much liberty to give to each member, and just when to proceed to new business before the old dragged. The late Yearly Meeting's recommendations were disposed of and reports received from committees in charge of peace work.

Our English Friends are wise, inasmuch as they do not hold a session so long, either of Quarterly or Monthly Meetings, as to become mentally or physically too exhausted to properly perform the Lord's work. They always rest in time, and air out their meeting-house, if only for half an hour, as far as I have ever seen, and so are able to give of their best to the matters claiming their attention. Thus, our first session was over in good time, when all hands trooped across to a large hall nearby, where long tables awaited us, loaded with good things. It was much like a Quarterly Meeting luncheon near Philadelphia, except that instead of ice cream, there was a bountiful dessert of delectable pies, rich puddings, and jellies. From the period of silent thanks, at the start, to the conclusion it was a love-feast, such as we so often delightfully know near home.

The afternoon was devoted to rest or sight-seeing until four-thirty P. M. We then took up the subject of "Preparation for Meetings for Worship." As Philadelphia Friends have a routine and often set a time for some particular business, such as Queries or reports that lead to discussion, so do English Friends, except that they print in a programme what will come before their Quarterly Meetings. The writer has seldom been at a more reverent consideration of these

important matters than at Hull. It was felt and strongly presented that the old-type of meetings for Worship were the "power-houses" where was developed, and from whence was to be distributed, the spiritual force that should tend to invigorate and keep alive the body. The need of prayerfully bearing approaching meetings on our minds, and of reverently going to them, was clearly indicated. More than one earnest appeal to those present to thus help their particular congregations was made, and these addresses were often followed by deep silence, and with a sense of the Divine presence in our midst. After a session of one hour adjournment ensued.

Tea, so dear to the hearts of our English cousins, followed. After forty-five minutes we again gathered to consider the international peace question, and the part Friends should take in the ministry of reconciliation between nations. This continued for about one hour and a half. It was a remarkably tender season. The meeting was plunged into profound feeling on behalf of some lads, the sons of Friends in Australasia, and their parents. Some of those who were thus suffering had but a few years before left Yorkshire for those Colonies, hoping in an environment of liberty to better their condition. Instead, the Defence Law had been rigorously applied against Friends, and efforts made by the authorities "to break the wills" of the children, who, for conscience' sake, were refusing to attend drill and military instruction. These innocent lads were being taken from their parents' care, placed in barracks or jails, and a deplorable stigma attached forever to their names as a result.

The conviction was expressed, by some of the young Friends present, that a testing time is before English Friends in the same direction. Lord Roberts and other military men of England are endeavoring to introduce conscription. The Boys' Scouts of England seems associated with the movement, and several instances were given to indicate this. Sober, earnest and strong appeals were made that Friends stand firm in the approaching danger, and that they everywhere protest against the sin of war and militarism. To see these keen young business men thus think and seriously speak of anticipated suffering, and in connection with it encourage one another to hold fast to the cause of Christ, was a new experience to me. It carried me back to the conditions associated with the early days of our Society when such scenes were all too frequently enacted.

We were told that the Meeting for Worship the following morning (First-day) was much larger than usual at Hull. It was, to use the good old Friendly term, a favored season. A full consecration, and loyal daily service, were emphasized. It concluded with prayer and thanksgiving.

At six-thirty p. m. was held the last Meeting for Worship. Evidently a good many people, not Friends, were present. It opened with a reverent waiting upon God, when the Friends who sat at the head of the meeting gave out a hymn, which was sung standing. The hour that followed was an occasion of spiritual uplift. When the meeting was solemnly drawing to a close, the same minister again proposed a hymn, and the tones of an organ greeted the ears of the writer. The organ was a mite of a thing that had been unobserved by us over at one end of the gallery. The congregation, which had so unfeignedly rejoiced in the old-time method of worship among Friends, now for a few minutes at the last, joined in the music. My feeling was that the hymns did not tend to the settlement or strength of the meeting. Then we separated.

At eight o'clock the same evening the house was filled to overflowing at a public meeting in the interest of "The Claims of the Sermon on the Mount as Against Modern Militarism." This was undoubtedly a most useful gathering. The sin of disobeying Christ's teaching regarding love, and the evil results of so doing were strongly placed before the people by J. H. Mideley, Frederic Andrews and Joshua Rowntree. The Christian Church was vigorously arraigned for its complicity in the unhappy fruits of militarism. These Friends are doing

a splendid work in publicly opposing one of the greatest causes of human suffering and a reproach on the religion of Jesus.

This concluded Yorkshire Quarterly Meeting. It was a helpful time. I was impressed with how the great dual work of Christ—his operation in the heart through the medium of the Holy Spirit, and his atonement on behalf of mankind—was believed in, preached and held in an even balance. We were impressed with the vitality of the seasons of silent waiting and those of vocal ministry. Time after time we were brought to the feet of God. We had very much in common with them.

A kindly welcome was accorded the strangers within their gates. Numerous requests, which could not be answered, were made that we visit Friends, or their meetings, in Yorkshire. The two strenuous days were followed by one of generous hospitality and then we left Hull, glad that our lot had been cast with these dear brethren of the same household of faith as ourselves.

Reprinted from *The Quarterly Examiner*, Tenth Month, 1912.

### THE CHILDREN OF THE REVIVAL.

All the world has heard of the remarkable outburst of religious fervor known as the Welsh Revival which took place some eight years ago. But there is an idea abroad that it was a mere flash in the pan, a spasm of emotion, easily explained by reference to the Celtic temperament.

Four journeys this year to many parts of South Wales have led me to a very different conclusion. The mere effervescence may be over, but solid results remain. It is painfully true that many thousands who seemed Divinely changed a few years ago have returned to their former manner of life, now that the Revival is fast becoming a mere beautiful memory so far as its enthusiasm is concerned. But many more thousands are living witnesses to the depth and reality of a Divine work.

It is of these latter that I wish to write.

Those who trace back the beginning of the Godward turn in their spiritual history to the period of religious intensity eight years ago are known in Wales as "the children of the Revival." They are fast developing into a distinct type of Christian character, easily marked off from the rest of the population. You come across them almost everywhere; in busy towns and in lonely hamlets, in mining districts and on secluded farmsteads, in industrial centres and in quiet fishing villages. They are more or less loosely attached to their chapels, even where they have not altogether shaken off ecclesiastical control. We were told of about eighty groups, most of them unsheltered, who have quite severed their connection with the different organized religious bodies, meeting together in a loose fellowship, seeking to keep alive in their midst the Revival flame.

The cause for this severing of ecclesiastical links is largely due to the fact that many of the ministers who were willing, for a season, to rejoice in the Revival, afterwards re-imposed on their people the old mechanical routines. While the Revival was at its height, it was not politic to offer any protest. What though the usual order was overthrown and the meetings conducted without hymn-book, organ, sermon, collection, programme, or pre-arrangement of any kind! The chapels were filled to the crush; homes and streets, as well as lives and lips, were purified and sweetened; public houses and places of entertainment were emptied, while the uninvited liberality of the people was such that the coffers of the church overflowed, without any need of questionable methods for raising money having to be resorted to. The breath of God was on the land.

The re-introduction of the former régime greatly discouraged many of the children of the Revival and drove them out of their chapels. Men and women unaccustomed to appear in public, timid youths and maidens, had been moved to take part freely, as they believed, in obedience to the Spirit as He gave them utterance. This newly discovered liberty had been so manifestly owned of God, even though it seemed to trench

on the ecclesiastical order of things, that rather than relinquish it again they preferred to go forth into religious exile.

For herein consisted the newness of the Revival. Many waves of Divine influence have in past generations swept over the highly sensitive and imaginative people of Wales, but this Revival was on different lines. It seemed to many not so much a Divine seal upon the religious order of things in Wales as a protest against it. It seemed to ignore the whole machinery, so costly and elaborate, by means of which the various organized systems had maintained their hold. Especially was the pulpit, the pride of Wales, left out in the cold. Regular preachings, in a man's time and will and ability, were only in the way. *The Master* of the house had risen up, and He made use of his own instruments.

Because the inwardness of the Revival was the practical recognition of the presence, supremacy, and sufficiency of the Divine Spirit, it was felt by many to be on a par with not a little of what we understand under the term "old-time Quakerism." Said one of the children of the Revival to me: "Years ago I came across a Quaker book. When I became conscious of the Spirit during the Revival my life was wonderfully changed, and I felt as if I too had become a Quaker." No wonder that the hymn, "Lead, Kindly Light!" became such a favorite vehicle for expressing the aspirations of the newly awakened.

The children of the Revival are easily distinguished by their spiritual alacrity. There is an inspiring exhilaration about them. I have repeatedly recognized them by their beaming looks. "What is the Revival?" said Evan Roberts; "the Revival is your shining face."

The general public has not been informed of the more recent local visitations, pretty much on the lines of the more widely diffused stir of eight years ago. Away among the hills of Carmarthenshire we discovered an interesting group meeting in a farmer's kitchen, as the chapel doors were closed to them. They were the fruit of a recent awakening; and as they would pray, sing, and testify in regular services without waiting for the permission of the official minister, but as and when the Spirit moved them, they were expelled as disturbers of the peace. The aged farmer himself and his wife, fine types of Celtic patriarchs, though they had been religious professors all their life and sincerely attached to their chapels, had only recently come into an experience that brought satisfaction to their hearts. I can still hear his musical laugh as I asked him: "Can a man be born when he is old?" The rest who had been visited were mostly young people, as was the case very generally in the larger movement a few years ago.

It is not to be wondered at that the very earnestness of these simple souls, hungering for an experience, and not a mere record, of Divine realities, would expose them to peculiar dangers. Of some of these I will now speak briefly. A mysterious movement, accompanied by psychical phenomena and a speaking in "tongues," supposed by its adherents to be of the same nature as that found in the primitive churches, has been going its rounds from California to the ends of the earth during the last four years. It is computed that some seventy thousand in all countries where there are Christian people have come into this experience, which is considered to be the sign of the Pentecostal baptism of the Spirit.

This is not the place to enlarge on this mysterious subject. But it is clear that, whatever this movement portends, it is not *Pentecostal*. It is more *Corinthian* in its character. Anyway, it has got into Wales, and it has made sad havoc of not a few of the centres of Revival fervor. Wherever it has appeared it has broken up the once happy and unsuspecting fellowship of souls, drawn together by the mutual experience of a new life and gladness in God.

The centres where the "tongues" have appeared are again subdivided into rival groups, sharply opposed to each other. There is an extremely fanatical and boastful branch, and one more reasonable and humble in its profession. It was amongst these latter that we have had some service. Little can be done with the other till the bitterness of disappointment and

the soberness of disenchantment have taken the place of the present intoxication.

The reaction after the Revival is probably to blame for the rapid spread of this cult, which reminds us of the pretensions and rudeness of the Ranters, with whom George Fox came so much into collision in the earlier days of the Quaker movement. Grieved at the systematic quenching of the Revival fire, and the forbidding of its accompanying liberty on the part of many of the official leaders of the churches, many of the children of the Revival have tried to warm themselves at this strange fire, which, while it promises so much, is certain to land them, sooner or later, into irreparable loss.

Not all the ministers presiding over Welsh church-life have been unsympathetic towards the Revival. Many of them hailed it with sincere joy, and have themselves been lifted on the crest of its wave into a higher life and experience. But in some places where the minister caught the flame the deacons have remained callous, and in several instances the minister has been driven out into the wilderness. I know of churches that have for this reason been split into Revival and anti-Revival sections, and in some places the new wine has been altogether too strong for the old bottles. New congregations had to be formed, of a more or less undenominational character, where not a little of the fervor and gladness and spontaneity of the Revival has been preserved, many of the members of the flock rallying loyally around their ejected pastor, who had relinquished chapel and salary for the sake of the Revival. Some of our happiest meetings were held with these earnest people.

How far Friends of to-day are in a position to help the children of the Revival is a serious query. How far Wales is likely to respond to the type of congregational life that has grown up in the Society remains to be seen. One thing is certain, these souls have had a taste of something deeper than words. Nothing will attract them but the power of God. But there is nothing sectarian in true Quakerism. It is an inward experience and a spiritual revelation of Christ as the Wisdom and Power of God. In so far as we can direct them to this heavenly Wisdom and eternal Power, that they may dwell in it and shape their individual and church life according to it, we shall do well. MAY 1. REICH.

DECIDING DOUBTFUL PRACTISES.—"Is there any harm in it?" is not the best question for a Christian to ask when doubtful about any course of conduct. At a meeting where questions on life problems were being answered by a well-known Bible teacher, one question asked was: "Is there any harm in amateur theatricals?" Another read, "Is there any harm in girls dancing with each other?" The speaker suggested in both cases that it would be better to ask: "What good is there in this? How much can I glorify God by doing it?" That way of approach clears up many puzzling problems for the Christian whose whole passion is the glory of God. There need be no "border lines in the field of doubtful practices," when we are willing to meet the question not from self's view-point, but from that of God and his glory.—*The Sunday School Times.*

#### THE SECRET OF THE LORD

God sometimes shuts the door and shuts us in,

That He may speak, perchance through grief or pain  
And softly, heart to heart, above the din,  
May tell some precious thought to us again.

God sometimes shuts the door and keeps us still,

That so our feverish haste, or deep unrest,  
Beneath his gentle touch may quiet, till  
He whispers what our weary hearts love best.

God sometimes shuts the door, and though shut in,

If 'tis his hand shall we not wait and see?  
If worry lies without, and toil and sin,  
God's Word may wait within for you and me.

—Unknown Author.

## THE MASTER SCULPTOR.

'Tis the Master who holds the mallet,  
 And day by day  
 He is clipping whatever environs  
 The form away;  
 Which, under his skilful cutting,  
 He means shall be  
 Wrought silently out to beauty  
 Of such degree  
 Of faultless and full perfection,  
 That angel eyes  
 Shall look on the finished labor  
 With new surprise,  
 That even his boundless patience  
 Should grave his own  
 Features on such fractured  
 And stubborn stone.

'Tis the Master who holds the chisel;  
 He knows just where  
 Its edge shall be driven sharpest  
 To fashion there  
 The semblance that He is carving;  
 Nor will He let  
 One delicate stroke too many,  
 Or few, be set  
 On forehead, or cheek, where only  
 He sees how all  
 Is tending, and where the hardest  
 The blow should fall,  
 Which crumbles away whatever  
 Superfluous line  
 Would hinder his hand from making  
 The work Divine.

With tools of thy choosing, Master,  
 We pray Thee then  
 Strike just as Thou wilt, as often  
 And where and when  
 Thy vehement stroke is needed.  
 We will not mind,  
 If only thy chilling chisel  
 Shall leave behind  
 Such marks of thy wondrous working  
 And loving skill,  
 Clear carven on aspect, stature,  
 And face, as will,  
 When discipline's ends are over,  
 Have all sufficed  
 To mould us into the likeness  
 And form of Christ.

MARGARET PRESTON.

## "LORD, THAT OUR EYES MAY BE OPENED."

As I read the other day the latter part of the twentieth chapter of the Gospel of Matthew, I was struck with renewed force by the prayer of the two blind men, "Lord, that our eyes may be opened." It is a prayer which I believe we all have need to adopt; and when by Divine grace new light has been given us, may we not hesitate to do as these humble petitioners did, follow Him, who is indeed the Light.

It is natural for us to think that we can see. We can certainly see some things, and each of us no doubt feels secure in the belief that in many or most directions he sees the very Truth. In spite of this confidence, which we should hold in all humility, we must still pray that our eyes may be opened to further truth, and that we may be made aware of any errors which we may hold in mistake for the truth.

In my own case, finding that many of those whom I knew no longer believed certain things which I had always confidently held as true, I resolved not to be convicted of error on these points. So earnest was I in this desire to hold to the old beliefs, that it almost amounted to a prayer that my eyes

might be kept shut. It now seems to me that this attitude of unwillingness to open one's mind to new light falls under the censure directed by our Saviour against the Pharisees who asked him, "Are we also blind?" (John ix, verses 40, 41.)

Friends have always placed special stress on Truth, in its broadest and fullest sense, and "the honor of Truth" has been the watchword in many a spiritual conflict and in times of persecution and suffering. The truth as they saw it was indeed the guiding star of the founders of our Society, and the keenness of their spiritual insight was wonderful. Point by point their contentions have been adopted by other Christians. This gradual triumph of Friends' principles is still going on, and we rejoice to believe that it will still go on.

But have we not been too confident, too complacent? We have censured the Roman Catholics for their dogma of infallibility of pope and church. Have we not cherished as untenable a belief in the infallibility of early Friends? For myself, I must plead guilty. I have been willing to defend the position of the fathers on points of faith and practice just because it was their position. Now, while convinced more firmly than ever of the truth of most of the doctrines and testimonies upheld by the founders of the Society, I believe that in some particulars they were mistaken.

However multifarious its parts, *the truth is one*. We cannot draw any lines of distinction between its parts. Religious, moral, economic and scientific truth are one whole, and oftentimes discoveries in one field throw new light on the problems of another. No one person can know all the truth. For each there are many things in which he has no interest or concern. Let us be very careful not to be hasty in concluding that any matter toward which our attention is directed is no affair of ours. Let us rather pray that our eyes may be kept open and watchful for every phase of truth which the inward witness shows us to be our concern. And let us strive after a whole-hearted willingness to follow Him in the way when He shall have opened our eyes.

L. B.

ESSAY BY LYDIA PIERCE, READ AT A SENEGA INDIAN Y. W. C. A. MEETING, TUNESASSA, N. Y.—Smoking cigarettes is one form of poisoning the body. This practice undermines the health of body and mind of boys who indulge in it. Boys, don't ever use tobacco, and above all don't smoke cigarettes, for they are *poison*. They ought to be marked with a skull and two bones crossing each other, which means deadly poison! It will bring death sooner or later; and think you that Jesus will say, "Well done, thou good and faithful servant," when a man or boy dies of the effects of cigarette smoking, when he stands before the judgment seat of God? No, I do not believe He would say that to a *murderer*. A murderer, you say! Yes, a murderer of his ownself; slowly but surely killing *himself*. Are your bodies stronger than General Grant's, who died with a cancer of the throat, caused by cigarette smoking? Is your mind stronger than Robert Louis Stevenson's, once a great writer of books; and called a strong-minded man? Yet he poisoned himself by smoking, and died while yet in his prime. Do you think you can afford to shorten your life, and make it miserable by getting a little fun, as you might call it, by smoking cigarettes? No, we want to live as long as we can, and we want to *do* something, and make our mark in the world. Then I say again, boys, never smoke your *first* cigarette; turn from it as you would from a rattlesnake; and you who may have already begun, I say make one mighty effort, and throw away your cigarette stub, and promise God that by his help you will never smoke again; go so far as to say even if I die from the stopping of it! But God will not put temptation to you stronger than what you are able to bear; only put your whole mettle against it, and shut your teeth in the firmness of your resolution, and pray for help every day.

It takes less time to amass a fortune than to become heaven-ly-minded.—F. W. ROBERTSON.



## AS OTHERS SEE US.

## REFERENCES TO FRIENDS IN THE DAILY AND WEEKLY PRESS.

At business meetings and in private conversation Friends are sometimes heard to remark that the public misunderstands us. When you notices in the newspapers the frequent and inaccurate references to the Society will be able to give at least one good reason for this. There are several news-cutting agencies which, for a small consideration, will send at frequent intervals a packet of press references to any desired subject, which have been gleaned from newspapers all over the country. This net catches some very strange fish, and anyone who glances over the notices about Friends caught in this way is not long left in doubt as to why we are misunderstood. The Friends' Reference Library in London has an arrangement with one of these agencies, and the most interesting and informing of the press-cuttings received are preserved for posterity to see, and not posterity only, for they are accessible to any Friend who calls at Devonshire House during ordinary business hours.

When Friends do something of public interest it is naturally reflected in the newspapers. The two most notable events of this kind in 1912 were the Yearly Meeting in Manchester, and the purchase of Swarthmore Hall. The opening of the Friends' Hostel at Old Jordans Farm also received widespread notice.

The references to the Yearly Meeting which are preserved at Devonshire House, if placed end to end, would measure nearly ten yards of newspaper column, or equivalent to about two-and-a-half pages of the *Daily News*. How much more appeared in print but was not preserved it is impossible to say. On this occasion a Friend was appointed to make it his special business to give information to the pressmen, and the result was seen in the accuracy of the reports. Sometimes, however, the editors of the evening papers let themselves go in the way of catchy headlines (these were *not* submitted to our Friend for approval). Here are a few of them:

## UNIQUE CONFERENCE.

NO PRESIDENT AND NO VOTES.

Questions decided by consensus of opinion.

## OLD TIME ASSEMBLY.

EX-LORD MAYOR AS CLERK.

## NO SEX DISTINCTION.

One evening paper, evidently very hard up for ideas, used the most uninterestingly mild headline:

## SOME INTERESTING FEATURES.

This reserve was not always noticeable, and sometimes an appeal was made to the insatiable curiosity of human nature, for instance:

## WHAT A WITTY JUDGE SAID.

It will exercise the memory of Friends who attended to think what this referred to, and again:

## THE DAY-SCHOOL AND THE HOME.

Two years ago London Friends prepared and published a report on the progress made by the Society in London during the first ten years of the century. This was referred to by newspapers covering almost the whole range of contemporary literature, and including *The Times*, *The Grocers' Journal*, *The Globe*, *The Life of Faith*, *The Inquirer*, *The Christian*, and even *The Morning Advertiser*, a London daily newspaper, which probably a large proportion of Friends have never even heard of, appearing in the interests of the brewing trade.

Some of the paragraphs have evidently been written by Friends, others, it is equally plain, have been written by journalists who knew nothing about us. In a London suburban paper there appeared an article headed in this way:

## WHAT IS QUAKERISM?

The Present Position and Messages of Friends.

## Their Local Activities.

That is certainly a good start, but we read on and learn to our amazement that;

"Quakers won't fight, and at their services everybody sits in silence and looks at his neighbor. Of course there are not many left now." This, in a few words, sums up the knowledge, or more correctly the ignorance, of most people to-day regarding the Society of Friends.

Truly a pure sample of journalese! As a matter of fact this was written by a Friend who is also a professional journalist. If this and *what followed* is not stating the truth of Quakerism to the world in its own language, what is?

Sometimes our little foibles and inconsistencies are unconsciously and faithfully reproduced in print. In a paragraph from another local paper we read:

... quite a number of visitors have enjoyed a quiet meeting for worship on First-day mornings. Until recently the Sunday School ...

This paragraph was obviously written by a Friend. No outsider would ever use the term *First-day* in connection with a meeting for worship, and then on the next line talk about a *Sunday School*!

There is a paragraph which for months past has been floating through the provincial weeklies. It appeared in a *Barnesley* paper last fall, and at frequent intervals since it has been netted from all over the country by the press agency. It bears internal evidence of having been written by a Friend, though it contains some glaring inaccuracies. Here it is:

QUAKERS AND VOTES FOR WOMEN.—The Society of Friends, better known as Quakers, was actually the pioneer in the woman's movement. George Fox taught the absolute equality of the sexes on religion and Church government, and, at a time when advanced education was supposed to be a male prerogative, the Quakers educated their women in exactly the same way that they educated their men. The Quaker marriage ceremony exacts the same promises from the man as from the woman, and places the parties upon an equality. *As a result there is no case upon record of a Quaker divorce*. While the community is no longer so strong in this country as formerly, it is remarkable that there are no less than nine of its members in the British Parliament, and they are all of them friendly to the woman's movement, although emphatically opposed to violence in any form. By-the-by, while on the subject of Quakers, "The Quaker Girl," at the Theatre Royal next week is one of the daintiest musical comedies in existence. It is sent by Mr. George Dance.

It contains the comforting delusion, but quite inaccurate statement, which has been echoed and re-echoed of late, that there is no case upon record of a Quaker divorce. Unfortunately there was a case last year, when the Divorce Commission was actually in session, and it was accurately reported in the *Times* and other papers as a Quaker divorce. Both parties were, and still are, members of the Society of Friends. This is not the only case, there are others, but a single instance in a membership of only 20,000 makes it inadvisable to say anything about Friends' immunity from divorce. There are other inaccuracies, but we cannot stop to discuss them. The last few lines quoted above are obviously evidence of the sub-editor's activity!

We now come to some statements about Friends which bear no evidence that they were originally drafted by a Friend. This little paragraph appeared simultaneously in newspapers published in Newcastle, Windsor, Warrington, Stafford, Congleton, and probably in other places also:

After a lapse of thirty-five years religious services of the Society of Friends have been resumed in the historic Quakers' Meeting-house at High Wycombe.

There are three lines in the original and in each line an inaccuracy!

The next quotation contains some much more serious information and goes a long way to explain why the public has such strange ideas about Friends. We find in a north-country paper the headlines:

## A QUAKER WEDDING.

PRETTY NUPTIALS AT —

and underneath we learn with astonishment that "the ceremony was performed by Canon —" and that during

the "service, which was fully choral. . . . the bride was given away by her father. . . ." Nine lines are required adequately to describe the dresses worn by the bride and bridesmaids. "all of whom looked pretty in their Quaker grey costumes and lace caps."

Of another wedding we read that "with the quaint ceremonial of the Quakers a pretty wedding was solemnized this afternoon. . . . The bride, who was given away by her father, looked exceptionally well in. . . ." ten lines are needed to describe the bride and her dress, and more than that is said of the bridesmaids and relatives and their dresses.

Friends have recently heard much about how their funeral arrangements are misunderstood by the general public, and it is no wonder, considering the strange paragraphs that get into newspapers with circulations that far exceed the total number of Friends in this country. Such a heading as WITH QUAKER RITES is not infrequent, and more objectionable ones are sometimes to be found.

This is not the fault of the journalist, it is not right to blame the pressman. One of the inevitable conditions of journalistic life is that what necessarily has to be written in haste may be criticised at leisure. Sometimes a funeral is held at three in the afternoon, and a paragraph must be written for an evening paper which will be on sale in the streets at six. There is no time to make inquiries, the journalist has to hurry from the Friends' funeral to a football match, and on the way back look in at a house where there has been a murder. Even if he has the time to ask how Friends conduct their meetings, weddings or funerals, he probably has no one at hand to ask. The remedy is simple. When an event happens at which journalists are likely to be present to report, some Friend should consider it his duty to help the pressman at the beginning. The present writer has sometimes helped reporters in this way with information of Friends and their ways, the notable people present, and the exact spelling of names, and has been most cordially thanked by the reporters. The pressmen are glad to get accurate information, but if it is not forthcoming they have no alternative but to print what they hope is true.—ED. HAROLD MARSH, in *The British Friend*.

#### AMERICAN BIBLE SOCIETY AND THE TARIFF.

There have appeared various statements in the daily papers to the effect that by the passage of the Tariff act, which puts English Bibles on the free list, the American Bible Society has been forced to abandon its printing plant in the Bible House in the city of New York, and has decided to print its Scriptures in some foreign country, possibly Japan, in order to meet the competition of English Bibles printed in other lands where labor is cheaper. What the effect of the Tariff bill, in placing English Bibles on the free list will be, cannot now be determined. *The Society has taken no action whatever with relation to the matter.* It has been in the habit of printing at the Bible House in New York all the English Bibles which it has used in its general missionary work throughout the United States and in foreign lands. Last year its output of *English Scriptures* was 1,444,911 volumes. It has always sold its Scriptures at cost without purpose of profit, that the poorest might be able to have the Scriptures at the lowest price possible.

The Society has existed for nearly one hundred years to promote the translation, revision, and circulation of the Bible as a missionary agency throughout the United States and foreign lands, giving it away to the poor and needy wherever they are unable to pay for it. It has thus far maintained its printing plant in New York City because in that way it could produce the Scriptures at a lower price than it could procure them in any other way.

*The Secretaries of the American Bible Society.*

[TENTH MONTH] 2, 1913.

No man or woman of the humblest sort can really be strong, gentle, pure and good without somebody being helped and comforted by the very existence of that goodness.

#### YOUNGER FRIENDS.

##### AN OVERWORKED ELOCUTIONIST.

Once there was a little boy, whose name was Robert Reece; And every Friday afternoon he had to speak a piece. So many poems thus he learned that soon he had a store Of recitations in his head, and still kept learning more. And now this is what happened: He was called upon, one week, And totally forgot the piece he was about to speak! His brain he cudgled. Not a word remained within his head! And so he spoke at random, and this is what he said: "My Beautiful, my Beautiful, who standest proudly by, It was the schooner Hesperus—the breaking waves dashed high! Why is the Forum crowded? What means this stir in Rome? Under a spreading chestnut-tree there is no place like home. When Freedom from the mountain height cried, Twinkle, little star, Shoot if you must this old gray head, King Henry of Navarre! Roll on, thou dark and deep blue castled crag of Drachenfels, My name is Norval, on the Grampian Hills, ring out, wild bells! If you're waking, call me early, to be or not to be, The curfew must not ring to-night! Oh, woodman, spare that tree! Charge, Chester, charge! On, Stanley, on! And let who will be clever! The boy stood on the burning deck, but I go on forever!" His elocution was superb, his voice and gestures fine; His schoolmates all applauded as he finished the last line. "I see it doesn't matter," Robert thought, "what words I say, So long as I declaim with oratorical display!"

—CAROLYN WELLS, in *St. Nicholas*.

WHAT I expect of the boy of fourteen. Right at the start I expect him to be a boy not a cherub, not a little old man, nor a sneak. Just plain, unadulterated boy. I expect that he stands well on his feet, looks you in the eye and tells you the truth; that he sleeps when he sleeps, works when he works and plays when he plays; that he swims like a duck, runs like a deer, and sees like an eagle; that he plays fair on the field, at the school and in the home; that he likes a dog, delights in woods and fields and believes in comrades; that he admires real men, stands by his heroes and looks up to his mother; that he sees in a violet, a sparrow or a worm the touch of the hand of God.

Furthermore, I expect that the boy has a father as well as a mother, a few brothers and sisters and a wise teacher or two; that his father remembers that he was once a boy; that his mother tempers her all-abiding love with justice; that his home is more than a pantry and a bed; that his school is more than a recitation period; that his teacher sees something beyond marks; that his church is more than a pulpit.

But my expectations are more than one-sided or two-sided, they are many sided. I rather imagine that the boy expects a few things himself. He expects that his parents are sturdy, responsible, clean; that fresh air is his in sleep, at play and in school; that he is fed at least as sanely as horses, cows and hens; that his desire for activity is turned from deviltry into useful knowledge and productive labor and wholesome play; that his parents reverently tell him of the functions and care of his beautiful body; that he is taught obedience and right thinking by example as well as by preaching; that his capacity, interest and native ability are studied and wisely directed; that the idealism of his adolescence is nurtured as though it was the voice of God. In fact, he expects that every hour out of the twenty-four is a step forward in his education, and that the task of educating him is more than a school affair.

There is yet more. Beyond my expectations or his expectations there are our expectations. Yours and mine—everybody's. He is our boy. He is to be our Michael Angelo, our Martin Luther, our Abraham Lincoln, our First Citizen, our Great Man. It is for us to give him his chance to be great, good and Godlike. It is for us to give him a parentage untainted by disease—social, civic, or industrial. It is for us to give him his rightful heritage of playgrounds, of good schools and of clean cities. It is for us to close the door of the corner

saloon, the dive and the vulgar show. It is for us to prevent his exploitation in sweat-shop, factory or store.

Our boy cannot run the race with his feet tied. He alone cannot do it all. He will do his share, but we must do ours. When we do our share we shall find that our boy meets my expectations, his expectations, our expectations.

ARTHUR D. DEAN, in the *Long Island Agronomist*.

HOW GRANT EARNED HIS CALF.—Grant NORCROSS had come with his father and mother to spend a month in Tilton on his grandfather's farm.

Strange sounds met his ears on the first morning. The roosters wakened him. From the edge of the woods a crow was calling, and somewhere near the barn a cow was bellowing at the top of her voice. Close under the window was still another noise that Grant could not quite make out until he got up. Then he saw that on the other side of the orchard wall there was a calf tied to an iron stake driven into the ground. Every time the cow called, the calf tried to answer. What the cow said was hard to understand, but what the calf said was, "Ma-a, when will breakfast be ready?"

Grant hurried down to the yard to see his grandfather feed the stock. His two cousins, boys about his own age, were already up and busy at the milking.

"Why does the cow keep making such a noise?" asked Grant.

"Because I've just taken her calf away from her," his grandfather answered. "We have got to teach the calf to drink."

"Can't I do it?"

His two cousins, George and Frank, laughed, and even his grandfather smiled. "I'm afraid you wouldn't find it a very easy job, or a very pleasant one, at first," he answered. "It takes a great deal of patience and not a little grit."

"But I can be patient, and I know I've got grit. Do let me try, grandfather."

The old man turned a kindly eye on Grant's eager face. There was something about it that he liked—a good, clean chin and a well-shaped mouth. "Well," he said, at length, "I'll tell you what I will do. If you can teach the calf to drink without beating her or losing control of your temper, I will give her to you for your own, to keep or to sell, or do anything else with that you please."

Grant rushed joyfully into the house and asked his grandfather to tell him what to do. The next morning he got a milk-pail, put about two quarts of milk into it, and started for the barn-yard.

"You had better-put on an old apron!" his grandmother called; but that seemed too girlish, and Grant kept on as if he had not heard. The calf braced her feet stubbornly when he tried to get her into the orchard. He set the pail down, and called, "So, Boss! Here, Boss!" as he had heard his cousins do. But the calf did not move.

Grant crept nearer. His grandfather had told him not to be afraid; that a calf was a gentle little creature that would not bite, and could not hook, since she had no horns. When he was within reach, he put the pail under the calf's nose, dipped his finger in the milk, and placed it in the calf's mouth. He was half-afraid that she would bite, after all.

But the calf did not bite. For a moment she did nothing but hold Grant's finger. She stood with all four feet spread wide apart, and her tail stood out straight like a ramrod. Then the tail kinked up, the fore legs moved back, and with a glad leap, the calf thrust half of her head into the pail.

The head came out white to the eyes with milk. Then, looking Grant square in the face, the calf blew a mighty "Whoosh!" that completely spattered him from head to foot.

Grant set the pail down to wipe the milk out of his eyes, and hearing a low laugh, turned, and saw that the whole family were watching him.

He dipped his finger again into the milk, and held it toward the calf's mouth. This time it was the calf's hind legs that moved. They went up into the air, and her head went down,

but only far enough to hit Grant fair in the pit of the stomach and knock him flat on his back, with the milk-pail on top.

When Grant went back to the house, his grandfather, still laughing, said, "Well, my boy, going to give it up?"

"No," said Grant. "I came after some more milk."

It was not that day or the next, or even the first or the second week, that Grant earned his calf. It took a long time and cost much hard work. One day the calf stepped in the pail, and sent all the milk splashing over Grant's feet and legs. Sometimes she would slap him across the face with her tail, sometimes try to swallow his whole hand, and at other times run around him two or three times, until the chain bound both of them tight to the iron stake.

Then one day the calf began to drink as soon as he put the pail under her nose, and there was no more trouble.

When he told his grandfather, the old gentleman said, "Well, Grant, you have earned your calf. But you have done something a great deal bigger."

"Why, grandpa, what do you mean?"

"He that ruleth his spirit is better than he that taketh a city," his grandfather answered.—E. W. FRENZ, in *Youth's Companion*.

#### NOTES FROM MASSACHUSETTS.

Now that the tariff is settled and business is still good and the wild birds are protected—both native and foreign—and the suffragists have better prospects than ever in these United States, and more girls are going to college than ever before, we thought it timely to make a pilgrimage to Wellesley and Mount Holyoke Colleges to settle in those in whom we are particularly interested. It was a real satisfaction to find so many Friends at both of these institutions. The direct trip to New York by way of the Lackawanna R. R. is exceedingly picturesque. The view across Paradise Valley toward the Water Gap, with the Kittatinny Mountains to the South, as seen from the car window, soon after leaving Mount Pocono Station, is one of the most extended in the Eastern States.

We spent First-day at Westerly, R. I., with Charles Perry and his family, very pleasantly. The meeting held there was attended by thirty-two persons and it was a season of spiritual refreshment.

Upon arrival at Wellesley College we were surrounded by hundreds of young women—four hundred of whom were Freshmen. About 1500 are now enrolled and the wholesome, cordial, sincere spirit which prevails throughout this institution, creates an atmosphere that is most helpful, and in keeping with the motto of the College, "I came not to be ministered unto but to minister." The weather was perfect and after registering our youngest daughter and speaking with the Dean, we enjoyed the campus, and dined with a group of Freshmen in one of the smaller dormitories. When one recalls the life work of Alice Freeman Palmer and her Presidency of Wellesley College, as told by her husband, Prof. George Palmer, in his choice biography of her, the campus and the buildings that are placed so attractively on its ample hills, surrounding Lake Waban, seem to reflect her strong, simple, generous character.

Helen Craig, a resident of Wellesley, is devoting her ample means to the development of a post-graduate kindergarten course at Wellesley College. She believes, from her personal experience, that everyone taking the kindergarten training should be as mature as a college graduate. The opportunity of seeing the surrounding country from an auto gave us another impression from that which we had previously received of this section of Massachusetts. It was very beautiful from points of vantage—one of which was the hill-top where the house of our kind hostess stood. Her husband's beautiful garden and exquisitely-kept green-house afford him endless satisfaction.

The industry and ingenuity of the Yankee is proverbial, and I only wish the South could and would see the need of working both with hand and head as we find so generally to be customary in New England.

As our Chinese student was admitted at Mount Holyoke we journeyed thither to find a warm welcome. The train from Springfield was filled with returning students and teachers and their courtesy and joyful pleasure was an inspiration. About 750 girls are in attendance at this College. It has passed its seventy-fifth birth-day and President Mary Woolley has built it up during the last decade so its standards are recognized by the College Alumni Association of the United States. If Mary Lyons could see the last fruits of her labors, surely her cup of thanksgiving

would overflow. A recent life of that worthy and enlightened educator has been written by an alumna of Mount Holyoke.

The historical pageant, representing the seventy-five years during which this institution has been educating young women for a larger and truer service in life, was so well executed on the campus last fall it was considered desirable to reproduce it this spring. The substantial, brown-stone buildings are admirably located at South Hadley, Mass., on the east side of the Connecticut River, upon quite an elevation.

The Berkshire Hills are in sight, and thither we went to the good old town of Pittsfield, to visit our friends, the Archibalds. If one has not seen this part of Massachusetts, a ride from Holyoke to Pittsfield will be a revelation for beauty. But that which gave us a new vision was the Jubilee celebration of a certain First-day school which was started a half century ago by the owners of woolen mills in Pittsfield for their employes. Their effort has been greatly blessed in many ways, as it has been an agency affecting the life of the whole community for good, bringing and keeping employer and employee in the most sympathetic relation. So successfully has this been done there has never been a strike in those mills.

The *Berkshire Evening Eagle* of the eighteenth ult. said, "Of unusual character were the anniversary meetings which marked the Golden Jubilee of the Peck & Russell Sunday School yesterday. From the beginning of the pageant, to the last tender and reverent reminiscence in the assembly-room, a certain spirit, unique and indefinable, which in the past has always given to this school spiritual distinction was exultingly present. For every one, this anniversary was a veritable baptism with the spirit of the school." The group of 250 persons in an oak grove, where the scenes were presented, was a most fitting setting to the pageant. The first meeting of the school between its founders and the parents of the small children who were then enrolled, brought out the costumes of fifty years ago, much to the amusement and joy of every one present. Silk hats, as tall as Abraham Lincoln's, and hoop skirts and vast black dresses and silk shawls and poke bonnets reminded us of the glories that existed in 1863. "The spirit of the school" was beautifully illustrated by a very sweet and dignified former pupil of the school who introduced each scene with most appropriate remarks. The second of these represented a Christmas Tree celebration of twenty-five years ago, with costumes of that day. The children who took part in this did as well as their seniors in reciting Scripture and the "Holy Night," "I Think When I Read That Sweet Story of Old" and "The Magic Christmas Tree." The third scene was composed of "The Banner Class in the School To-day," of seven girls who had not missed attendance for almost four years, and who had attained distinction in their studies—of which they made an exhibit.

We were then treated to excellent coffee and ice cream by the Pilgrim Daughters and the Pilgrim Guild in the basement of the Pilgrim Memorial Chapel, after which a memorial service was held in the upper room—bringing to mind the tenderest recollections of the founders, donors and teachers of this school, who have passed away—revealing much unselfish service and visions of generous love. There was a real solemnity covering the assembly.

In the evening a reminiscence meeting was equally interesting and instructive. Anna L. Dawes (daughter of the late Senator Dawes) read a remarkable paper that was permeated by the inward, invisible spirit of the school as well as the facts of its history. In her own words this spirit "was a sense of responsibility mingled with a sense of fellowship; it was a feeling of joy founded on the principle of obligation and the practice of duty; it was an ardent religion expressed in loyalty to the Master, and a fervor for the souls of men."

Warren S. Archibald is the pastor of this congregation, consisting largely of Scotch and English workmen. He and his good wife had planned this occasion, which has left a permanent sense of how many ways our Heavenly Father has of leading his children to a higher life and how sweetly He bound us all together with a living sense of His Presence and Holy Spirit.

Our friend is a diligent reader of Quaker literature and in many ways expresses his sympathy and unity with our views and practices. He is a mystic of the prophetic type. He had just read the "Life of John Bright," by G. M. Trevelyan, and warmly recommended it to us as admirable and very interesting from every point of view. Thus we found from one end to the other of the old Bay State those who represent the best traditions of New England.

J. E.

PITTSFIELD, MASS., Ninth Month 10, 1913.

ERRATA.—The sentence in "Pocono Notes" of last week beginning with "Yet the crowning charm of our life in their midst is the cosmopolitan privilege" should read "of hearing from the ends of the earth and entering into sympathy with those who do not have all our advantages." Also that reading "she had just arrived from Washington, D. C., where the heat had been prostrating and yet she (Umé Tsuda) was willing to give to us many of her personal life experiences"; also "the course of study includes Chinese and Japanese literature, history, psychology and ethics, but the chief stress is laid on English, including speaking, writing and the study of English literature."

## WESTTOWN NOTES.

On First-day evening, 5th inst., Alfred Lowry, Jr., spoke to the boys in evening collection concerning lessons taught from the life of the Apostle Peter. Mary Ward read to the girls from the late English edition of the life of John G. Whittier.

The collections in the evening of the 11th inst. were also held separately. Charles W. Palmer spoke to the boys on Individual Education and Social Organization. Wm. B. Harvey read to the girls from Guest's Life of Stephen Grellet.

The squirrels have not been alone in gathering stores from Nature's abundance; there is an unusual crop of shellbarks and chestnuts this autumn and numerous parties of girls, rising extra early and chaperoned by some officer of the School have gone forth in search of nuts; they have not come back empty-handed, either; in addition they had rosy cheeks and good appetites. The boys have gathered bushels of shellbarks.

The first work in preparing ground for the department of orchards, etc., is well under way; it is hoped that a large number of trees may be planted before snow flies. The interest in the project has given much encouragement to those who have had the matter at heart.

BACK LOG CAMP on the 11th inst. removed its headquarters temporarily from Indian Lake, N. Y., to the Lake House at Westtown, where Thomas K. Brown and family entertained their guests old and young to the number of nearly 80. It would be difficult to visit this place when the natural beauties were more pronounced than at present.

The mild weather is prolonging the tennis season, and at the same time delaying the time to start hockey with the girls and soccer among the boys. There has been much activity among the latter preparing for "Field Day," which is to occur on the 18th, when, weather permitting, numerous competitive athletic events will be in order.

AFTER a good deal of effort in preparing plans, etc., the nesting model of *Old Westtown* is a reality; it is molded on a wire plaster frame, scale one-quarter inch to a foot, and is now in process of drying at a prominent sculptor's establishment in Philadelphia, and if present plans are carried out it may be seen at the School by the last of the present week. No attempt has as yet been made to complete the interior arrangements of the model.

CHARLES LAURENCE and wife from New York City have been guests at the Farm House for some days; the former, together with Daniel Oliver, took part in the vocal exercises of our last Fifth-day meeting. Charles Laurence and G. Harvey Borton both spoke at the meeting held on First-day last.

## SUMMARY OF EVENTS.

UNITED STATES.—It has been recently stated that there are 290,927 children between the ages of six and sixteen years in this city. Of these, 250,275 are enrolled in public, parochial and private schools—in public schools, 181,052; in parochial schools, 60,042; and in private schools, 9,181. There are 40,652 children not enrolled in any school. Employed number 21,653 and unemployed, 18,999.

It was stated from Washington on the 8th inst.: "The United States Bureau of Labor Statistics, in two bulletins to-day, declares that working conditions for women and children are becoming more favorable the world over. The bureau recommends that night work for all persons under eighteen years of age be abolished in this country. The report says there is a great decrease in the employment of women and children at night, with a resulting increase in the number of men employed by night and day both."

The Grand Jury in making a report to the court at West Chester on the 9th inst. says in reference to the association of the liquor traffic with crime: "We note the greatest decrease of crime is principally from sections where liquor licenses have been curtailed or entirely wiped out; that

through most of the cases before us as evidence that drink had its paralyzing influence on mind and morals of accused persons; the debasing influence of the saloon has just been so apparent in the majority of the cases that we feel compelled to make observation that the general public must pay the price for permitting the existence of these highly objectionable sources of crime."

On the 10th inst. President Wilson touched an electric button in the White House opening the Panama Canal to navigation. To complete the journey through the canal will occupy from ten to twelve hours, depending upon the speed at which the vessel can navigate in the two lakes and Culebra Cut.

A despatch from Nome, Alaska, of the 6th says: "Nome was almost destroyed by a storm. Two miles of territory next to the sea were devastated. No lives were lost. The storm, which last night began beating in from Behring Sea, was the worst ever known here. The Mayor of Nome has issued an appeal for help."

A carrier pigeon has lately flown from Havre de Grace, Md., to Topeka, Kansas, a distance in an air line of 1100 miles, in 19 days.

It is stated that the advance in the cost of living is shown by reports of the Chicago Nursery and Half-Orphan Asylum, which has been in constant operation since 1860. This record shows that from 1874 to 1883 the cost of maintaining one child was about \$80; from 1884 to 1893 it was a little less than \$89; from 1894 to 1903 it was a trifle less than \$102; and in the period from 1903 up to the present time it is slightly more than \$160.

The Supreme Court of Colorado has held that all cafés or hotel dining-rooms that sold liquor in small quantities were saloons, within the meaning of the law, and must keep closed on the First-day of the week.

It was stated on the 10th inst.: "The care of infants will be taught in fourteen of Chicago's schools, beginning next week. Real babies will be used in the demonstrations. The classes will be in charge of nurses from the Health Department, who will give instruction for one hour two days a week."

It has been recently stated from Los Angeles, Cal.: "The crop-moving season in southern California has arrived, and according to railroad officials, who have made a most careful investigation, there will be an average of 600 carloads a day shipped east by rail. Besides this, an enormous amount will go by water."

A despatch from Lawrence, Kansas, of the 8th says: "A department of child welfare, said to be the first of its kind established in an educational institution in the United States, to-day was inaugurated formally in the University of Kansas. Besides giving instruction, the department will take the entire State as its field in arranging healthful vacation employment for city school boys, etc."

It is stated that a society called the "National Association Opposed to Woman Suffrage" has just issued a statement from its Washington headquarters, that it will cease to oppose the granting of the ballot to women, "if the Suffragists can submit to Congress figures showing that a majority of the women of the United States want the franchise." The organization claims that the great majority of women do not desire to vote.

It is stated that remarkable results have been attained in the treatment of cancer and skin diseases by the new desiccation process, or "drying method." Dr. Wm. L. Clark has lately stated that diseased tissue has less vitality than healthy tissue, and we can produce and apply heat and absolutely control it at a degree that will dry up the diseased tissue, but will not affect the more resistant healthy tissue. The heat must be maintained at the exact point where it will desiccate or dry out the diseased tissue, but will not affect healthy tissue. For this purpose absolute control of the heat applied is necessary.

FOREIGN.—The steamship *Volturno*, of the Uranium fleet, from Rotterdam to Halifax and New York, was lately destroyed by fire in the mid-Atlantic, 136 of her passengers and crew being lost. The *Volturno* was abandoned, a helpless wreck.

A despatch from Washington of the 7th says: "The American Colonization Society, the only private corporation in history that ever successfully established an independent nation, to-day paid over to its ward, Liberia, more than \$60,000, the increment of an idle fund, for the education of the children of the republic. The fund was the bequest of Caroline Donovan, of Baltimore, devised twenty-seven years ago. In addition to the \$60,000 paid to-day the annual interest on the fund hereafter will be used in aiding American colored people desirous of emigrating to Liberia."

It was stated from Hull, England, on the 6th inst.: "The annual conference of the National Union of Women Workers, popularly known as the 'Parliament of Women,' opened here to-day. There are 630 delegates in attendance. The programme includes a series of important discussions on child training and child welfare."

A despatch from Brussels of the 7th inst. says that as the result of a number of experiments between Laeken, near Brussels, and Bona, it has been found that messages from Laeken are regularly recorded by instruments in Bona. The distance is about 4200 miles.

A despatch from Peking of the 6th inst. says: "The united houses of Parliament to-day elected Yuan Shi-kai Constitutional President of China for a term of five years. The European Powers have recognized the republic. Early in 1912 it was he who was given full powers to arrange the terms of abdication of the throne and to organize a republican government in conference with the Republican leaders. Shortly afterward, he was elected Provisional President of the republic by the National Council at Nankin."

Pour out thy life like the rush of a river.

Wasting its waters for ever and ever

Through the burnt sands that reward not the giver;

Silent or songful thou nearest the sea.

#### NOTICES.

The appointed time for holding the next meeting at Mouni Holly, N. J., will be next First-day, Tenth Month 19th, at 3.45 P. M.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WANTED.—At once, a suitable Friend as an Assistant to the Superintendent of the Indian School at Tunessassa. One who may favorably consider succeeding him next spring.

The Committee appointed by Concord Quarterly Meeting have arranged for a public meeting for Divine worship to be held at Old Goshen Friends' Meeting-house, First-day afternoon, Tenth Month 19, 1913, at 2.30 o'clock. Carriages will meet 1 P. M. trolley from Sixty-ninth Street terminal at Milltown, Pa. All interested are invited to attend.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY,  
Superintendent.

The Committee of Haddonfield and Salem Quarterly Meeting for visitation and other religious service, has appointed a meeting to be held in Friends' Meeting-house, Greenwich, N. J., on First-day, Tenth Month 19th, at 2.30 P. M. This meeting is held in furtherance of the concern of two visiting ministers from Concord Quarterly Meeting, Pa.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to the Library:—

- Campbell—Ladder of Christ.
- Chase—California Coast Trains.
- Co—Second Book of Stories.
- Elkinton—Selections from the Diary of Joseph S. Elkinton.
- Marks—Vacation Camping for Girls.
- Rolleston—High Deeds of Finn.
- Scoot—Increasing Human Efficiency in Business.

LINDA A. MOORE,  
Librarian.

MONTHLY MEETINGS NEXT WEEK (Tenth Month 20th to 25th):

- Philadelphia for Western District, Twelfth Street below Market, Fourth-day, Tenth Month 22nd, at 10.30 A. M. and 7.30 P. M.
- Muncy, at Painsdale, Pa., Fourth-day, Tenth Month 22nd, at 10 A. M.
- Frankford, Philadelphia, Fourth-day, Tenth Month 22nd, at 7.45 P. M.
- Haverford, Pa., Fifth-day, Tenth Month 23rd, at 7.30 P. M.
- Germantown, Philadelphia, Fifth-day, Tenth Month 23rd, at 10 A. M. and 8 P. M.

## A WORD ON SERVICE

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## THE REPRESENTATIVE MEETING.

The question of having the Representative Meeting of our Yearly Meeting a truly representative body has called forth much comment among us during the past few years. It has been of interest to note how the sentiment in favor of it has grown, and how the objections, rooted in large measure in our preconceived notions, have vanished without any one putting forth any considerable arguments on one side or the other of the subject.

There are two kinds of laws that govern us, and in fact govern mankind in general, one founded on the basic principles of truth, and therefore from the nature of things not alterable, the other more conventional in character and presenting very different fronts in successive periods of time. From the very origin of our Society the principle has maintained that the gift in the ministry is conferred by no human ordination and without regard to sex; these have not ceased to be stumbling blocks to a great majority of our Protestant brothers, and are absolutely beyond the range of conception to a Romanist, but with us it is a basic principle, recognized and upheld in the same spirit to-day that it was in 1647, when Elizabeth Hooten, the first woman preacher among Friends, had her name entered in George Fox's Journal. When the Society of Friends shall have loosed her moorings from this anchor she will have lost her right to the title she holds, for she will have given up a principle committed to her keeping at the start.

This then illustrates with sufficient clearness what we mean by the first kind of law, and to illustrate the second we will take the question of women in the Representative Meeting.

Is there something fundamentally inherent in the problem that makes the present long-observed plan the only right one, or does it come under the second law, and we admit that our predecessors acted most wisely in the course they followed, but that time is an element to be reckoned with, and the time is now ripe for a change to be made, which could not have been made with prudence and advantage at a much earlier date?

He is the wisest conservator of principle among us who, knowing the past because he is a student of its history and the present because he lives in it and is of it, gauges the future by these two. This is what constitutes true conservatism, which becomes little less than traditionalism if one is bound to the

past, and which on the other hand develops into extreme radicalism if one entirely neglects it and blazes a new way.

Four pages of our Book of Discipline are devoted to the Representative Meeting, and an examination of them will give in brief the line of service this Meeting is called on to fill. It is doubtful if one can find in these pages the remotest hint that the duties there referred to could not with equal propriety fall upon women as upon men. This does not mean, however, that the interpretation put upon them twenty years or so ago, confining the duties to men alone, was a wrong one, for in the interval there have been influences at work from two quarters, which have very materially altered the problem.

It is easily seen then why this topic comes under our second law. Influences, if not existing, certainly not felt a few decades ago, have become more potent factors and need to be reckoned with, and they in no degree trample upon basic principle, though often they uncomfortably jostle some of our set notions which we have been almost ready to think were fundamental.

The Representative Meeting does much of its work through Committees. These committees meet at intervals during the year, and, unless something a little beyond the defined scope of their duties comes up, they do not report except once a year. These are some of the Committees: Book Committee, Committee to Watch Legislation, Doukhobor Committee, Committee on Capital Punishment, Committee to Publish and Circulate the *African's Friend*, Committee on Property, Committee on Charleston Trust, Committee on Record of Membership, etc.

A generation or two ago it is probable that women Friends could have furnished little assistance to their brothers in many of the above-named interests, and more than this, there was not felt then, at least to anything like the same extent as exists to-day, the need by the women for participation in it; there has been, as already suggested, the double growth, an increased interest on the part of women Friends in these affairs of the church and an increased need on their part for participation in it, in order that this branch of the church may advance to the full standard that she is inherently capable of. These are factors that make the proposition a present day one.

When the question was under discussion some few years ago, a Friend ripe in years and in judgment, said in effect that when women Friends felt as a body that the best interests of their meetings would be served by according them a part in the work of the Representative Meeting, he would be slow to oppose their request. At the time this seemed to some of the younger members a position that they found difficult to adjust to their preconceived notions of justice, but in time it has become clear that it is not so much privileges and rights that should concern us as it is the deeper question of duty; the one we can often reason out to a good degree of certainty, the other we have to feel after, which with many of us means that reason first has to be subdued and then opportunity is afforded for duty to direct.

It would seem to us that the question under review does not belong to the first class of laws referred to above, and that having its place in the second group it has received the careful consideration that years of waiting can afford. It has not been our intention in this brief review to advance specific arguments pro and con, that could easily be done, but the task set has been, rather, to establish the more important principle that growth is simply asserting itself here, as it has in the past with all of us in very many ways, and that finally we can take a position which we feel to be the right position, but which at an earlier stage would have been premature.

It is a temptation with all of us to argue with our father's arguments. Their reasons should always be sufficient for us where the matters concerned come under the first law, but where the questions involved admit of argument and present various phases, the only right we have to call upon them is to place them in the same conditions that surround us, and this of course we can never do. We find ourselves too often urging "the vain excuse of Hebrew custom, patriarchal use"; it is a weakness we are all liable to fall into, and to overcome it we need the help and caution which we can extend the one to the other. Many a real advance has been balked by an opposition which has its root in good intentions, but which fails to allow all the light to shine upon it that it should receive.

D. H. F.

"University and Historical Addresses," by James Bryce. Published by Macmillan; 433 pages. Price \$2.25.

James Bryce, well known to us by his "The American Commonwealth," was called upon while ambassador to this country to make addresses on many kinds of public occasions. A number of these speeches have recently been collected into a volume bearing the title "University and Historical Addresses."

A varied range of subjects is included. Some are historical, commorative of the founding of Virginia, the Landing of the Pilgrims, and so on; some are on legal or legislative subjects, such as the Common Law, Methods of Legislation, and the United States Constitution; some are about persons—Jefferson and Lincoln, for instance; and several are on educational and cultural subjects—State Universities, the Study of Ancient Literature, Some Hints on Reading and the like.

All of these addresses are marked by just such logical arrangement and clearness of expression as one would expect from the pen of a distinguished jurist and expositor. Moreover, as one reads, one is impressed both with the sound common sense and with the mature Christian conviction throughout. It is hardly to be expected that the printed version of any speech should reproduce either the environment or the feeling under which it was delivered; hence such speeches are likely to seem flat. But the clearness and the clever epigrammatic statement of some of these are nevertheless very impressive. His hints on Reading are especially good and interesting; his Addresses on History, on Methods of Legislation, on Public Speaking and on the Ancient Languages are all well worth reading.

I quote a few sentences: "I mean by the best books those from which you receive most, and can carry most away, in the form either of knowledge or of stimulation." "The chief end of education is to stimulate curiosity, to make a man ask about all things, be they familiar or unfamiliar, the how and the why." "Devotion to truth, loyalty to truth under all temptations, is the intellectual conscience of the man of learning and the man of science."

RICHARD C. BROWN.

SELF is the only prison that can ever bind the soul.—HENRY VAN DYKE.

"Some By-Products of Missions," by Isaac Taylor Headland. Published by Western Methodist Book Concern; 323 pages. Price \$1.50.

Isaac T. Headland, for many years resident in China, writes on "the influence of missions as a factor in the civilization of the world," in an entertaining volume, "Some By-Products of Missions." In every department of human endeavor—in trade, in culture, in methods of living, for instance—real progress has begun in every nation as a by-product of Christian influence. "Every science, natural and applied, that the world has to-day, has been made by the man that has been developed by the Gospel of Jesus Christ." The author's array of facts and arguments in illustration and in proof of this statement is very impressive, and opens our eyes in a new way to the truth of Christ's saying: "All power is given unto Me in heaven and in earth."

"When Jesus Christ"—to give an instance of the author's method—"was preaching to his disciples in Western Asia, your ancestors and mine were clothed in skins and living in mud-huts, and caves in Europe, and if the disciples and their followers had said, 'There is no use of going to the ends of the earth while there is so much to do at home'—we might have been squatting on our haunches gnawing a bone among the unkempt, un bathed, half-clad members of our tribe in some cave in Europe." This is a bit of conversation which I. T. Headland reports himself to have had with a traveling salesman on a Pullman car—who did not believe in missions. Indeed, the whole subject is developed in an informal, conversational style, and the book is full of anecdotes and personal experiences. Though the book at times seems to lack the dignity of manner which we should expect in such a subject, it is, nevertheless, very readable and informing.

RICHARD C. BROWN.

[THE following letter, which appeared recently in print, will interest our readers. To those who are not acquainted with the writer of it, we would say that Toki Iwasawa is a native of Japan, that she is in membership with Friends there and came to Westtown School a little more than a year ago, graduating last Sixth Month, the first Japanese to receive the School's diploma.—ED.]

#### WHAT WESTTOWN HAS MEANT TO ME.

It was the eighteenth of Ninth Month last year that I was introduced to Westtown, whose name I was a little familiar with as that of any other small town in America.

Now, looking back on my year at Westtown, I cannot help being thankful for all the experiences I had there; some being pleasant, some uplifting, and some comical.

How kindly the students received me, a strange Japanese girl, who, for some time, could hardly say "Good-morning!" or "Good-night!" without making a bow in such a sober way as her native etiquette requires. How, with sympathy, the teachers talked with me, while my heart was full of appreciation, and yet I could not express it with my awkward English. Setting in order my desk the other day, I found an old letter from one of the younger girls at our school in Tokyo, and I read the following lines with a smile: "We were very much interested in thy last letter, which told us that thee was happy among the people who treated thee so kindly. We promised ourselves to be good to one another, and that if we should have a Chinese girl or a Corean girl with us, we would surely be kind to her and try every possible way to help her from being lonely."

The first few months at Westtown I was pretty busy, besides with my study, drinking in every impression, adjusting myself to the new surroundings, and reporting them to the friends at home.

At every event, great or small, I naturally thought of our school. Seeing the girls' health registered every week, for instance, did I not think what we might do with regard to our girls in the dormitory? Hearing the girls reminded of some things which they forgot or neglected, did I not think of some



similar instances with our girls? Attending the Old Scholars' Day, and realizing how they were interested in the development of their dear Westtown, did I not think of our Old Students' Association, and hope and pray that it would also grow in numbers and power to back the school?

Westtown Boarding School and our Friends' Girls' School seem to me like sisters, the former being established by Philadelphia Yearly Meeting, and the latter being supported by some of its members. This is one reason, perhaps, why I felt very much at home at Westtown, and had an unspeakable affection for it. The beauty of the place has unquestionably a great deal to do with one's happiness, but, after all, the people and the atmosphere of the school make the place beautiful, attractive, and comfortable, even when one does not know its long history.

Let me add a few more lines about my happy memory. It has been my desire for a long time that I may be able to study the real viewpoint of the Friends. Studying Quakerism and being in contact with some Philadelphia Friends in the past year, has helped me to get what I longed for, and has led me to a broader view and higher standard in the spiritual life. I am sure Westtown has given me what Columbia will not be able to give.—TOKI IWASAWA.

### EXTRACTS FROM DIARIES AND LETTERS OF RICHARD B. BROCKBANK.

(Continued from page 183.)

*Kilmarnock, 21-1-'86.*—We were deeply interested and instructed with our trip to Ardrossan. There are three men and a son of one of them and his wife and a young woman. They are convinced of the truth and have come through Presbyterianism and other ways, seeking to live to God and to cease from sin. They are called in scorn Perfectionists, but I find it is a similar cavil of the professors to what has often been thrown at us. They have been at Fritchley and heard about the large and small bodies, but they know and want to know nothing about that. What they want is the Life and to live near to God and to unite with those who are in earnest herein. Their desire is to live soberly, righteously and godly, and they know Him who alone can enable them so to live. There are others in communion with them in the little towns we are going to and elsewhere, and they go about and sit with them and worship with them.

We had a little meeting with them, and it was solid and valuable. They go to Stewarton in the same way that we do, earnest for the cause.

It was fine to go into David Wilson's blacksmith shop, and see him lay down his hammer and welcome us, and then go and find Alexander Dunlop, a joiner, and go with him to John Anderson's—all strong men physically and spiritually, yet humble and childlike.

They find since they have become acquainted with Friends' books that the experiences they have come through and the place they have been led into are fully described by Isaac Penington and others. It was in the search for Friends' books that they got into correspondence with H. T. Wake and he got T. D. to call on John Anderson and see the others.

*Maybole Station, 22-1-'86.*—We have just walked in from Crosshill where we had a meeting last evening. Thos. Hannah came with us and we had a wagonette to take us out. We got there about two p. m. The meeting was at eight, about forty there, and a favored time.

David McCaughtree, at whose house we were kindly entertained, is a valuable Friend, though not a member. He is in unity with the Ardrossan Friends, and he has been convinced of the Truth and led out of the Established Church and then out of the Free, to attend to the life and light within. He is a precious man. There is a policeman and three youths and one or two that we did not see who are brought very near to the precious Truth. It is remarkable how they are brought off from things in which they have been busy, and including things which some amongst ourselves are going back into,

and brought to a simple poor dependence on the Lord alone, waiting patiently on Him for the arising of his Life and Light in their hearts. They are a lesson to us. We can but desire that they may keep near to Him who hath convinced them, and abiding under his hand may become valiants in Him for the spread of the Truth and the building up of that spiritual church of the living God which we have been too careless about. Many of our Friends might learn a lesson down here, if they were open, but I fear they are too full of themselves and their own works and theories to acknowledge, as these men are doing, that they have to forsake all their willings and runnings and simply follow the Lord in his precious leadings and guidance by his own Light and Spirit in the secret of their hearts.

These men have been seeking holiness and have even been at Keswick, but they found not Him whom their soul longed for, even there, and they now find how near He is, and that they need not go to any of these places to find Him, and their delight is to sit down in a way that the world cannot understand, and which it cavils at, to wait for his arising, and to learn of Him.

We got a train shortly for Ayr, where we can dine and go on to Dalmellington, where we have a meeting to-night, which we have heard is made widely known. May we be preserved and kept by the Power of the Living God that He may be glorified.

*Kilmarnock, 14-4-'86.*—The meeting was not a very large one, say about fifty, but it was a very precious one, gathered into very great solemnity, in which we sat in silence a considerable time. I then had to stand for some time and the same precious feeling continued and dear D. spoke shortly, but with much unction when there was continued the same precious covering to the close. The three periods of silence were remarkable, and I believe we were favored not to dispel the sense thereof.

*Kilmarnock, 16-4-'86.*—We had a good meeting at Ardrossan last evening, and well attended, I should think one hundred and fifty, a solid serious people.

We were very kindly entertained in a very simple way at Ardrossan and had no difficulty. The power of Truth seemed over the meeting, and the hearts of the dear Friends were greatly comforted. They joined us in our room after, and prayer and praise went up very sweetly to the Author of all our Mercies.

*Kilmarnock, 17-4-'86.*—We had a smaller meeting at Irvine, only twenty to twenty-five, but an interesting serious time. There are three friendly people there who are meeting together as Friends. It is quite remarkable how many who have been a time in connection with the Brethren are looking deeper and turning towards Friends.

All these three are of that class. There is also a young woman who went down with us, who has been with them, and has been brought very near to Friends, and I think is now a member. She is an interesting and pious young woman—her mother had come among Friends when she was among the Brethren, and when she came out from them it was sometime before she was enabled to give up to come to Friends' meeting. She had been shown that every one that nameth the name of Christ should depart from iniquity, and the Brethren thought she was going all wrong. When she did go to Friends' meeting, the first Friend who spoke stood up with the very same words. It was remarkable, and had a tendering effect on her. She has kept steadily to Meetings ever since, and is now a firm Friend.

Alexander Dunlop told me when at Keswick he was much struck with a black woman, Amanda Smith, praying that she might be made like Skiddaw. She wanted to be made steadfast, immovable, always standing firm. It was very expressive.

*Kilmarnock, 10-4-'86.*—The whole of our steppings so far have been in boundless mercy felt to be in the way of peace, and though we feel as the least and weakest of the flock we have been favored with the presence and power of God in

humbling nearness and yet in comforting support and consolation.

The Ardrossan Friends and their companions to the number of twelve or fifteen came into the special meeting on Seventh-day, and one of them, Alexander Dunlop, stayed over yesterday, as well as Jas. Anderson from Glasgow. They held a small meeting at Kilmaurs in the evening after we left yesterday, so that we had the P. M. meeting here to ourselves, and it was a very precious season.

The meeting on Seventh-day afternoon was a very remarkable one. It would be difficult to have got together a more living and interested company, and we were glad to be with them and yet fearful of our steepings, lest the precious life should be oppressed in any.

*Maybole, 26-4-'86.*—We had a nice meeting here yesterday afternoon, in which David McCaughtree said we had been led to counteract some false statements which had been made about Friends. If so, it was by setting forth the Truth in its own clearness as we were favored to see it.

*Girvan, 21-4-'86.*—I only sent thee a P. C. yesterday. It was very remarkable how the way had been opened out for us there, so that we got a hall and willingness to help us at our first trip and again how well everything went with us when there. The meeting was a much favored one, the power of Truth was over all. We had a few tracts and I went to give them out, some got hold of my hand as well as the tract and gave me a hearty handshake, and when the tracts were done they held out their hands in the most cordial way, and kept me standing shaking hands till they all got out.

Here Thos. Hannah had engaged a "Sma' kirk," formerly and still known as the "Unitarian Kirk." It is now let for any services. We did not like the name, but there was no help for it. We found a few bill forms which D. gave him filled up and on the walls, and so little seemed to be known that I thought we ought to send the bellman round. D. did not relish this, and as he had T. H.'s report of the arrangement which he had made and thought it was left to us to decide whether the bellman should go round or not. We went to the town crier and finally A. decided that we would leave it alone, as he could not bear the idea of being called through the town in connection with the "Unitarian Kirk." It was well he decided so, for when we were sitting at tea, Sarah Picken, who had come down to visit some of her friends, and to come to the meeting, came in and said she heard the bellman calling the meeting very nicely, he was not long till he came into the front of our lodging and gave notice in a voice clear enough to be heard all round. Then a young man, Robert Campbell, came in and told us that Thos. Hannah had arranged with him to get the bills posted and the notice given with the handbill by the bill poster which explained the matter. One of D. P.'s objections was the room was too small to invite so very publicly. My feeling was that I should be glad to see it full. The result was that we had upwards of 100, and the room would have held more. We were much helped and feel quite free to go on to Ayr.

*Peelies, 13-5-'86.*—There was a great political meeting here last evening, which absorbed most of the meeting goers, and we had just A. Tod with us on the platform and two women for our audience. We do not read that our Saviour disdained to state some of the most solemn truths of our religion to an audience of only one woman. We, therefore, must leave it.

(To be continued.)

THE Lord loves to use "the weak things," and "things that are despised." He loves to put the treasure of his grace into the feeble, that the world may be compelled to ask, "Whence hath this man power?"—J. H. JOWETT.

A poor man, served by thee, shall make thee rich;  
A sick man, helped by thee, shall make thee strong;  
Thou shalt be served thyself by every sense  
Of service which thou renderest.

ELIZABETH BARRETT BROWNING.

## SCARBOROUGH.

WM. C. ALLEN.

For "THE FRIEND."

The other day a London newspaper referred to the weather the preceding twenty-four hours as having been "deplorable." That struck me as being only a fairly good word. Our first few days at Scarborough were what most Englishmen call "beastly"—whatever that may mean. The biting wind, the relentlessly grey sky, the squalls of fine rain driving sideways out of leaden clouds, all seemed to make the word "deplorable" quite inadequate. The German Ocean was tossed into foam. The great waves and spray swept up against the cliffs and over the breakwaters. The angry ocean reflected dull and dreary skies. I thought:

O, thou restless sea,  
Thou art showing me,  
How grey thou canst be—  
Thou grey, grey sea!

Scarborough is little known to Americans, but is one of the most alluring watering-places in the world. It lies close down by the coast and the old part of the city is quaint and interesting. There is a little harbor where great piers of concrete have been built out into the ocean, and, describing the good part of a circle, leave an opening to the south into which can run small vessels. A white lighthouse looks down protectively from near the harbor entrance. For say two miles from the old town, there stretches a magnificently curved beach to the south. Behind it rises a high cliff, upon the lower side of which are built some fine promenades, and numerous places for public entertainment, with battlements and towers, and offering much architectural beauty. Beautiful public gardens have been developed on every available spot up the rugged heights, with winding walks and steps, shrubbery and flowers. There are many resting-places whence one can look far down, through the nearby greenery, upon the animated beach scenes and white-foamed surf, and where the distant harbor and the old red-tiled roofed city lie beneath the ancient castle to the north. At the top of the cliff is the wide esplanade, with one side lined with hotels and residences, and the other affording an extended view of sea and land. The whole scene is full of wondrous detail and is very beautiful.

Back from the esplanade extends the city of apartments, hotels and private residences. There are some lifts, the cars of which quickly carry you at a penny a head from the beach level to the top of the cliffs. Away from the esplanade every few blocks are pretty little parks, enclosed in railings, and affording attractive views of the ocean.

The beach is a good deal like such everywhere in civilization. There are the usual throngs of "trippers" down for a holiday. Not infrequently the youthful swain of the humbler class is seen walking hand-in-hand with his particular adored one—they show to all the world their affection for each other. The shows on the strand are surrounded by gaping crowds. The little bathing-houses—so odd to Americans looking at them for the first time—are, as of yore, ready to receive their occupants, and, while the bathers are getting ready inside of them, they are hauled down to the surf by demure steeds, and from them one can step right down into the water. But some of the old English feeling as to what constitutes modesty is, I fear, giving way. In Scarborough you will see some young women going into the bath through the crowd on the beach with a lack of attire that would not be tolerated a moment in any watering place in the United States. Certainly they will no longer criticize our mingling of the sexes in modest attire in happy sport in the sea. But no doubt we all have honestly different points of view in very many things, and this fact may be remembered.

Scarborough Castle is a fine old ruin at the top of a great rock that juts out into the ocean. There are about sixteen acres at the top. Steep hillsides and precipices made it practically an impregnable fortress in the bad old days. Cromwell's army besieged it twice. You now climb to the walls and look

for miles over the scene. The sea laves the marine-drive far below and to the east extends to the horizon. To the north is the newer part of the city, and southwards is the old town with its quaint roofs, teeming streets, the little harbor, the quay and fishing vessels, all in picturesque confusion. To the westward is the smiling country landscape. It is altogether a magnificent panorama. This old fort has seen some heroic as well as brutal sights. Here for a long time was confined George Fox, who by his suffering helped to purchase for the English-speaking race the religious and civil freedom they so largely enjoy. How horrible and relentless was the cold and wet he was compelled to endure in his vile dungeon! It has since disappeared owing to the inroads of the sea.

The locality of Scarborough abounds in beauty. Robin Hood's Bay is a joy. Whitby is so very lovely that, after being there eighteen years ago, I promised to visit it again, if possible. It is about one hour distant, on the coast, to the north. The little river at Whitby runs into the ocean where there are steep hills on either side, which are connected by bridges. On these hills are enticing red-tiled or tumble-down looking houses one above the other, joined together in the most picturesque way imaginable. The narrow streets and steps wind up and up from the water. The brick-red and brown colored sails of the little fishing-boats—"cobles" they call them—lazily fill with wind out on the dancing waters. The ancient quay is alive with tourists, while ropes, children and hardy sailors are all mixed up in delightful fashion. At our feet—it is low tide—the "Dora Ann" and "Mary Ann" rub gunwales, whilst the "Rock of Ages" slowly comes up to the stone steps at the quay-side, loaded with nets and flecked with fish-scales. Artists abound. Ah! Whitby is a grand place for a holiday!

Or, possibly, you go out for a drive into the country and on the moors. The smooth roads and winding hedges or stone walls, the brilliant flower beds, the pretty wayside cottages or distant houses of the rich, always charm the visitors to England. Up on the moors the heather is in bloom. The lovely purple heather of these wind-swept heights can never be forgotten. The storm has all gone now and the air for miles is fragrant with the scent of new-mown hay and the perfume of flowers. Then you return, and before evening see Scarborough in the glorious sunshine. You walk out into the gardens on the south cliff, where acres of roses, geraniums, lobelia and gay wall-flowers nod and play in the afternoon air. The terraced cliff is alive with people. The grim old castle is outlined against the northern horizon, and hitherto unsuspected colors are revealed in the beautiful city beneath it. The sky melts into the ocean in sapphire. The white beach, the grey rocks, and pretty tower of the Spa lie at your feet. On the bosom of the sea countless vessels ride at anchor, their masts pointing toward heaven, from which seems to descend the message that God's love is ruling over all.

#### OHIO YEARLY MEETING ONE HUNDRED YEARS AGO.

*Extract from a Letter to Benjamin Kite, by his brother-in-law, John Letchworth, Ninth Month 1, 1813.*

On this year Ohio Yearly Meeting was first held. The men's meeting convened on Second-day, sixteenth of Eighth Month. It was held under a shed, adjoining Short Creek Meeting-house, in which the women met and, I understand, filled it. If thou pictures to thyself, one of the sheds of your brickyards, forty-five by seventy-five feet, with blocks laid upon the ground, on which are rough boards for seats, and midway of its length a passageway for two-thirds of the distance where are two benches with backs for the Clerks, etc., the front of the shed boarded up about three feet, thou canst have a tolerable idea of the men's apartment. Yet here, even here, Benjamin, business can, under right authority, be conducted with propriety.

*From John Heald to Benjamin Kite.*

This, the first Yearly Meeting, was attended by, I suppose, two thousand Friends, some estimate the number as being larger. A solemnity attended all the sittings.

Near the close my mind was led to review in retrospect, the time when the number of Friends' families in Ohio (about 1785) did not amount to ten. I remembered the opening of the first Preparative Meeting, the first Monthly and then a Quarterly, now a Yearly Meeting, attended by such a very large number of solid Friends, and all this in my lifetime. And I said in my heart, "How great things hast Thou done for Thy people."

#### TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

"ABSTINENCE is not fanaticism or asceticism, but rational self-control in respect to something which is fraught with untold risks."—SIR THOMAS BARLOW.

EVIL is in perpetual outlawry, and wheresoever it would set foot is under prohibition from the foundation of the world.—JOHN G. WOOLEY.

THE International Medical Congress met in London this year. Our friend, Wm. C. Allen, writing from there, said: "About seven thousand are attending the Congress." He enclosed a clipping from the *London Times*, as follows:—

Sir Thomas Barlow, President of the Congress [Physician to the late King Edward] said that the progress of the temperance question in this country during the last generation had been very remarkable indeed in almost every rank of society. It was most pleasing to chronicle the growth of the movement in our army and navy, and one of the chief features of that had been the growth of an altruistic conscience among the officials of those services. In the commercial class the change had been enormous. Even men who were not teetotalers themselves recognized the enormous value of having abstainers in their service. In this strenuous time of the motor and the enormous acceleration of railway and steamship traffic the contention that alcohol took away the sense of control had become accepted by the logic of fact. The administration of alcohol in the hospitals was nothing less than a revolution. Instead of the old time, when alcohol was ordered as a matter of course, the doctor now felt when he ordered alcohol that he should prescribe how much he was going to give and for how long. The drink bill in this country, however, was still enormously large, and they must be on the *qui vive* on every side to see that alcohol did not get the better of them. Referring to the growth of medicated wines, the speaker said, "Do let us adopt common sense, and stamp out these medicated wines." He added that definite conviction against alcohol would bring material loss, but such a thing was not everything. Let them not be afraid of their convictions, or of being set down as faddists.

SUCCESSFUL MEN TOTAL ABSTAINERS.—Edward W. Bok, editor of the *Ladies' Home Journal*, says: "The most successful men in America to-day are those who never lift a wine-glass to their lips. Becoming interested in this fact, I had the curiosity to inquire personally into it. I found that of twenty-eight of the leading business men in the country, whose names I selected at random, twenty-two never touched a drop of wine. I made up my mind that there was some reason for this. If liquor brought safe pleasures why did these men abstain from it?"

DISGUSTINGLY APPARENT.—"I wish to say that all through this case there is the evidence that drink had its paralyzing influences upon the morals and the minds of these men and the young girls with whom they went on that trip to Reno. The terrible, debasing influence of the saloon and the road-house is too disgustingly apparent, and I make the observation here that society must pay the price for permitting the existence of these highly objectionable places."—JUDGE VAN FLEET, of the U. S. District Court, San Francisco.

**A SCATHING ARRANGMENT.**—Not long since a New York magistrate, Whitman by name, in addressing the New York Lawyers' Club, was moved to make a most scathing arraignment of the liquor traffic. He said: "Personally if I had the power I would close every saloon in the United States, and I am not a crank or fanatic on the liquor question. I drink myself whenever I care to, and probably shall continue to do so. I am willing that every other man shall have the same rights that I have. But when you sit on the bench that I sit on and see seventy per cent. of the cases which come before you, and see the misery, distress, and crime, all due to liquor-selling—I say, any man with red blood in his veins is likely to feel that the world would be infinitely better off if the liquor saloons could be crushed out, cost what it may. I believe it is the most abominable, the most outrageous, and the most inhuman influence in New York City."—*Selected.*

**CHESTER COUNTY GRAND JURY REPORTS BIG REDUCTION IN VIOLENCE.**—The report notes the greatest decrease in crime, from sections of the county where liquor licenses have been curtailed or entirely wiped out. It also notes that all through most of the cases brought to its notice there was the evidence that drink had its paralyzing influence upon the minds and morals of accused persons.

It adds: "The debasing influence of the saloon has been so apparent in a majority of the cases that we feel compelled to make the observation that the general public must pay the price for permitting the existence of these highly objectionable sources of crime."

**EDUCATION MAKES AN ALIGNMENT FOR TEMPERANCE.**—A variety of agencies have co-operated to bring to the knowledge of children in the public schools some of the reasons for temperance and abstinence as they have to do with intoxicating liquors. Thus it is that the school has become an open critic and opponent of the saloon. But colleges and universities, especially the latter, have not been equally vigilant. Not even on the sociological and economic sides of the problem have students had light, not to mention the ethical and spiritual. The older, richer and more socially entangled the institution the less inclined have been its officials to commit the university in any way to what might be deemed partisanship on a matter involving the personal habits of donors, teachers and students.

Over against this attitude it is well to contrast that of the educational department of the University of California, which is now providing a course for undergraduates which counts toward a degree. Its general topic is "Social Aspects of the Liquor Problem." Several hundred students enrolled at the start. More will enroll later. The lectures have scheduled subordinate topics that indicate a broad, inclusive treatment of the theme. For youths who wish to be intelligent citizens when called upon to vote on license or prohibition, local or state; for incipient law-makers who must sooner or later frame statutes that meet conditions caused by intemperance; and for persons preparing to serve society as ethical guides, whether as teachers, journalists or as speakers to the populace, what more pertinent choice of study could be made?

The advantage of instruction on this subject gained in such a place is that it is more likely to be exact and fair than if coming from other sources. The university teacher is under bonds to truth. He usually investigates before he generalizes. He weighs before he affirms. This being the case the more significant is his increasing alignment on this issue with the advocate who is of a more prophetic and zealous temperament. Reason, feeling and conscience are nearer to-day than ever before in a common adverse judgment on intemperance.—*Christian Science Monitor.*

"Up with your hands so that all can see,  
Say to the King He can count on me  
To push on the fight till the earth is free,  
Free from the Tyrant Rum."

**BAD COMPETITION FOR FARMERS.**—Everything which the

farmer sends to market, cattle, grain, poultry products—whatever he sends, must be sold in competition with the saloon. So far as the greater part of the farmers' products are concerned, this is direct competition. In every one of the great cities of the land the farmer's meat, the farmer's grain, the farmer's eggs, the farmer's milk go into a market that is impoverished by the saloon's robbery. Every year the saloon takes from the people in the neighborhood of two and one-half billions of dollars, a very large part of it from people whom the robbery makes poor and who are therefore less profitable customers of legitimate trade, have less money to spend for the necessities, comforts and luxuries of life. There is in all our economic system no other one thing and no combination of things so hostile to the real welfare of the farmer as the liquor traffic.

**THE DELAWARE COUNTY [PENNSYLVANIA] NO-LICENSE CAMPAIGN.**—The success of the No-License movement in Chester County last year in which nearly half of the licenses were revoked or refused, encouraged a number of the citizens of this County to institute a similar contest.

Delaware County, according to the information gathered from the Prothonotary's office has, at the present time, seventy-six hotels and fourteen stores to whom licenses have been granted to sell liquors. The county has five bottlers and one brewery. Fifty-one of these hotels, twelve of the stores, one of the bottlers and the brewery are located in Chester. The County outside of Chester has twenty-five hotels, two stores, four bottlers.

As illustrating some of the difficulties that must be contended with under the Brooks High License Law of Pennsylvania, which gives large discretion to the Court, and virtually no power to the people, it may be cited that last year a remonstrance against a certain saloon operated by a relative of the family controlling the Chester Brewing Company was signed by eight hundred voters of the precinct, beside six hundred other citizens, while the petition for the license was signed by three hundred only. And yet this license was granted. At the same time another applicant for a license presented a petition signed by thirty persons against which was a remonstrance signed by thirty-one persons. The Court refused this license on the ground of majority against license.

#### FOREST NOTES.

THE Balkan war has brought about a rise in certain lumber prices in Europe because of the big demand for wood for ammunition boxes.

DOGWOOD, the principal source of shuttles for use in cotton mills, is growing scarcer year by year, and various substitutes are being tried, but with no great success.

THE officials of the Yosemite National Park are co-operating with the forest officers of the Stanislaus and Sierra national forests for fire prevention and control in both the Park and the forests.

EXPERIMENTS with a tree-planting machine at the Utah Agricultural Experiment Station indicated that it may be used to advantage in reforesting old burned areas on the national forests.

THE leading forest schools of the country not only have their own forest tracts for continuous experiments, but give their students actual experience in the woods by having them take part in big lumbering operations.

ONE of the sweetest promises of God's word is, "Your sorrow shall be turned into joy." A confident faith and trust in Jesus Christ as our Saviour will cause sorrow to flee away and joy to fill the heart.

## YOUNGER FRIENDS.

## IF MEN WOULD JUST BE KIND.

My home is in the loucest tree  
Here in my master's yard,  
And he holds me, and I hold him  
In strictest kind regard;  
He will not let the cats come near  
My lovely nesting limb,  
And I—why, morning, noon and night  
I gladly sing to him.

He loves to whistle notes to me  
And have me whistle back,  
You ought to see his smiling face,  
He always calls me "Jack;"  
And says, "Now, Jack, let's try again  
So Polly girl can hear,"  
And, to the woman at his side,  
He'll say, "Now listen, dear!"

And then we whistle, he and I,  
Some simple sweet refrain,  
First soft and low, then loud and free,  
Again and yet again;  
I try my best to imitate  
Each quaver and each note;  
Sometimes to follow where he leads  
It fairly splits my throat.

But he is such a lovely man  
I always do my best,  
And I would whistle all day long  
If it were his request;  
We mocking-birds love kindly men  
And I am ready quite,  
Because that man is kind to me,  
To whistle day and night.

All men are not so kind, alas,  
Some of them like to kill,  
Not that they are in need of food,  
But just to show their skill;  
They think it is the proper thing  
To take a cruel gun,  
And slip around and kill a bird  
And call such murder fun.

If all the men were nice and kind  
The birds would all be tame,  
And each would whistle all day long,  
And answer to his name;  
We all love people who are good,  
And all the world would find  
That birds would love all men alike,  
If men would just be kind.

—JAKE H. HARRISON, in *Our Dumb Animals*.

"BILLY BOTHER."—It sounds strange to speak of any one as having too good a mother, yet John Harrison has come to the conclusion that that is the trouble with one of his companions.

Of course, he does not mean good in its broad ethical sense, but as signifying a mother who is too easy-going and indulgent, too ready to do things for her son that he ought to be made to do himself. John tells how he came to think as he does:

"Last fall six of us set off on a hunting and camping trip up the Temistequa River. We were to be gone eighteen days. We took our kit along, of course, and carried loads, but we had our heaviest stuff packed on an old horse that we hired for the trip.

"Billy was one of the youngest of the party. He is a pretty good boy, sunny-tempered and pleasant to get along with

—that is, he would be but for one fault. That came out when we got away from civilization, and began to camp in the wilderness.

"With a party in camp the work has to be divided. Billy had a rather easy share, the rest of us thought. The 'cook' himself washed the dishes; all Billy had to do, mornings, was to pack up the camp kit in a large sack, and see that it was on the old horse's back.

"The first morning we moved, Billy left the camp-axe behind, sticking in a log. We didn't discover it was missing until we stopped for lunch. The cook had to go back, seven miles, after it.

"The next day it was the small case containing his comb, hair-brush, tooth-brush, soap and towel that he left behind; and this time Billy himself had to go back. He wasted four hours for us all.

"The other boys grumbled; but Billy promised to do better, and next day he managed not to forget anything. But the day after, he forgot the frying-pan—and of course, we had to go after it.

"By that time some of us were growing indignant; and when, the next day, or the next but one, Billy contrived to leave the lantern and the can-opener behind, there was some disagreeably plain talk in camp. Billy was taken off the packing job and set at dish-washing.

"But the very next morning he left his towel hanging on a bush by the river. In fact, he reached the headwaters in a very destitute state; he had contrived to leave most of his personal belongings behind at one camp or another. We had to take turns lending to him; and the cook at length nicknamed him, 'Billy Bother.'

"The last day we had a rather long march to make; for we needed to reach the railway station at half past two in the afternoon, to catch the one train of the day. We therefore got everything ready the night before, and made an early start the next morning. As we were packing up, Billy remarked that he had broken his boot-lace, and hadn't any. The cook gave him one. 'Now put it in to-night, Billy,' said he.

"But Billy neglected it, and somehow lost the lace. In the hurry of starting off before sunrise, he patched up the broken lace, and went on.

"We got within two miles of the station and left our old horse at two o'clock; then we started to make the rest of the distance in half an hour. We had our packs and guns to carry, but where it was down-hill, we loped along at a run.

"Just as we were reaching the station, we missed Billy. He had been behind all the way, fussing with that boot-lace. The cook ran back, and shouted for him to hurry up. A quarter of a mile up the road he saw something tumbling round on the ground. It was Billy. In trying to run with that unlaced boot, he had turned his ankle—sprained in quite badly. He was crying. The cook had to pick him up and stay by him.

"The train came in and steamed away without us; for of course we could not leave two of our party behind. We had to remain at the station all night, with little to eat.

"I have since visited in Billy's family. Among his people he does just as he did on that trip with us. When he comes in from school, down go his books, helter-skelter; he throws his hat in one place, his gloves in another; and as for his overshoes, it takes the whole family to find them when he goes out.

"Evidently that is the way he has always done; for his mother is one of those kind, affectionate people, who seem to spend half their lives picking up after others.

"That is why I think that Billy has had too good a mother."  
—*Youth's Companion*.

WHY THE LEAVES CHANGE COLOR.—Despite the commonness of autumn coloring, we do not yet know the full meaning of autumn colors of leaves. We do know that late in the summer the tree is preparing for the leaf fall by drawing the valuable substances of the leaf into the stem. It also ceases to make chlorophyl (the green substance of the leaf which aids

in the making of the plant's food), and this gradually fades away in the bright light. By fading it exposes to view any other colors in the leaf; and all leaves contain yellow coloring matters called xanthophyl (whose function is not known), and it is these which give the yellow color to autumn leaves.

The red is formed differently; in bright light and cool temperature a new substance, called erythrophyl, is made from sugar and tannin in the leaf cells, and that has a red color. A brown substance is also sometimes formed, and, besides, the skeleton of the leaf itself turns brown as the leaf dies. It is the various combinations of these substances that give the many shades of autumn colors. Some students think these colors are a useful protection to the living protoplasm (life material) of the leaf after the green disappears, protecting it against the full blaze of light, which is injurious; but others think the colors have no use at all, but are simply the incidental chemical result of the processes in the ripening and dying leaf.

As yet the weight of evidence seems to favor the latter view, but the matter is still unsettled. It is generally thought that frost has something to do with it; but it has not, except to hasten it. Anything which affects the vitality of the leaf tends to hasten it, for which reason an injured branch of a maple will often show red autumn color even in summer.

The colors are brightest where the leaves receive the most brilliant sunlight.—PROF. W. F. GANONG, in *St. Nicholas*.

#### OUR TESTIMONY AGAINST WAR.

*For a Tower of Babel? or a Temple of God?*

In "Quaker Strongholds," Caroline Stephen draws a sharp dividing line between "the deplorable caricature of that testimony against all war which has been at once the boast and the reproach of Quakerism," and "its essence and true significance." Some of her readers have been puzzled at such an utterance from a Friend who was held in great esteem, and who has made most valuable additions to the literature of our Society. But Caroline Stephen goes on to say that "the question on which we Friends differ from all other Christians is not the question whether peace be desirable—whether it be not in fact the goal of all political effort—but what are the means by which it is to be attained or maintained." In other words, it is of the utmost importance to consider whether our testimony against war relies upon external means, or demands that each of our members shall become a habitation of God by the spirit—God working in us "both to will and to work for His good pleasure." A Quaker Stronghold is a manifestation of union with Christ; whatever is done from the standpoint of a world-policy belongs to another category altogether.

This distinction between the two kinds of security can be traced all through Divine revelation. The building of the city and tower on the plains of Shinar was a concerted endeavor to seek safety apart from God; and, many centuries later on, we read of Isaiah pleading with his fellow countrymen against strengthening the nation by means of alliances with people who knew not Jehovah. He said: "Associate, ye peoples, and ye shall be broken in pieces; take counsel, and it shall be brought to nought—with us is God." Commenting upon the words of Isaiah, G. Adam Smith says:—"God with us (Immanu-El) is the one great fact of life." "No cleverness of theirs can create a satisfactory condition of affairs. . . . Short of faith, as Isaiah exemplified it, there is no possibility for the spirit of man to be freed from uneasiness." And when Isaiah said in another connection—"In returning and rest shall ye be saved, in quietness and confidence shall be your strength," he did not ask his restless countrymen to yield sullenly to an infinite force. . . . but to bring their conduct into harmony with a reasonable and gracious plan, which might be read in the historical events of the time, and was indicated in the loftiest religious sentiments."

So also, in all efforts to introduce better methods into human intercourse, the Christian "way of life" aims to alter outside conditions through changing the hearts of men. As G. Adam Smith says, in another place, "A nation's politics are not

arbitrary; they are not dependent on the will of kings, or the management of parties—they are the outcome of the nation's character. What the people are, that will their politics be. If you wish to reform the politics, you must first regenerate the people . . . for the greater number of errors committed by their rulers, the blame must be laid on the people's own want of character."

This defect being inherent in most efforts toward social improvement, some spiritually minded leaders have taught the necessity for seeking a unifying truth which will rescue from fragmentariness all efforts for the uplift of humanity. Phillips Brooks has pointed out that "superficialness and fragmentariness go together." So that the demand must be "for more profundness—an appeal from the surface to the heart of things." "If," he continues, "we could believe in one great utterance of God, one incarnate word—the manifested pity of God, and the illustrated possibility of man, all at once—then, with such a central point, there could be no fragmentariness anywhere. All must fall into its relation to it—to Him. Blessings of every sort are reflections of one great blessing. Powers of every sort are glimpses of that possible manhood which was manifest in Him. Love of every kind is God's love. The centre once set, the circle builds itself."

And, in so far as Friends' principles express the truths upon which they are founded, they become part of a spiritual unity giving to their testimonies their true meaning. One such basal truth has a two-sided aspect—viz., not only that God, who is Light and Love, hath shined into our hearts, and hath sent His Son to be the Light of the world; but also that this light is bestowed upon us that our lives might illumine others. And any testimony which is really the light of our lives should, like that of our great Exemplar, though in lesser degree, cause other men, as Phillips Brooks says, "to feel within them the holiest capacities, quickening them through and through, bidding them be themselves." Consequently every testimony so borne tends to bring other lives into the true line of man's humanity. "The more a man becomes irradiated with Divinity, the more, not less truly, he is a man . . . The wonder is that any child of God should live outside of it . . . For Christ made all generations to see in Him how the son of man is the son of God in the very foundation and intention of his life."

Viewed from this standpoint, the testimony of Friends against all war should be the witness for Christ by men who have become temples of God's spirit—a declaration of their faith that "Christ must become the master of the soul and of the world." Let us, therefore, again put to ourselves the questions with which we started—Is our testimony of a kind that is helped by an alliance with materialism in any of its guises? Or is it wholly begotten by "that of God" amongst us? Are we acting upon the belief that spirit is stronger than matter; and, in this way, showing "the faith and patience of the saints?" Is our Spirit, in this particular, a "Candle of the Lord?"

To quote Caroline Stephen again—"When I came to understand that the Quaker testimony against all war did not take the form of any ethical rule, which could be immediately and universally applied, but was simply the acting out (in one's own person and at one's own risk) of obedience to that which one's heart had been taught to recognize as Divine authority—even where its commands transcended and came into collision with those of the nation—I felt at once that the position was not only perfectly tenable, but that it was the only one worthy of faithful disciples . . . I do not see how the national standard of duty can be raised—how, in other words, the nation can ever become thoroughly Christianized—except through individual faithfulness (at all costs and at all risks) to a higher view of duty than that held by the nation at large. . . . To yield one's self unreservedly to Divine guidance; resolutely, and at whatever cost, to refuse to participate in that which one's own conscience has been taught to condemn—this is the ancient and inestimable Quaker truth. It is surely the best, the most effectual, and the most Christian way of witnessing against evil and of arousing the consciences of others."—J. F. M., in *The Australian Friend*.

FRIENDS BOARDING SCHOOL, near Barnesville, Ohio, opened on the twenty-ninth of Ninth Month under most favorable auspices. The number of students has only been exceeded once before in the history of the School here. The winter of 1876-77 was the largest, when there were a total of one hundred and nine students, fifty-five boys and fifty-four girls, the present year we start with a total of ninety-four, there being sixty girls and thirty-four boys. These include representatives from all the seven Conservative Yearly Meetings on this continent and are distributed as follows: Forty-two from Ohio, twenty-nine from Iowa, nine from Indiana, two from New Mexico, one each from Kansas, Virginia, New Jersey, Pennsylvania and Vermont, and four from Canada. Of this number, forty-eight are new, and twenty-five are starting in the Senior Class, making the largest graduating class the School has ever had. With a corps of six teachers and the added equipment, the School is in shape to take good care of its students. After the fire in the Spring of 1910, the buildings were very materially changed and added to. Those who came here this fall were one and all impressed with the beauty of the grounds and the simple but substantial improvements in and around the buildings. What old students of the School know as the "Old Gym" was fitted up during the summer for a dormitory for the girls and is very neat and homelike in its appearance. It accommodates fifteen girls and one teacher, this makes three dormitories, two for the girls and one for the boys. An effort is being made to make the life here as homelike as possible. The students have charge of the housekeeping of their dormitories, boys as well as girls, and the training in this care has been found to be considerable. Besides this, two years ago, the boys built a large Gymnasium building, under the leadership of one of the teachers, which has proved a great benefit to the School and to the boys engaged in the building of it as well. It is the policy of the management to maintain a School that shall uphold in its training all that Friends have believed to be essential, a guarded religious education and one to fit its children for the business of life, they also have endeavored to cater to the needs of the Conservative Yearly Meetings and indications seem to be that they have in good measure succeeded in this. The endeavor to make the School homelike and attractive has had an elevating tone on the morals of the School, as those who knew of the conditions under both the old and the present conditions will testify, and while the constituency of the School is limited there seems good prospect for a continuance of its present size.

The officers at the present time are: Jos. C. and Elizabeth Stratton, of Winona, Ohio, Superintendent and Matron. Teachers: J. Wetherill Hutton and Wilmer J. Young, both graduates of Haverford College; Amy Grace Makeel, of Jacksonville, N. Y., and a graduate of Cornell; M. Elizabeth Whitacre, of Muncy, Pa., a teacher of long experience in various schools in Philadelphia Yearly Meeting; also Ellen S. Cope and Mary H. Moore.

Don't say, What can a word do?

It takes so little to help a soul.

Don't say it was only a word;

It takes so little to hurt a soul.

—CHARLES WAGNER.

To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder; behold! this is what it is to prosper; this is what it is to live.—PHILLIPS BROOKS.

#### WESTTOWN NOTES.

The School enjoyed the company of Joseph and Sarah W. Elkinton on First-day last. They attended our morning meeting in which Joseph Elkinton had service; in the afternoon with a few others from the School they were present at an appointed meeting held in the Goshenville Meet-

ing-house, and in the evening Joseph Elkinton spoke in the boys' and girls' collections.

His topic in the boys' collection was "Four Planks in a Young Man's Platform." These in brief were: (1) a willingness to recognize the elements of goodness in the world in which we live. (2) A determination to do some constructive work every day of every week. (3) A recognition of the wisdom of experience and openness of mind toward those who are older and have seen more of life, and (4) chief of all an assurance that the motive power of our actions is based on that which is the only sure foundation for all right living and thinking.

The address before the girls related to Christian education among the Japanese and was made the more interesting by personal experiences of the speaker. The Westtown family is grateful for such visits as this.

Our library at Westtown is one of the valuable assets of the School. No one claims that it compares with those of many other schools, but it meets the reasonable demands and needs of our pupils. There are about 6500 volumes on the shelves, and boys and girls at different times have unrestricted access to them at various periods during the week; the more advanced students do much of their history and English reading in the library, so that as a matter of fact the room is in use almost every hour of the entire day.

The funds available for new books are quite limited, and the price of books having advanced considerably the past few years, it is possible to place on our shelves comparatively few of the many desirable books; it has often occurred to some why the practice of presenting books to the library has never become the custom at Westtown. The special Committee in charge of the library would have to pass on what was offered, but it is not probable that a questionable selection would be made. Within the past fortnight Joshua L. Baily has donated three new volumes recently put out by Headley Brothers. Trevelyan's *Life of John Bright*, Crossfield's *Margaret Fell Fox* and Lewis' *Life of Whittier*.

There is one tier in the library devoted to Friends' books; we of course have a full representation from the choice collection published under the oversight of the Book Committee, but there are several, notably those of recent date and published in England, that should be on the shelves, but the annual appropriations for new books are in large measure exhausted before these are reached.

The Literary Union at its meeting last week had this program:—"Some Friends Who Have Labored Conspicuously Outside the Limits of the Society." Six essays of exceptional merit were read on John G. Whittier, John Woolman, John Bright, John Fothergill, John Bellows and Elizabeth Fry.

On Seventh-day the eighteenth the Classes of '09 and '10 held reunions; one had the use of the Lake House, and the other of the Alumni Shack. About forty attended, several of them remaining over night at the Farm House and attending meeting the next morning.

The "Field Sports" alluded to last week, were held on the boys' campus the afternoons of Fifth, Sixth and Seventh-days. L. Ralston Thomas, in charge of the boys' athletics, is largely responsible for the good showing made by the boys and for the splendid spirit of good comradeship displayed throughout. The season for football and hockey has now begun; there will be Seventh-day afternoon games with old scholars in both of these as the season advances.

#### CORRESPONDENCE.

EDITORS OF THE FRIEND.—It seems to me that there was never a time when more openings were afforded to The Philadelphia Peace Association of Friends for effective service in a righteous cause, nor when it was more vitally important that its work should be expanded and pushed with energy as well as wisdom. To-day by direction of its executive Committee a message was sent to President Wilson approving his policy of patience and non-intervention in dealing with the difficult Mexican situation, and encouraging him to persevere in it. The very important work of Gilbert Bowles in spreading among influential men in Japan such facts and arguments as will strengthen a kindly feeling in that country towards the Government and people of the United States, and promote peace between the two countries, claims continual attention. A large number of copies of the *Advocate of Peace* (the organ of the American Peace Society) are being distributed in Japan among the most intelligent English-speaking people. Assistance is being given in educating in this country a chosen young man of good family and training at home for the important position

of secretary to Gilbert Bowles in his official service for the Japan Peace Society. Much peace literature is being constantly distributed among schools, colleges and public libraries in and beyond our own State. From a letter acknowledging a copy of "The Impeachment of President Israel" received by the principal of a Normal Training School in one of our neighboring counties, and typical of many such, I quote the following: "The book is indeed valuable. It is now circulating in my junior class, and will later pass to the senior class. I would prefer to read it aloud to the school during our general exercises but that we have all work planned for that daily period in October. When all have read it we will take a period for discussion. I have made excellent use of the other two books, you are doing a great work, do not grow weary."

I am writing because our treasury is now empty, and in hope that some of your able and liberal readers may come promptly to our relief. About five hundred dollars will probably be needed between this and next spring unless our work be curtailed. Our treasurer is J. Linton Engle, 516 Ludlow Street, Philadelphia.

JOHN B. GARRETT.

ROSEMONT, Pa., Tenth Month 15, 1913.

CHATSWOOD, N. S. Wales, Seventh Month 29, 1913.

My Dear Friend, Joseph Elkinton:—

Please convey to thy dear mother my warm thanks for, and appreciation of, the Memoirs of thy dear father, which arrived safely a short time since.

The memory of the just is indeed blessed, and the path they traveled "as the shining light, shining more and more unto the perfect day." I have often thought of his kindness in coming down to Baltimore on purpose to see me—a blessing I little deserved, and I fear only partly appreciated at the time, for my illness had left me weak in many ways, and my sense of many things dulled. In thinking of him, and John Bellows, thyself and others, I feel thankful that the Lord was pleased to use a weak and faulty instrument like me (though what *He hath cleansed* is not common or unclean, blessed forever be His Holy Name) to open the door for the Princes of His people to come through, and work. And now nearly thirteen years have passed away since my illness in your land, and they find me weak and confined pretty much to the house for about four years past—with no pain worth mentioning—eating and sleeping well—with kind children and friends, and every blessing a mortal could rightly desire. Again, *He hath not withheld* "His tender mercies from me," but of refreshes me with a sense of His cheering and sustaining presence. He is, and ever has been, faithful to all that He has promised, even to the hundred fold, and though many of His dealings with me have been very mysterious, and different to what I expected, I know all were, and are being ordered in perfect wisdom, and infinite love. I shall understand some day and praise Him for all.

The people in New Zealand and this commonwealth have had a net thrown over them by the military power, without their consent, by which our lads are subject to be drilled and trained as soldiers—false ideas of national safety, duty and patriotism are implanted—three of the ten Commandments openly ignored, and (under certain circumstances) Civil Law made subservient to a Military tribunal. Unfortunately the people generally seem asleep to the true nature of this so-called "Defence Act," which is costing at the rate of £5,000,000 a year—the Press and a large proportion of the Pulpit, favor it, or are afraid to oppose it. Cases of suffering, especially among the poor and respectable class, are increasing. In New Zealand lads are being severely punished, and there is no legal escape, so some are imprisoned again and again. The effect is disastrous, as well-trained lads, S. S. teachers and scholars, seeing the attitude of the churches, are in danger of becoming infidels. They are making a noble stand for freedom, and three or four English Friends are there helping them. In Australia, two lads have made a good confession. A lad, Kriger, who with his mother, had studied the Bible, to know the mind of Christ in the matter, made a short, full and firm statement as a Christian, some months ago; he was sentenced, but I believe has been left alone ever since. He lost his situation through it, but a Friend in Melbourne found him employment. Quite lately a lad at Newcastle, aged eighteen, a clerk in a bank, Sidney Sharp Crosland (I believe a grandson of a sister of our late dear friend, Isaac Sharp) has had twenty days' confinement in barracks at Sydney. A Friend at Adelaide has had a fortnight in goal for not registering his son—and one in Melbourne has been fined, and restrained upon, for the same offense.

Eighth Month 7th. I hear S. S. Crosland is again arrested. I expected

this would happen, as the Area Officer had asked for a heavy sentence at his former conviction, as his conduct weakened his authority with the other lads. He was sentenced to fifty days' drill in barracks, but was released at the end of twenty, as he quietly but firmly refused to do anything. He is spoken of as a quiet, reserved lad, but a great favorite with his companions—some of whom, at an earlier stage in the matter, refused to drill unless he did. One feels much for him, and his family, and many more; and longs that they may stand firm, through all, in their allegiance to the Prince of Peace. If trying to stand alone, this military power will probably crush them, and may make slaves or anarchists (but *never* patriots), but if, laying hold on the Lord Jesus, and allowing Him to lay hold on them, and guide, govern, and teach them, by His Holy Spirit, they may shake these lands from end to end. As in the days of our fathers, "a little one may yet be as a thousand," and though Satan seems to have leave to try the people of God again, as in the days of Job, Daniel and others, yet his powers are limited and his efforts will fail. A remark of Josiah Southwick (a brother of the New England maiden, whom Whittier has immortalized in one of his poems) has been much with me the past few months, "they that know the Lord to be their strength, need not fear what man can do." The present outlook in the world to-day seems very dark; though it is probably the ending of the powers of evil, before the glorious morn of God's Everlasting Day, breaks over the whole earth. While anything like speculation is unwise and futile—yet there are many portions of Holy Scripture that cause one to feel that the end of the present dispensation is drawing nigh. These horrible machines for destruction in the "air," seem foretold by the pouring out of the vial of the seventh angel having the seven last plagues (Rev. 16, 17). Then, the tendency to ignore and question all authority and the lack of reverence for anything which seems to me to be increasing. Holy Scripture (the Written Word) Living utterance, through anointed messengers (the Spoken Word) are these the "Two Witnesses" to be slain and to lay in the street of the spiritual Sodom for a season? (Rev. 11 chap.) I know not, but in my long, quiet hours, I dwell on many things—as a little child, ready to learn—but not as a student, or teacher. These Witnesses were *never* buried—always visible—but apparently had lost for a time their power and authority, till "the Spirit of life from God" entered into them afresh. I am much interested in reading of thy movements, from time to time, in THE FRIEND, which E. P. Sellow kindly sends me, and also in much other information contained therein. I am reading and have read nearly half thy dear father's memoirs, with much interest and profit. His single, watchful eye, to the Lord's guidance and requirements, is very instructive, and makes one long for oneself and others that we were more diligent and careful in this respect. Still it is for each servant of the Lord, to follow and obey Him, as He leads and directs. To copy another, or try to walk in another's footsteps, is apt to prove disappointing, if not dangerous. We all have a perfect pattern. May all strive by His grace and good Spirit, to be more and more like Him, and worthy of Him, and though we all feel how very far short we come, let us ever remember that "He is able to keep us from falling, and to present us faultless before the presence of His glory, with exceeding joy." With much love to you, and all my friends, I am thine truly.

JOSEPH J. NEAVE.

## FRIENDLY NEWS.

PRESIDENT ISAAC SHARPLESS will address the Tea Meeting at Twelfth Street Meeting-house, Eleventh Month 3rd, at 7.30 P. M., speaking on his recent experiences and impressions in Japan, of the religious needs of that nation, the progress of Christianity and of Friends' work there. Invitations have been extended to all adult members of the Yearly Meeting to be present; supper will be served in the tea-room at 5.30 o'clock. If through some oversight any fail to receive invitations they will be gladly welcome anyway, the only request being made that they notify, before Eleventh Month 1st, Isabella L. Pennock, 2117 Chestnut Street, of their expectation of being present.

## SUMMARY OF EVENTS.

UNITED STATES.—In a recent meeting of the National Fire Prevention Convention held in this city it was stated that the annual loss through fires in this country is \$150,000,000, and that fireproof construction is a prime necessity in fire prevention and that wire-glass windows are preferable to iron shutters.



In a recent address in this city Commissioner J. Denny O'Neil, of Pittsburgh, contended that the youth of the nation was exposed to the gravest of all dangers in the saloon and that 90 per cent. of crime is caused by indulgence in alcohol and that virtually all physical misery and woe was traceable to the same source. He said: "We should strive to abolish the necessity of charities by striving to abolish the causes of suffering. We allow the saloons to exist, and they cause more poverty, more disease, more crime and more human misery than all other causes combined." The speaker pointed out that in Kansas, where there are no saloons, many of the counties are without insane or criminals.

Delegates representing 32,000 women recently met at Swarthmore, Pa., and earnestly insisted that women be appointed inspectors of the county jails and penitentiaries of the State; that the Commonwealth, by its laws, give a greater measure of protection to the children who toil in the mills and factories; and that in all laws touching the marriage relation one standard of morals be set for both the man and the woman in the compact.

A despatch of the 20th from Chicago says: "Severe snow storms fell to-day in North Dakota, Arkansas, Oklahoma, Montana and other sections of the far Middle West. In many places records were broken for depth and early season of the fall. The snow was attended by a sharp drop in temperature."

A despatch from Washington of the 15th says: "Combined estimates of the crops that go to make up the food supplies of the American table are discouraging, while the price of meat animals was far in excess of the figures for the last two years. James T. M. Pickens, of the Bureau of Animal Industry, said: "The high cost of meat is a serious reality, and it is now obvious that the rise in prices in recent years is the natural result of an actual shortage in production. It is evident, also, that the country is facing an era of short production of meat, and that some constructive means must be adopted if the American appetite for this class of food is to be supplied."

It was stated from Chicago on the 14th that the removal of duties on farm animals is bringing a large number of cattle into the United States which otherwise would not come. Thus far, South St. Paul appears to be the chief beneficiary. At that point the receipts of animals from Canada are on a scale unprecedented, barring a few days in past years, when conditions were exceptional. On one recent day 447 carloads of cattle came in. Largely these receipts were from more Western points in the United States. The animals were sent along in anticipation of recruits to the ranges from Canada. The Canadian supply is of excellent quality, not merely because of the high breeds, but because of climate effects on the animals. Cattle raised in the colder climates are, as a rule, of better quality than those that have been brought up in the lower latitudes.

A despatch of the 16th from Chicago says: "Statistics given out to-day by the Chicago Safety Commission show that the number of deaths in Philadelphia from automobile accidents increased 390 per cent. from 1907 to 1912."

A despatch of the 14th from Savannah, Ga., says: "Ten per cent. of the people of this city are suffering from dengue or bone break fever, a painful but not serious malady, caused by the bite of the mosquito. Public health surgeons are working to check the epidemic."

William Sulzer, late Governor of New York, has been removed from office by a court of impeachment. The verdict of the court was that he was guilty of falsification, perjury and an attempt to suppress evidence against him. Of all other charges he was acquitted.

It is stated that a raincoat, made of waterproof paper, that can be sold for about 15 cents has been patented by an Illinois man. The garment can be folded up and carried in the pocket and can be used several times. The paper of the coat can be made in almost any color.

Director Neff has issued some hints in reference to colds, which he says are not due to weather, but to germs, and they are contagious. He says: Avoid persons who have colds, especially in poorly ventilated and crowded places. Avoid the common drinking cup and roller towel. Keep all unnecessary things, such as pencils and the like, away from the mouth. Avoid stuffy, poorly ventilated rooms and dusty atmospheres. Good ventilation will not only prevent, but will assist in curing colds and similar diseases of the breathing organs.

The discovery of Dr. Clark alluded to in last week's issue will be more correctly stated if we made clear that the heat applied in the new desiccation process of treating cancer is electrical. Dr. Clark is personally known to some of our readers and it is due him that proper credit should be accorded him.

FOREIGN.—A despatch from St. Petersburg of the 13th says: "Confirmation of the discovery of new land in the Arctic Ocean was received by the Russian Admiralty to-day in a brief official wireless report from Commander Wilkitzky, of the Russian Navy. The new land extends in a narrow strip from about 60 miles north of Cape Tchelyuskin, also known as Northeast Cape, the northern termination of the Asiatic continent, to 81 degrees north. The discovery of the new land is regarded as having the most important bearing on ice conditions in the Kara Sea."

In an account of the efforts used to save the *Volturno* at sea the use of oil upon the water is said to have been very helpful. One account says:

"At once the *Narragansett* began to spray oil about the doomed ship, and the waves subsided as by magic. Soon the small boats were enabled to run alongside the liner and take the clinging people from the ladders. The rescue work was over in a short time. Eleven liners formed the boundary around the film of oil, and the survivors were hoisted aboard the various steamers without trouble."

A despatch of the 14th from Cardiff, Wales, says: "More than 400 miners probably are doomed to death as the result of an explosion that wrecked the workings of the Universal Colliery early to-day. The fire that followed the explosion has spread to the intake air shaft, cutting off the entrapped men from a supply of fresh air. At 6 o'clock to-night officials of the colliery admitted that they had virtually abandoned hope for the 431 men who had been imprisoned in the blazing pit. Fire damp and coal dust had been the cause of many appalling accidents in the past in the great South Wales coal fields, which extend for a distance of 50 by 20 miles, and are often several thousand feet in thickness."

It was stated from London on the 16th that a Central News despatch from Shanghai says a great fire has been raging for five hours to-day in a northern suburb of the city, half a square mile of which has been destroyed. Ten thousand people have been rendered homeless. The fire is now under control.

On the 17th a German airship was destroyed by an explosion at Johannisthal, and 28 men met death under terrible circumstances. The cause of the disaster is unknown, but when the airship was flying at a height of 600 feet three explosions occurred and the vessel fell a blazing wreck to the ground. Count Reventlow, the German military expert, declared that the accident, regardless of what the cause may have been, proves conclusively that all types of dirigibles are too dangerous for practical military or naval work. He will urge the Government to stop using them at once.

A late despatch from Peking says: "A force of Chinese brigands commanded by General Hwang Liang has murdered 300 people in the Province of Fokien. The American missionaries from the disturbed district are still in Fuchow, where they took refuge during the recent troubles."

#### NOTICES.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WANTED.—At once, a suitable Friend as an Assistant to the Superintendent of the Indian School at Tunessassa. One who may favorably consider succeeding him next spring.

#### MONTHLY MEETINGS NEXT WEEK (Tenth Month 26th to Eleventh

Month 1st):

- Gwynedd, at Norristown, Pa., First-day, Tenth Month 26th, at 10.30 A. M.  
 Chester, Pa., at Media, Pa., Second-day, Tenth Month 27th, at 7.30 P. M.  
 Philadelphia for Northern District, Sixth and Noble Streets, Third-day, Tenth Month 28th, at 10.30 A. M.  
 Concord, at Concordville, Pa., Third-day, Tenth Month 28th, at 9.30 A. M.  
 Woodbury, N. J., Third-day, Tenth Month 28th, at 8 P. M.  
 Salem, N. J., Fourth-day, Tenth Month 29th, at 10.30 A. M.  
 Abington, at Horsham, Pa., Fourth-day, Tenth Month 29th, at 10.15 A. M.  
 Birmingham, at West Chester, Pa., Fourth-day, Tenth Month 29th, at 10 A. M.  
 Philadelphia, Fourth and Arch Streets, Fifth-day, Tenth Month 30th, at 10.30 A. M.  
 Goshen, at Malvern, Pa., Fifth-day, Tenth Month 30th, at 10 A. M.  
 Lansdowne, Pa., Fifth-day, Tenth Month 30th, at 7.45 P. M.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.—The annual meeting of the Bible Association of Friends in America will be held in the Committee-room of Friends' Meeting-house, Twelfth Street, below Market Street, on Fourth-day, Eleventh Month 5th, 1913, at 4 o'clock, P. M. Friends generally are invited to attend the meeting and take part in the proceedings.

WM. T. ELKINTON, *Secretary.*

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

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*Superintendent.*

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## ARE WE GROWING BETTER?

Does it savor the least bit of egotism to give assent to the statement that we are better than our forefathers? It certainly does if we make our statements specific, and no one with reasonable respect for himself will do so. None the less we are a unit in the feeling that each generation makes a great advance over the one before it. We do not have to put our stakes very far apart as students of modern history to see how reform has figured in virtually every vice and every social and political evil that appears in the catalogue of sins.

Toward the close of Paul's Epistle to the Galatians occurs this, "Whatsoever a man soweth, that shall he also reap," and a little earlier in the same letter he enumerates under these headings what are to be looked for as the outcome of a life that is passed in sowing to the Spirit, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

This to the devout student of history is the greatest conquest of all the centuries. Ocean cables, aeroplanes and wireless transmitters are wonderful indeed, but far less so than the fulfilment of this great utterance of the Apostle, that as man individually or collectively advances in the things of the Spirit the fruit will be made manifest.

There have been in heathen lands schools of philosophy that have had right living, as they claimed, for the central and pivotal point of their constitution; one by one they have failed of the attainment of those virtues Paul enumerates. No other than the Christian religion, much less any philosophy, has made an approach to measuring up to the standard set in the Sermon on the Mount, and no other religion has such a fruitage to display for twenty centuries of its existence.

But this is very far from an ethical problem. It is a deeply religious one. When the ethical element has abounded and the other has been left out, there has been a show of the virtues referred to, but time in every case has tested the nature of the foundation and found it unstable and therefor unsafe. As the one is greater than the other it must include it, and an altruistic spirit, founded on the principle of love, will win out in every case if conditions can be adjusted to favor it, whereas a desire for others' good, based on expediency, or a wish to appear well to on-lookers or from some other equally sordid motive, may seem to add prosperity to a cause, but will, if given a chance, turn out to be its worst enemy.

A hospital in the Lebanon hills of Palestine is a surer witness to the advance of Christian sentiment in America and Europe than the introduction of a new article in the form of creed of some Protestant church, even though that article makes the creed more orthodox and less heretical than it ever has been before.

No one has asked to have Paul's catalogue of the virtues lengthened. It seems that they comprehend in their broad scope everything that is fundamental. We would differ among ourselves and we would differ with those who have lived before us as to where we should place the emphasis. And who would be so wise as to say that the place of emphasis does not change from time to time? But there is an all-embracing element in each of these virtues as they are sounded one after the other, and in the assembly of them all there surely has been no omission.

If we should try to enumerate the practices that maintained in pagan times and among highly civilized people as well, and we need to be reminded that those times are the present in some places, we would find nothing that bore the stamp of sin but that had vastly improved. If you question the statement, turn to a volume that describes the common life of the people during the centuries when any nation you choose to name was at the highest point of its boasted civilization, you will not only verify the statement, but you will be shocked at the grossness of those times.

We must admit that many of the practices of former days which were stamped all over with immoral ty still exist, they have taken root on every new soil that has been discovered to the advancing race, and so we are often tempted to say "the former times were better than these," but we reason falsely in so doing, our view is too limited. There is a sentiment against them, and that sentiment is the thing which counts. Once they were well nigh universal, now they are tolerated, and as time passes and the warfare is maintained and pushed harder and harder, they will be wiped out altogether.

To have a part in this moral warfare is the high privilege and duty of every Christian citizen, and the seat for most effective warfare is in advancing the sentiment of men and women toward a higher standard.

Of all the pagan practices that most conspicuously linger over into the twentieth century, war takes first place, but that we are living in an era that can point back almost over the span of one hundred years, and say there has been no war for that long period between English-speaking nations, should beget cheer. There is, to be sure, much on the other side of the question to discourage, but there is the bright side too. This, however, is not the chief reason for hope. The sentiment is changed. Where are ancient pagan sentiments gaining ground? You will search the modern history of every nation and fail to find them as strong as they were one hundred years ago.

Where the Gospel truths have been the training the children of one generation received, those truths find an after reflection in the lives of the men and women of the next. It seems long to wait. All great movements have been slow. It is the law of nature in the outward world, and it is none the less so with the advances that are made in social and political life. Often times unseen and unheard influences are the mightiest to bring about the hoped-for changes. These changes come with a suddenness that startles those who have had little part in the struggle, but on the other hand those who have been in the warfare know that there has been a yielding all along the line, and when the final position of vantage is taken, to them it seems little more than a natural step toward the goal. The warm currents of the ocean may have been many days at work in undermining the great iceberg, that has been floating so majestically that it would seem nothing could disturb its poise; the final change in its centre of gravity is the work of an instant, and the grand display of power as it topples over seems to the careless looker-on like little less than a miracle, but, while to him who knows something of the nature of ocean currents, the display of power is none the less grand and inspiring, he recognizes in what he sees a natural evolution and rejoices in it.

There must be some reason why the most effective work of Christianizing the world thus far has been done by small groups or individuals. Aside from the fact that small bodies are likely to work more harmoniously and therefore more effectively than large ones, it is often the case than not that the individual or the small group seems best able to grasp the fundamental principles of things.

There is no merit accruing to a religious society on the score of its small membership, rather the reverse, on the principle that a good thing should be shared with others, but there should be a substantial advance made by every religious Society, no matter how small; and if in the sisterhood of Protestant churches the Society of Friends has a special place to fill, may not its most important function be to keep high the "ancient standard," that the daily life of men, and of communities and of nations should be the outward showing of the inward living? A people growing up on this foundation will be an advancing people.

D. H. F.

[At the Quarterly Meetings held in Eighth and Ninth Months considerable time was given to the proposed new building to be erected at 302 and 304 Arch Street, Philadelphia.

A rather elaborate report from the Committee of the three city Monthly Meetings, signed by Wm. T. Elkinton, Clerk of the Committee, was presented to the Quarterly Meetings. This report was too long to read in full at those meetings, and so the clerks with varying degrees of success summarized it.

Each meeting was of course at liberty to act for itself, but their procedure was identical so far as appointing a committee to have the matter in charge. In some cases this committee was simply a nominating committee to name Friends to serve on the two committees alluded to in the report, in one or more others the committee was given power to proceed without further action of the Quarterly Meeting, and a still different course may have been taken in other cases.

The time is near at hand when our Quarterly Meetings will be again in course, and it is well for those of us who were present at the former meeting to read the full report, and it is the request of several who were absent from their homes in Eighth Month that they be given the chance to see it.

The paper in full covers more space in THE FRIEND than we usually allow to one subject in one issue, but it is one in which we are all interested and on which every member of our Yearly Meeting is expected to have an opinion.—Ed.]

#### REPORT OF COMMITTEE ON NEW BUILDING AT 302-304 ARCH STREET, PHILADELPHIA.

In the Fifth Month of 1910 the subject of providing suitable accommodation for Friends, in the neighborhood of the Meeting-house at Fourth and Arch Streets, was brought to the attention of the Monthly Meeting of Friends of Philadelphia for Women Friends, and by them introduced to Men's Meeting. The following joint Committee was appointed to investigate this subject:

Rachel W. Hall, Eleanor R. Elkinton, Anna Walton, C. Virginia Sellow, Wm. T. Elkinton, George J. Scattergood, Ira S. Frame and Albert H. Votaw.

At a later meeting Hannah D. Stratton was added to the Committee.

Under date of Fifth Month 18, 1911, a report to the Monthly Meeting was adopted and signed by all the members of the Committee. It contains the following information from the Sub-committee on Entertainment which had been requested to confer with Friends desiring accommodations during Yearly Meeting week of 1911.

"We received answers to the letter addressed to the Monthly Meetings giving the names of *thirty* persons wishing accommodations, others applied to Rachel W. Hall and Wm. C. Cowperthwaite, making in all about *fifty* applicants.

*Twelve* were entertained in private houses, *three* took rooms at the Young Women's Christian Association, *Eighteen* and Arch Streets, *four* at Young Friends' Association, *Fifteenth* and Cherry Streets, others were accommodated at Randolph Chappell's, 330 Spruce Street, and *ten* Friends were provided for at 302 Arch Street.

A few Friends from distant Yearly Meetings were also entertained in private houses. Most of the applicants prefer being together and near the Meeting-house.

We feel that accommodations for forty or fifty persons on the Meeting-house property at Fourth and Arch Streets will best meet our needs during Yearly Meeting week, as there are few desirable places within easy access, and many expressed their desire for boarding at 302 Arch Street.

ELEANOR R. ELKINTON,  
RACHEL W. HALL,  
C. VIRGINIA SELLEW."

The report further states:—

"After a careful consideration of the subject, it was decided that in the event of an additional building being erected to provide for the accommodation of guests, it would be desirable to erect it on the Arch Street front immediately adjoining and in the rear of premises 304 Arch Street, with the view of including in the new structure accommodations for the Book-Store, also the residence portion of 302 Arch Street, as well as some additional rooms for the general purposes of the Society.

Owing to the provisions contained in the Deed of 1817, it will be necessary to obtain the united consent of the three (3) Monthly Meetings in this city before such a project could be undertaken. We, therefore, recommend that should our Monthly Meeting approve of the erection of the proposed building, that a Committee should be appointed to join with similar Committees of the other two Monthly Meetings in this city to consider the entire subject and report their judgment to the Monthly Meetings when prepared to do so."

This report was presented to and considered at a Monthly Meeting of Friends of Philadelphia, held Fifth Month 25, 1911.

"It was approved by the meeting and William T. Elkinton, Albert H. Votaw, C. Virginia Sellow and Eleanor R. Elkinton were appointed to unite with similar committees of the two other city meetings, should such be appointed, in considering the whole subject.

The Clerk was directed to furnish to the two other city meetings copies of this Minute, including the report of the Joint Committee."

Anna P. Sharpless was subsequently added to this committee.

At a Monthly Meeting of Friends of Philadelphia for the Northern District, held Sixth Month 27th, 1911.

"A minute from the Monthly Meeting of Friends of Philadelphia, held Fifth Month 25th, 1911, accompanied by a report from a committee of that meeting with regard to providing suitable accommodations for Friends visiting this city, especially at the times of our Yearly Meeting, was received and read.

The proposal for the appointment of a joint committee of the three city monthly meetings for the consideration of this subject was approved. This meeting appointed George S. Hutton and Howard E. Yarnall, and our Women's Meeting appointed Frances B. McCollin and Ann W. Fry to represent us upon such a committee.

The Clerk is directed to forward copies of this minute to the two other city Monthly Meetings."

Taken from the Minutes.

HENRY T. BROWN,

*Clerk for the day.*

At a Monthly Meeting of Friends of Philadelphia for the Western District, held on Sixth Month 21, 1911.

"A Minute was received from the Monthly Meeting of Friends of Philadelphia, held Fifth Month 25, 1911, accompanied by a report to that meeting from a joint committee which has been under appointment for about one year to consider the advisability of providing, in the neighborhood of the Arch Street Meeting-house, accommodations for Friends visiting the city, particularly at the times of our Yearly Meeting.

The Minute proposed a conference of committees of the three city Monthly Meetings to consider the whole subject. This meeting appointed George Vaux and Joel Cadbury, and Women's Meeting appointed Ann Shinn Maier and Mary M. Vaux as our representatives on such a conference committee.

Copies of this Minute were directed to be forwarded to each of the city Monthly Meetings."

Taken from the Minutes.

BENJAMIN CADBURY,

*Clerk.*

The Committees appointed by the three city Monthly Meetings, reported under date of First Month 15, 1912, to the Monthly Meetings in part as follows:

"As directed by the Minute of our appointment, we have carefully considered the subject in connection with our present buildings, 302 and 304 Arch Street, where we find additional accommodations are needed for the Book Store and for Committee-rooms, as well as a suitable fire-proof room for the records of the Yearly Meeting and Committees appointed by it."

It also stated that plans had been prepared for a building that would accommodate forty or fifty people, and contain additional accommodations for the Book Store, Committee-rooms and a fire-proof room.

The report was approved by each of the three city Monthly Meetings, and Minutes were adopted continuing their respective committees for further care in the matter.

Through articles published in THE FRIEND and in the *Westonian*, as well as plans and circulars placed at the Book Store, 304 Arch Street, in the Centre Hall, Arch Street Meeting-house and in the Friends' Institute, the proposition was brought to the attention of Friends generally.

Much interest was thus aroused throughout the limits of our Yearly Meeting, and various projects were presented to our Committee for consideration by interested individuals. In deference to them and to a request received from several members of the "Friends' Historical Society of Philadelphia," and in view of an opinion given by George Vaux, Jr.,

dated Sixth Month 26, 1912, relative to the legal requirements in regard to the removal of the remains of the dead, from so much of the Burial Ground as may be required for the proposed building, it was decided to defer action for further study of the problems entrusted to us.

In the First Month of 1913, the Monthly Meeting of Friends of Philadelphia was asked to consider a proposition that would involve the removal of the buildings, 302-304 Arch Street, and the erection of a larger structure on said premises, and on the adjacent ground to the south of 304 Arch Street.

At an adjourned session of the Monthly Meeting held Second Month 6, 1913.

"The recommendations of the Committee, favoring the construction of a new building on the lots, 302 and 304 Arch Street, and also that this Meeting should appropriate from its funds the sum of \$25,000.00 towards the expense of such a building, were approved."

The Clerks were directed to forward a copy of this Minute to the joint Committee of the three Monthly Meetings.

In order that Friends may understand the conditions under which the property at Fourth and Arch Streets is held, we may state that William Penn by his patent dated the eighteenth day of October, 1701, conveyed to Edward Shippen and Samuel Carpenter, their heirs and assigns for ever, two certain pieces of ground, situate at the southeast corner of Fourth and Arch Streets. This conveyance was made "Upon special trust and confidence nevertheless and to the use, intents and purposes hereinafter mentioned and declared, that is to say to the use and behoof of the people called Quakers of Philadelphia, with whom I am now in communion and who are and shall be in union and fellowship with the Yearly Meeting of ye sd people at London, for a Burying Place and upon ye further trust and confidence yt the sd Edward Shippen and Samuel Carpenter and their heirs shall from time to time forever hereafter transfer and make over ye sd two pieces of ground and premises or any pt or prcl thereof to such uses, intents and purposes as ye Monthly Meeting of ye sd people at Philadelphia shall at any time hereafter direct and appoint."

Originally there was but one Monthly Meeting of Friends in Philadelphia. As the number of Friends increased separate Monthly Meetings were established, but the property of the Monthly Meetings was held as joint property until 1817, when the title to certain properties was vested in the individual Monthly Meetings, while other properties continued to be held in common, or jointly, by the several Monthly Meetings.

The title to that portion of the tracts of ground given to Friends by William Penn, commencing at the west line of 302 Arch Street, and extending on Arch Street to Fourth Street, thence southward along the east side of Fourth Street to the south side of the south pier of the northernmost gate on Fourth Street, so as to include the whole of said south pier, and thence eastward and northward by varying lines to the place of beginning was conveyed to the Monthly Meeting of Friends of Philadelphia, together with the buildings erected thereon. SUBJECT, nevertheless, to certain reservations set forth in the Deed of conveyance, being in part as follows: "Also the use of the East Wing, being the easternmost of the said Meeting-houses and of the centre buildings thereto attached for the general purposes of the said Religious Society as at present, and the Library and room for the use of the Monthly Meetings already established in Philadelphia, and its Liberties, and such as may in future be established within their limits and of ingress, egress and regress to and from the same respectively, it being understood and agreed that the Monthly Meeting of Philadelphia, shall from time to time appoint a Friend to have charge of the fire-proof room attached to the said Meeting-house and that all the said Monthly Meetings shall have the privilege of depositing their books and papers therein, and it being also further expressly understood and agreed that all the said Monthly Meetings established and to be established as aforesaid, shall contribute in equal proportions to defray the expense of keeping those parts of the

said Meeting-houses and centre buildings in repair, the use of which is reserved in manner aforesaid.

AND moreover, subject those parts of the said Friends' Burial Ground hereby granted, which are not now improved with Meeting-houses or other buildings to this restriction, to wit: that the same shall forever remain as yards for the accommodation of the said Meeting-houses, hereby granted."

In the partition of 1817 the title to the tract of ground south of the entrance from the northernmost gate on Fourth Street, also to the tract of ground immediately east of the Meeting-house, both of which were then used for burial purposes, was vested in Trustees appointed by all of the Monthly Meetings, and is now held by Trustees appointed by the three city Monthly Meetings.

The premises No. 302 Arch Street belongs absolutely to the Monthly Meeting of Friends of Philadelphia, and the title is vested in Trustees appointed by it.

Having decided that it would be advisable to erect the proposed building on a portion of the ground in which two of the Monthly Meetings held reserved rights, and on a part of the ground in which all three of the city Monthly Meetings had a joint interest, the subject was again brought to the attention of the Monthly Meetings, with the information that the Monthly Meeting of Friends of Philadelphia had approved the plan for the construction of a new building on the lots 302-304 Arch Street, and had appropriated from its funds the sum of \$25,000.00 towards the expense of erecting such a building. The Joint Committee recommended that the three Monthly Meetings should appropriate sufficient ground, about thirty feet on Arch Street, commencing at the west line 302 Arch Street, and the entire depth of 178 feet, so that the proposed building can be erected on the site now occupied by properties 302-304 Arch Street, and the ground immediately adjoining the same. The report further states:

"As the ground now occupied by premises 304 Arch Street, and the yard and building in the rear was originally used for burial purposes, it will be useful to comply with the requirements of the law covering the case.

"The Joint Committee asks the Monthly Meetings to authorize it to take such steps as legal counsel may advise for making application to Court for the necessary authority to remove the remains of the dead, and properly re-inter them, so far as they are not claimed by relatives, in some other part of the ground or in the Marshall Road burying ground, and to direct the several trustees holding title to the property to sign all such legal papers in connection therewith, as may be required."

Each of the Monthly Meetings approved of appropriating the ground for the purpose mentioned, and authorized the Committee to take such steps as legal counsel may advise for making application to Court for the necessary authority above referred to, and also directed the several Trustees holding title to the property, to sign all such legal papers in connection therewith as may be required.

The Monthly Meeting of Friends of Philadelphia having authorized, under date of Second Month 6, 1913, the construction of a new building on the lot 302 Arch Street has since directed its Property Committee to co-operate with the Joint Committee in this matter as may be necessary.

In accordance with directions of counsel the required Public Notice was given on three consecutive First-days, at the close of the morning meetings, and similar minutes were adopted by the three Monthly Meetings, reciting the facts in regard to the Public Notice that had been given, and directed the Trustees holding title to the property in question to present a petition to the Court of Quarter Sessions of Philadelphia County setting forth the facts in the case.

At a meeting of the Joint Committee held Seventh Month 8, 1913, we were informed that the petition to the Court had been prepared, but in view of the affidavit that the Trustees must make, our counsel advised that the financial success of the undertaking should be assured before the petition was presented to Court.

The judgment of our counsel, George Vaux, Jr., was accepted, and it was decided to make a definite effort to raise the required funds. In view of the fact that the proposed improvements are for the benefit of the members of our Yearly Meeting generally, and the further fact that our Yearly Meeting has a reserved right in that portion of the property at Fourth and Arch Streets, that was conveyed to the Monthly Meeting of Friends of Philadelphia, by the Deed of 1817, reference to which has already been made, it was decided to ask the several Quarterly Meetings, composing our Yearly Meeting, to co-operate with the Friends of the three city Monthly Meetings, and we recommend that each Quarterly Meeting should have a representation of one man and one woman Friend, who, with a similar representation from each of the three city meetings, should act as a committee of management in charge of the new building, and we ask that each Quarterly Meeting should appoint a Collecting Committee to solicit contributions from its members for this project.

The first floor plan of the proposed new building provides accommodations for the "Book Store," "THE FRIEND," the "Bible Association," a Fire-proof and Committee Rooms.

On the Second Floor there is a large Sitting-room, and three rooms which may be used for dormitories, or additional Committee-rooms, also five bed-rooms, with two baths.

On the Third Floor, there are nine bed-rooms, with ample toilet accommodations.

On the Fourth Floor, the Dining-room, Kitchen and Pantry are located, as well as five bed-rooms.

The specifications call for a substantial fire-proof construction, and it is expected that the boarding accommodations will be used by many Friends throughout the year, as well as at Yearly Meeting time, which was the original concern.

The estimated cost of the proposed building is \$85,000.00. Subscriptions, including \$25,000 from the Monthly Meeting of Friends of Philadelphia, have been made, amounting to \$26,500.00. Cash contributions, including \$500 towards the Fire-proof have been received, amounting to \$6,040.00. Total amount available at the present date, \$32,540.00.

In addition to the above our Friend, Joshua L. Bailly, has informed our Committee, that if any Friend will head the list with a subscription of \$2500.00 he will contribute a like sum (\$2500.00).

It is the unanimous opinion of our Committee that the proposed accommodations would be a great convenience, and in many respects are a real necessity, and having met the preliminary requirements of our Society and of the law, we now feel justified in asking the co-operation of the several Quarterly Meetings to further this project, which is in the interest of the whole membership of the Yearly Meeting.

By direction of the Committees appointed by the three city Monthly Meetings.

WM. T. ELKINTON,  
Clerk.

PHILADELPHIA, Eighth Month 4, 1913.

### SPIRITUALITY.

Speaking of spirituality—and we speak a good deal about it—what do we mean? Is it true that our times are growing more worldly and less spiritual, that real religion is losing out, that the days of great prayers and great victories and great religious heroisms are gone—or are going?

As to spirituality, is it not "a quick and vital sense of God?" "Where there is no vision, the people perish." It is moral and religious decay, when the apprehension of God becomes dim and uncertain, or when men become so absorbed in other things that God is not in all their thoughts. There is not very much theoretical atheism, perhaps. Occasionally there is found a man to say, as did a certain sort of preacher in a conference some years ago, "I spell my God with two o's, and my devil without a d—good and evil." But the speculative atheists are rather few.

The important question is this: Is there so much indifference to God, so much forgetfulness of Him, so much disre-

gard of his will and word, that we threaten to become a nation of practical atheists? And that is but another way of asking, Are we growing unspiritual? In proportion as there is a keen, vivid, and commanding sense of God in our lives and in this world, there is spirituality.

Spirituality means a change of emphasis from the lower to the higher, from the outer to the inner, from the seen to the unseen, from the shifting to the abiding. It means to throw the accent upon the kingdom of God and his righteousness rather than upon the temporalities and superficialities of this present world. Paul summed it up when he said, "Seek the things that are above, where Christ is." Listening to the voices of our day, where does the accent seem to lie? What are the things of first concern with the great masses of the people? The answer to that question will have something to do with determining whether we are becoming more or less spiritual.

Our spirituality means a dependence on supernatural agencies for religious achievement. The carnal mind is most concerned about human machinery, the spiritual mind about getting into touch with the Divine sources of power. Is there less or more dependence on prayer than at other periods of religious history? Is there a disposition to depend on the might of the Holy Spirit, and to expect miracles of moral transformation through his power? Do we make very much or very little of the living energy of the Word? Are we leaving regeneration and sanctification by the Spirit of God too much out of sight in our social service and social betterment work?

It is well to remember the solemn declaration, "The mind of the flesh is death." And it is important that the Church make it her supreme effort to deepen the spiritual life of her members and to increase the spirituality of this nation.—*The United Presbyterian.*

#### EXTRACTS FROM DIARIES AND LETTERS OF RICHARD B. BROCKBANK.

(Continued from page 196.)

*Edinburgh, 11-5-'86.*—We had a remarkable meeting in the morning when I had a full clearance in a way that I little looked for, after Daniel Pickard, H. M. C. and R. King had spoken. R. K. was much favored in supplication immediately after.

The meeting at Leith was fuller than the last held there, and very cordial. There were about eighty people present, filling the room nicely. Several stopped and spoke kindly.

*Old Crummock, 15-5-'86.*—We had a nice meeting at Lanark, about fifty in the town hall—these country towns do not come out well—I think the people are afraid to come near us.

We are in comfortable private lodgings here, with a printer and wife, no family. The good woman was afraid to take us in, as she had only one bed and it was short, having been made shorter to fit a recess in a previous house. I took my rule and it was five feet four inches. She thought it would never do for two such tall gentlemen. So thought I. But all else was so nice and clean and she so open and kind like that I told her I thought it might be made right if she would turn the side next the wall into the head, and set some chairs and a door and turn the bedding the other way. She took up the idea at once, and we have a bed fit for two,—five feet four inches wide and about three feet (two chairs on each side and a door laid across) added to the width for the length, which gives us at least seven feet. We got in at the foot and have room and to spare.

*Sanguahar, 18-5-'86.*—Among the hills and journeying homewards. I felt last evening a step nearer home when the meeting was over here. It was in the town hall, kindly lent by the Provost—one hundred and thirty or so. A wonderful people, there has been a great interest in religious renewal amongst them lately, and last evening was the usual evening for kitchen meetings, about six of which are held for singing, prayer, and exhortation in various parts of the town. It was arranged that our meeting should be at 8.15, so that they

could meet at eight as usual and dismiss their meeting and come to ours. There are a goodly number here who are seeking earnestly to live to God, and I believe are awakened to a sense of a need of strength beyond their own.

*Culls, 10-10-'86.*—I wrote thee yesterday morning a line from N. Stewart. We had no one but ourselves at 10.30. At four we had five and in the evening at seven between thirty and forty, including the banker, A. B. Matthews, who is married to P. H. Hughan's cousin, and with whom we had tea when in N. Stewart before.

I am beginning to doubt whether I sent thee the change of address soon enough—in fact I did not know myself. Therefore if there are any letters sent to Newton Stewart I shall not get them till to-morrow morning. We left address for them to be sent on here.

It was a relief to feel free of N. S.; being what they call Sacramento day we felt the people were under a bondage and not free to come to anything else. Having done our part we were grateful to feel free. We came on by the 11.17 train to Millisle station, where P. H. H. kindly met us and brought us on here. We had a meeting last evening with all that are employed on the farm, which was a relieving one to us both.

We are going to Isle of Whithorn this afternoon in the hope of having a meeting this evening there. To-morrow evening we may have one at Whithorn and possibly at Port William next evening. These two last we attended at the time of our former visit. This is how the matter seems to shape at present. We may then feel free to go on to Glenclue and Port Patrick.

*Culls, 20-10-'86.*—I am very well and grateful for help mercifully afforded. We had quite a large meeting last evening at Isle of Whithorn, a small port rather on the east side of the southernmost point of Wigtownshire, Barrow Head—I should think full one hundred and fifty there, a number of them scholars, but more than half adults, which was very good considering we only got into the place about half-past three in the afternoon.

It was a solemn favored meeting and a measure of the power of Truth was felt over all. We intend for Whithorn to-night and Pt. Williams to-morrow night.

The weather has been very fine since we came to Culls, which is a great favor. I took no harm from the drive home last evening after the meeting at Isle of Whithorn. We saw the little old chapel of "St. Niman" on the island or rather peninsula.

*Kilmarnock, 19-4-'87.*—I am thankful to say that I am well and have all I need, and in regard to meetings in humble dependence and obedience. I have peace and am helped from day to day. The Friends are comforted and I trust the precious cause is not harmed.

*Stranraer, 22-4-'87.*—The meeting last evening at Girvan was a very relieving one. There were, A. L. thought, one hundred and fifty or hereabouts present. There were three or four women there who are tender and well known to David McCaughtree. He was at the meeting and knelt in prayer after I had spoken. The times of silence were very impressive, and it was felt to be a time of favor and nearness to the source of all good.

*Whitby, 22-10-'87.*—We had a very small meeting last evening, not over ten or twelve in all. E. Sewell was much disappointed—I am content. It may be that Friends may have to look into the causes and to find that their desire to popularize their views and so render themselves more acceptable to their neighbors has not had the effect of bringing them nearer to the precious Truth, or even given their professions of the Truth more place than their fathers had with the people.

*Thornton in Craven, 26-11-'87.*—I should be glad enough to come home again any time, and feel how slender is the hold which such a small service of love as mine has upon the mind of the Society generally, and how largely their attention or its attention has been turned in other directions. Under these circumstances thou wilt readily understand what a relief it would be to me to turn homewards, yet it would seem even under these circumstances it would be seeking relief,

present relief, in a way that would not conduce to permanent welfare either for myself or for the precious cause which is dear to my heart.

In saying so much I do not overlook the unity and love which in most cases have been so freely extended to me and coupled with an appreciation of my service for the Truth. It is difficult to understand how two things so essentially different as non-conformity and conformity to the world and its ways can co-exist. I am satisfied that there must be an essential turning to the fountain of living waters and a ceasing from the cisterns of our own hewing out—if ever the Truth of God and the love of it is to have its right place in the hearts of Friends.

It is one of the curious effects of the present state of things that many beloved young Friends who are the very class who would be most likely to be of real use as ministers are, along with a deep interest in the welfare and religious advancement of their fellow-men, losing faith in the real power of Truth inwardly revealed and are spending their strength in methods which are largely copied or imitated from the very practices which Friends were raised up to draw others from. There is no doubt whatever in my mind that a living concern given up to by dear young Friends would keep them clear of much that is going on and bring them into greater real usefulness in the Lord's hand and in his precious cause of Truth and righteousness in the earth.

That such may be the case with those beloved ones who are near and dear to us is my inmost desire. It can be only at most a few years that we can be here, and it would be a joy indeed to see a succession of standard bearers raised up in the Lord's will and time to his glory and their peace and salvation, and also to the advancement of his precious cause.

(To be continued.)

## ENGLISH HOTELS.

For "THE FRIEND."

WM. C. ALLEN.

When attempting to speak about English hotels I do not refer to Americanized hotels in England, or rather to those establishments much patronized by my countrymen. They are conducted largely to suit their patrons. I want to tell about hotels that almost entirely have English people as guests.

When visiting another country—you cannot call England foreign—it is interesting to see how the people do and how they cater to their own needs. The big cosmopolitan hotels, the world over, are about the same,—we meet the same old soups, entrees, joints and desserts, the same swallow-tail-coated waiters and more or less tidy chambermaids. So it adds to the interest of travel to try to see hostilities that represent national tastes and methods.

In London this year we went to the West Central Hotel which is, what is so difficult to get in this country, a temperance hotel. When we went down to Hull we tried one that had been well spoken of, but, while we got our money's worth, it was poor. The ladies in the office were sure that American hotels offered very mediocre accommodation for the same price charged us, but they did not know. The coffee-room was also the "lounge" or exchange, as we call it in America. It was about thirty by twenty feet in size, and was expected to answer for the refreshment of about one hundred guests. We had to go outside to get comfortable meals, but roomed there, as our stay in Hull was short.

When we reached Scarborough we went to a very good, and unquestionably the best, hotel in the city; but it proved a licensed place, with much drinking at meals, and there were too many servants in gold braid at every step to seem sufficiently homelike. So the next day we moved across to our present quarters. It is an English house of the better sort, and very typical of the modern kind. They have improved much recently. It is no longer fashionable to be very uncomfortable and absolutely ignore things that American hotels considered necessary many years before. The days of candles in bedrooms, and a cold water bath taken in the morning in a tin tub hauled into your room for the purpose—the days of it

being good form to have the drawing-room in any corner, and the kitchen likely as not in the front—have gone by.

This house accommodates about eighty people. It has a fine lounge and drawing-room facing the street. The dining-room has little tables. There is a good writing-room. The public-rooms are excellent for a house of the size. The furniture is heavy and well upholstered. All the public and private apartments have a generous supply of good pictures hung in them. Our room is large and beautifully furnished in mahogany. The dressing-table in the big bay window is a feature of English furnishings that is attractive everywhere. At a given price the furniture secured in English bed-rooms is generally superior to the cheaper and often ugly sort found in so many American hotels. We have four windows in our room. All have very dark blue shades, and this is important these summer nights when, in this latitude, the sun does not stay beneath the horizon very long. The other curtains are almost white and are very nicely adjusted. The sash and curtains in England often work with an arrangement of cords to pull on, which seems very bothersome, after our simple method; and I daresay they have wrathfully excited most people from the United States who for the first few times have grappled with them.

We do not have the delight of hot and cold running water in our pretty room. Instead, every morning, one hour before breakfast, and every evening, one hour before dinner, the pink-cheeked maid brings hot water up in the little yellow heavy tin hot water can, with which we became familiar almost thirty years ago. To somewhat compensate for this we see continued the good old custom of being able to put boots and shoes outside the door, when retiring at night, with the certainty that they will be there nicely blackened the following morning. No true Englishman starts the day without polished foot-gear, and he is to be commended for observing this little detail of life.

The bath-room fixtures are not of the American sort, but the tub is better than the old-time portable tin affair. The tub is so high that it almost requires an athlete to climb in and out of it. A step helps somewhat, but not much. Our English cousins have a theory that Americans do not wash often, and in conversation frequently refer casually to their own baths, but long observation has made me believe that our well-to-do, and poor, people with their universal and generous facilities in that direction exceed the English of similar social conditions as to bathing.

Our meals come as follows:—Breakfast 9 A. M.; luncheon 1.30 P. M.; afternoon tea 4.30 P. M.; and dinner at 7 P. M. The old days of tea, bread and butter and marmalade for breakfast seem to have gone by. Now, most well-fed people get here, as in many other English hotels, a generous breakfast *a la Americain*. The other meals are good and well cooked. Having potatoes as the only vegetable for the mid-day meal comes hard on the average citizen from the United States. All he can do is to pour some mint sauce on it—then he has a flavor. The dinners are excellent. Vegetables are scarce, but the puddings are legion and good. Making sweets is an art with English chefs. The guests eat faster than in a hotel or boarding-house of the same character in our country. They think they do not; but there has never a sufficient number of Englishmen visited America to find that their ideas are wrong, and thus disprove their theory in this as well as in many other particulars.

At meals strangers are more shy of one another than in the United States. The Americans often foolishly err on the other extreme. But here so many seem fearful of each other that it is amusing. For instance, at a little table near us sat two young married couples. Whole meals would pass without conversation. Did one young man have an income of two thousand dollars per year, for which he did not have to work; and did the other young man earn four thousand dollars per year by working for it? Was one "a gentleman" and was the other "in trade?" I do not know. Probably the first-comers at the table were not really sure of their own social position,



and were afraid to speak politely to the second couple that shared the table with them. Anyway, they had a melancholy time of it, until one set left—then the others had real fun all to themselves.

Afternoon tea we Americans know little about. At this boarding house it is a serious function—a social ritual. At half past four the men gather, from where one does not know, and the ladies too, and they all sit round the lounge and hall, drinking tea, and munching bread and butter and wee bits of rich cake. Everybody gets as far as possible from the others, except a few choice spirits who have agreed to flock for the moment. Except the gentle click of spoons, and the subdued "thank you's" to the servants, it is almost as silent as the woods.

It is safe to say that when English people go to "the States" they think they are being stewed, and when Americans go to England they think they are being frozen. Which is the worse? The afternoon we called at our hotel in Scarborough to see about rooms, we noticed a gentle warmth, or rather tempering of the cold, that induced us to partake of its fortunes. Hot-water heat—an innovation—was in the lounge. The weather was very chill and rainy. I have often heard our English brethren say, "O, you live too warm in America," whilst sitting around their own hotels, their faces and hands all covered with purple spots from the cold. They would look extremely miserable until, out of consideration for the effete American probably, somebody started a fire. Then they would all pull their chairs up to its genial warmth so that the American would be fortunate if he could get near to it. So it is in this hotel. I was trying the other day to keep warm in the steam-tempered lounge where the thermometer possibly registered fifty-eight degrees, whilst near me two fellow-sufferers talked. "It is very cold," remarked number one. "Yes!" assented number two. "But it is comfortable in here," added number one. "Too comfortable," sourly replied number two, as a shade of depression passed over his countenance, and he arose and went out into the hall where a temperature of about fifty degrees awaited him. But I have also seen in America as well as in England some people who, in some way, disliked being comfortable; so we are all about the same after all.

In our hotel "boots" (the porter) is the factotum. In many respects he takes the place of the hotel clerk in the United States. He seems to run the place. He is our guide, philosopher and friend. I must not forget "Buttons," the little page who cheerfully runs errands, and who gets his name from the countless bright buttons on the front of his jacket—fifty or sixty at the least. The maids are trained girls. Our waitress has rosy cheeks and a dreamy eye, and is a picture in her faultless uniform. English hotels average much better service than do those of relative style or expense in America, excepting in our larger hostleries.

CHINESE REPUBLIC STUDIES OUR FOREST METHODS.—David Z. T. Yui, formerly Secretary to the vice-president of the Chinese Republic, is now traveling in this country to learn modern methods for adoption in China. He is at present in charge of the lecture board of the Chinese Y. M. C. A., which is in close touch with the new Government, and is aiding in putting into effect an educational campaign for the citizenship of the republic.

While in Washington recently, D. Z. T. Yui spent some time investigating the work of the forest service, in order that he might find out whether its organization and methods would be of value to the newly-created department of agriculture and forestry in China. In speaking of this part of his work, he said: "In the matter of forest conservation, the United States profited much by looking upon the disasters which were the result of the Chinese neglect of forestry. This was a great warning to you. Now we wish to profit by the improved methods of forestry which the United States has discovered and applied."—From the *Forest Service, U. S. Department of Agriculture*.

## SOME BENEFICENT RESULTS OF THE TEACHING OF THE BROTHERHOOD OF MAN AS SHOWN IN PUBLIC HEALTH ACTIVITIES.

BY DR. J. J. MULLOWNEY.

### THE PRINCIPLES OF QUAKERISM.

First of all the principles of those who make up the Religious Society of Friends or Quakers is the recognition and *heart-worship* of God, attributing to Him the supreme qualities of Goodness, Love and Mercy. It is well to state that this principle is a fundamental of all religion and is not confined to Quakerism.

The second principle is the belief that God, good, loving and merciful, directly reveals Himself to the perceptions of man; that this Light shines into the souls of men, if they will admit it, and they need not the assistance of any one to receive it. This second principle is thoroughly distinctive of Friends.

The Scriptures record the experiences of men in the past who have tried to respond to the spirit of God—The Truth—in their individual souls, and, in the New Testament, particularly, we have a record of the very highest manifestation of the Divine in human form, a record of the life and experiences and teachings of Jesus Christ of Nazareth. We therefore esteem and revere the Scriptures, and earnestly desire to become the possessors of the truths they contain, through the enlightenment of the same Spirit by which the Truth was originally given forth by God. But, in so much as the Bible has been compiled by men who, at times erred, as all who are human will, we do not believe in a literal interpretation of each and every word in it. We believe, rather, in the Spirit of the Bible, not in the letter.

Convinced that the Divine Nature, the Christ Spirit, the Word, the Truth, "which was in the beginning," found expression in Jesus in an unparalleled, and, to our finite perceptions, in an immeasurable degree, we regard Him, in the words of the Quaker poet, John G. Whittier, as the "highest possible manifestation of God in man."

Desiring the guidance of the God Spirit which was in Christ, and through inward conviction, the Infinite Truth He illustrated and taught, Friends see in it the ideal of a religious life. They have striven and are striving to make real His teachings—the Spirit, not the Letter; Reality, not Form; Love, not Hatred; Brotherly Kindness, not Oppression; Moderation, not Excess; Simplicity, not Ostentation; Sincerity, not Pretense; Truth, not Deceit; Economy, not Waste.

These statements form a body of belief—a positive and definite *Faith*. They are not a Creed. The Society of Friends has no Creed, no Dogma. They are simply a statement of principles. They do not go beyond the simple and essential truths declared and practiced by Jesus Christ.

### SUCH PRINCIPLES MAKE FOR A BROTHERHOOD.

People with such principles must be interested in all things which tend to the consummation of the Brotherhood of Man. But a mere *statement* of such principles will not aid much in bringing about that blessed condition in which all men shall think of the "other fellow" as his brother. In our strenuous, complex life, there is need for action, not words. Need for men who believe in service. Need for men who are not afraid to be "the servant of all."

### PUBLIC HEALTH WORK THE FRUIT OF TREE OF BROTHERHOOD.

We must not be of those who have lost faith and hope in humanity. Despite the fact that there is so much vanity, so much thoughtlessness, so much that savors of greed and commercialism, even among those who call themselves Christians, there are not lacking evidences that the seed that Christ planted so simply and yet so eloquently in the hearts of those simple peasants of yore is beginning to bear fruit. One of the most beneficent and potential of the fruits of the Tree of Brotherhood is that of Public Health Work.

## PUBLIC HEALTH TO BE UNIVERSAL LANGUAGE.

If there is to be any universal language it is surely to be found in the language of public health. If there are any great factors, some more than others, which will tend toward the consummation of a universal and lasting peace between the Nations of the world, they will surely be found in the wide propagation of those laws and principles of communal well-being, happiness and prosperity, which, slowly but surely, are being recognized as possessing universal application.

## EAST JOINED HANDS WITH WEST BY PUBLIC HEALTH.

It is scarcely three years since the world was thrilled by the news of the Chinese Revolution and the overthrow of an Eastern sovereign—the remarkable woman who had held sway over 400,000,000 of people for about half a century—the Empress Dowager of China.

Early in the year 1913 there took place in the ancient capital, Peking, an event which must be accounted the most astonishing and unique in all the history even of that wonderful people. Under the immediate patronage of the President, Yuan Shih Kai, there was held China's first Public Health Congress. Here, indeed, has the East joined hands with the West, and has, if only for a moment, conversed in a common language, in its endeavor to study the application of western principles of sanitation and combat against disease.

## VAST POTENTIALITIES OF SCIENCE OF PUBLIC HEALTH.

The science of Public Health is so vast in its potentialities, so far-reaching in its effects, that the layman, "the man in the street," is actually unaware of its practical existence. He accepts without a thought the ministrations of its devotees, in the same way that he draws a cup of water from his well or purchases his daily loaf of bread.

## THE GREAT WORK OF DR. DIXON FOR PENNSYLVANIA.

The people of Pennsylvania may well be proud of the record this State holds as a leader in the vanguard of this benevolent work of Public Health and Sanitation. No man could work more assiduously, early and late, no man could work more unselfishly, giving even of his own substance, as well as of his time and energy for the sake of the common good, than the present Commissioner of Health, Dr. Samuel G. Dixon. He should receive the encouragement and support of all who are working for the Brotherhood of Man.

It is obviously impossible to give a detailed outline of the work which Dr. Dixon is doing, but perhaps some idea of the extent of the activities of the Department may be formed by pointing out some of the lines of work that come closest to those who are interested in bettering the physical, mental and spiritual condition of their fellow-men.

As with practically all Public Health work, the Department was originally organized to combat the spread of those diseases commonly known as contagious diseases, but dangerous and important as these diseases are, it was found that non-contagious diseases caused more deaths of children than the contagious diseases; such diseases as are due to lack of care and cleanliness in the preparation of food for infants and children. Consequently a campaign has been launched for instruction in the prevention of infant mortality. It was found that many school children were retarded in education and development because of neglected physical defects. The Department examined about 250,000 pupils in Fourth Class School Districts last year and only twenty-three of this number were free from physical defects. Letters and circulars of instruction were sent through the teachers to the parents outlining methods and importance of prevention of diseases in the young. Again it was found that certain diseases were being transmitted because of pollution of streams and a campaign has been waged and is being waged to prevent the spread of disease by this means. This is a tremendous task in itself, for *man does not always realize that he is his brother's keeper in matters of health.* There are many other lines of work undertaken by the Department for the people of this

Commonwealth, but time is too fleeting for me to even enumerate them here. I must, however, mention the great work that has been begun to instruct the people in regard to the causes and prevention of that dread disease, Tuberculosis. No man in this State and none in this country has contributed more of his energy, talents and substance for the conquest of the Great White Plague than Dr. Dixon.

Finally, reference must be made to the *new Act, establishing a Bureau of Housing in the Department.* This is a most vital and far-reaching undertaking, because it is *an effort to better the environment of our people. Environment makes character.*

## THE SOCIETY OF FRIENDS STANDS FOR CHARACTER.

The Society of Friends has always stood for the Development of Character. It is because Public Health Work is a factor in making character, *because it is a work as free from partisan politics as any human work can be*, because it is a service for the common people—for all the people—that I have deemed it worthy of giving it my best effort and of asking you to give it your prayers and encouragement.

## PUBLIC HEALTH WORK A MANIFESTATION OF A RELIGION THAT DOES THINGS.

From the days of George Fox and William Penn, our predecessors in the Religious Society of Friends, were men who saw the folly and uselessness of Creeds, Cant and Ceremony but they believed in and practiced a religion that did things. *Public Health is a manifestation of a religion that does things, and does things for all by all.*

## THIS IS A DAY OF OPPORTUNITY.

The Society of Friends has too modestly kept its light hidden under a bushel. There are thousands of people, sick and weary of the inconsistencies of much present-day church Christianity, who would be glad to learn that there is a Society of men and women who believe in and try to practice the simple teachings of Christ. Perhaps they might be taught that many of the things that have discouraged them, as they did some of us, are not a part of His teachings. The Society should use more of the "Printer's Ink."

We ought to make more effort to make our Principles known to the thousands of toilers of this country, who have become disgusted with the pomp, expense and incongruities of much of to-day's organized Christianity, and who, because of the bitterness engendered, are allowing the Spirit life within them to become dwarfed and inanimate. It may be well to point out in passing, that the toilers are not the only ones in this condition. We should be *Friends, in deed and in truth*, to all such men.

## FEDERAL CO-OPERATION FOR GOOD ROADS.

Secretary Houston of the Department of Agriculture says that the State and Federal Governments should work together for highway improvement in order that a large proportion of the money annually spent for road construction may not be wasted.

In his own department the office of public roads has been demonstrating the value of proper road building by the construction of certain object-lesson roads, and the forest service is carrying out his idea of national and State co-operation in road-building. The law requires that ten per cent. of the gross receipts from the national forests shall be spent in the States in which the forests are situated. This money is expended for road improvement under direct control of the Secretary of Agriculture.

The amount appropriated under this act, based on the receipts of the national forests for the fiscal year, ending June 30, 1913, is \$234,638.68. From the 1912 receipts for this ten per cent. road item, there is an additional \$134,831.10, which is still available.

In administering the ten per cent. road fund, forest officers charged with the actual plans and expenditures in the neigh-

borhood of their forests have, in almost all cases, secured an equal or a larger co-operative fund from State authorities for the building of certain pieces of road.

With the money thus expended many important roads are being built or put in repair. One on the Wyoming national forest, six miles long, makes accessible to farmers a large body of timber and opens up a region of great scenic beauty. In northwestern Arizona, part of the fund will be used in connection with the LeFevre-Bright Angel road, important because it makes accessible to tourists the Grand Canyon of the Colorado. In one place, the Ocean to Ocean Highway crosses the Apache national forest, Arizona, and on this project the forest service and the local authorities co-operated enthusiastically. On the Florida national forest in western Florida, steel bridges and graded roads have, under the stimulus of this fund, taken the place of corduroy, bog and sand.

This federal road fund is now available in all national forest States of the West. Just as fast as returns come in, the forestry officials say, a similar fund will become available in States in which eastern national forests are being secured.—*From the Forest Service, U. S. Department of Agriculture.*

### YOUNGER FRIENDS.

#### THE FOUR-LEAF CLOVER.

A little maid in a gingham gown  
Went hunting the meadows over;  
Till the birds were tired, and the sun went down,  
She hunted a four-leaved clover!

The four-leaf clovers bring luck, they say;  
And patchwork "stint" 'n dishes  
Were tiresome duties of every day,  
She wanted some fairy wishes!

With dishes unwashed and "stint" 'n undone,  
She tramped back home in the gloaming;  
No four-leaf clover—no, never a one  
Was there to be had for her roaming!

A little maid in a gingham gown  
Had washed all the dinner dishes;  
Had finished her "stint" ere the sun went down,  
Undreaming of fairy wishes.

When just at her feet, as she raced in play  
The blossoming meadows over,  
She found, what the other had sought all day,  
She found, yes, a four-leaf clover!

—MARY CLARKE HUNTINGDON, in *S. S. Visitor*.

"WITH YOU ALWAYS."—When David Livingstone returned to Scotland, after an absence of sixteen years in Africa, the University of Glasgow desired to honor him by conferring on him the degree of Doctor of Laws. On such occasions, candidates for honorary degrees usually expected an embarrassing reception at the hands of the young collegians, who were present in full force, bubbling over with boyish fun. But when David Livingstone appeared on the platform, they received him with silent respect and reverence. He was gaunt and weary from exposure to sixteen years of African sun and twenty-seven attacks of African fever; one arm, having been injured by the bite of a lion, hung useless by his side.

There stood a real hero, who had fought many a battle for humanity, and whose presence inspired a feeling of awe in the minds of all present. He told them he was going back to Africa, partly to open new fields for British commerce, partly to suppress the African slave trade, and partly to open the way for the preaching of the Gospel. But the sentiment that stirred all hearts most was this: "Shall I tell you what supported me through all the years of exile among people whose language I could not understand, and whose attitude towards me was always uncertain, and often hostile? It was

this: 'Lo, I am with you alway, even unto the end of the world.'"—*From the Little Light Bearer.*

"THE GOOD SAMARITAN OF DEATH VALLEY."—From the pages of a recent magazine looks forth the pleasant pictured face of a young man, and by him is an equally pleasant looking black Newfoundland dog. They seem to smile, and well they may, with a glad feeling of work well done, for as "the pious monks of St. Bernard" go forth to rescue perishing travelers, with their brave dogs beside them, even so do Lou Beck and his dog "Rufus," only it is not from blinding snow but from deadly thirst that they have saved so many men, that "in California they call him the good Samaritan of Death Valley," we are told.

Lou Beck was a prospector, one of the many who try in one place after another to find the precious ore without making any very great success of it, and he heard wild rumors of great "finds" in Death Valley, and started through it with a party, all "expecting to make their fortunes in a few days."

They traveled a weary way through that desert land, almost perishing from thirst, and "when death seemed inevitable," finding a tiny stream trickling out of a canyon at the base of the Panamint mountains.

When Beck returned to civilization he was a changed man. He had seen sands that were strewn with skulls, and that sight had put a big idea into his head.

Spring came, and Beck made another trip through Death Valley. At his side was a Newfoundland dog. The prospector carried a bundle of tin strips. They were signboards to guide the wanderer's steps aright.

Each summer since then the prospector and his dog have made a journey to the land of the purple mist, piling up rocks and attaching signs to them, searching for lost travelers and incidentally keeping a lookout for a piece of precious metal. Once or twice Rufus has led his master to prospectors who, after long suffering from thirst, had fallen upon the burning sands to die. In signboarding the desert Beck has saved a number of thirst-mad rainbow-chasers, and has also, in remote districts, stumbled upon the bleaching bones of dead men who may have found fortunes in the silver sulphuret district but who did not live to tell the world about it. At one time he assisted at the burial of four men who died of thirst within two miles of a spring.

The country that Beck traverses is the most arid section of the American continent—a dreary stretch of hundreds of miles of desert, dotted here and there with foothills, buttes, dry creek beds, chaparral, prickly pear and sagebrush. Springs are miles upon miles apart. Most of them are bitterly alkali and some are poison. One finds an occasional coyote well, but they are not numerous, especially when sought.

Very little animal life exists in the desert. Always there is the crafty coyote and the kangaroo mouse. Aside from them, put down the chuckwalla and the side-winder. The side-winder is a dusty-looking little snake, scarcely more than a foot long, yet nearly as deadly as his big brother, the diamond-back rattler. As a protection against snake-bite, Beck has his dog wear boots which lace up the legs. Before donning boots the dog was bitten several times and barely escaped with his life.

On an ordinary summer afternoon the thermometer runs up to about 134 degrees in the shade out in Death Valley, and the most unpleasant thing about it is that there is a death of shade.

When we think of what it must mean to be without water in such surroundings as these, we may be thankful for the work of the "good Samaritan," and his four-footed helper, and conclude, as does the writer of the article, "the world needs more such men."

F. T. R.

THAT thou art happy, owe to God; that thou continest such, owe to thyself; that is to thy obedience therein stand.—MILTON.

## FRIENDLY NEWS.

At a Quarterly Meeting, held at Devonshire House, London, on the 7th ult., the chief business was the consideration of work for Peace, especially a proposal from the meeting at Jordans, that the Centenary of Peace between Britain and America in 1914 shall be made the occasion of special efforts for Peace on the part of Friends. It was desired especially that the Yearly Meeting should be asked to approach the British Government, urging that the Century of Peace should be celebrated by the offer of treaties of unlimited arbitration with every country in the world. After a long and interesting discussion the proposal was approved and the clerk was directed to prepare a minute for the consideration of the next meeting.

## WESTTOWN NOTES.

The rain of the past few days has done a great deal of good and at the same time disappointed not a few coming to and going from the School. Many persons had planned coming here on Seventh-day last in automobiles. About fifty pupils went away on the stage for week-end visits. After dinner a party of boys went to the farm barn for a frolic, and the gymnasium was in demand by both boys and girls.

For a number of years the heads of the School have been gathering once a week in the Superintendent's parlor for reading and discussion of Friendly matters or those of a more general moral and religious nature. A somewhat different program has been arranged for this winter; the following topics have been suggested for discussion: Character Building; Morals and Religion; Historical and Political; Sports and Recreation; Pedagogy and General Education; Science; Poetry, Art, Fiction.

It is arranged that sub-committees from the group shall be responsible for the particular subjects allotted to them, some of which may require more than one evening to complete.

A good portion of the top of the large pasture field on Walnut Hill has been ploughed, and it, together with the sixteen-acre field south of the woodland adjoining, will soon be dotted over with trees. Workmen have been opening old "French" drains north of Hickman's run with a view of gathering a number of the springs with a central cistern; from here the water will be forced to the top of the hill to serve the new orchard project. A combined barn and packing shed and a workman's cottage will probably be built before next spring. On the west side of Walnut Hill the forest planting, both of conifers and deciduous trees, has made good growth during the past season. The harvest time for such crops is not very near, however, with prices for lumber as they are, it is reasonable to expect a good and sure dividend in years to come from the enterprise.

One evening last week, the fire gong on the girls side rang with no uncertain tone; almost instantly there was great commotion, girls scurrying with apparent precision; the occasion was nothing more than practise of the fire drill; the building was soon cleared, though the girls came from their sleeping apartments.

On First-day evening, 26th inst., Wm. B. Harvey spoke to the boys on "Principles and Practices of Friends." Alfred Lowry, Jr., addressed the girls concerning the "Apostle Peter."

The model of the Old Building is here, and now awaits the completion of a glass case to cover its rather delicate dimensions; a table in "central" has been specially strengthened for its accommodation for the present.

## CORRESPONDENCE.

FOR "THE FRIEND."

The following advice issued by Ulster Quarterly Meeting, held at Lurgan, Ireland, the twenty-second of last Ninth Month, has come to us with request for insertion in our columns. A personal letter accompanying it states:—"The letter was issued by our last Quarterly Meeting in view of the present very grave crisis caused by the Government's extreme efforts because of the Home Rule Bill for Ireland, which would place Protestants under the rule of a Parliament in Dublin composed almost exclusively of Romanists, dominated by the Pope and the Jesuits.

... The so-called 'safe-guards' in the bill we know are perfectly useless, not one of those offered by Protestants being introduced. When the bill passes the House of Commons next session, the House of Lords cannot under a new act interfere. Ulster for the past two years has been preparing to defend itself and is now arming. Fully 100,000 volunteers have been enrolled. A few days ago 12,000 of those of Belfast alone were reviewed."

Alluding to the address our correspondent continues—"Our best papers of all polities in England have inserted it [the advice] in a slightly condensed form, giving it a most prominent position, which I must say surprised while it delights us."

Our Friends in Ulster call for the sympathy of their friends everywhere, for the circumstances are trying in the extreme and menace some of the rights and privileges which we inherit as our birthright. The Unionists, or Anti-Home Rule party, number about two-sevenths of the total population in North Ireland, while the rest, five-sevenths or over—the Nationalists—are for Home Rule and belong to a religious system that has never learned what the word tolerance means. We are far from a unit as a people in the discussion of this question, but we are a compact unit in extending our sympathy to the dear Friends in Ulster. The letter of advice is as follows.—Ed.

## ADVICE FROM ULSTER QUARTERLY MEETING, 1913.

In common with the other churches, Ulster Quarterly Meeting feels that the circumstances in which our country is placed demand earnest prayer on our part to our Heavenly Father for protection and guidance. He is King of kings and Lord of lords, and the deepest desire of our hearts should be that His will may be done on earth as it is in Heaven.

All around us warlike preparations are proceeding. The Society of Friends has always held that war and the taking of human life are irreconcilable with the spirit and teaching of our Lord Jesus Christ.

We would do well to read and dwell upon the Sermon on the Mount and those portions of Scripture which deal with the love of Christ and His love manifested through us to others, even to our enemies, and seek to be thoroughly convinced in our own minds of the disparity between the spirit of Christ and that which animates war. Our faith and actions should be the result of personal conviction, not merely a blind following of a creed handed down by our fathers.

We are all members of a community, and not isolated individuals, and in our relationship with our neighbors we must inevitably come to a point of decision as to our attitude and action, in case the troubles come which are so sadly feared. That we should give the matter deep consideration is the duty of every Friend, so that the moment of choice may not find us unprepared. If we are true to our principles as Friends, we shall not assist in the taking of human life, however great our desire to defend our rights as citizens of the United Kingdom.

This non-militant attitude may lead to misunderstanding of our position, but we must be prepared to face this, remembering that the servant is not greater than his Lord, and that such suffering was His portion in this world. Some members may be placed in circumstances of extreme difficulty, if not of actual danger; they should, however, not neglect to take such precautions, consistent with our principles, as prudence may dictate.

Again, the non-militant attitude implies a firm faith in the protection of our Heavenly Father, as when Hezekiah of old said, "With them is an arm of flesh, but with us is the Lord our God to help us." We therefore urge our members to see to it that they are individually "reconciled to God through Jesus Christ our Lord," and in the position of being His servants.

Prayer is far the most powerful weapon with which we are armed. Whatever our political views, we may truly unite at the Throne of Grace, asking that our country may be kept in peace. Let us therefore pray unitedly, as perhaps never before, that we may be peacemakers, and that we may in all things do the will of God.

## SUMMARY OF EVENTS.

UNITED STATES.—The legislature of Pennsylvania passed a bill providing that ten verses must be read from the Bible each day, in every school, with a penalty of dismissal of the teacher for failure to comply.

A despatch from Trinidad, Colorado, of the 23rd says: "Between 230 and 280 miners are entombed in the No. 2 mine of the Stag Canon Fuel Company at Dawson, in Colfax County, N. M., 55 miles south of this city. An explosion, the cause of which has not yet been learned, wrecked the slope of the mine. All reports indicate that the disaster is the greatest in the coal mining history of the Southwest. It is thought that the explosion was due to gas, but this has not been confirmed by any reports."

It is stated that the greatest radium ore deposit known to exist has lately been bought by two philanthropists and will be utilized for the benefit of humanity in the alleviation and cure of cancer. It is located in Paradox Valley, Colorado.

The distribution of a fund of \$35,000 has lately been made in Kansas

for purchase of seed wheat for planting in western Kansas counties, where grasshoppers and drought left the farmers without money and without credit. Traction engines and motor trucks are doing work formerly required of 80,000 horses and mules. More than half of the 7,000,000 acres to be planted will be seeded with power-driven machinery. Where it costs eighty cents an acre to plow wheat ground with horsepower, it costs but ten cents for kerosene, twelve cents for gasoline and fifteen cents for coal.

A proclamation issued by President Wilson announces that the law passed by the last Congress to protect migratory and insectivorous birds is now in effect. Under this law reed-birds, shore birds and wood ducks are protected for periods of from two to five years. In most cases the opening dates for wild fowl shooting in the various states are made to conform to laws of the state in which the fowl are found. According to report of G. F. Gueph, a New York naturalist, birds in that state are more numerous now than ever.

Dr. George R. Carson has announced at San Francisco a new treatment of typhoid fever by injecting serum drawn from convalescent patients.

It is stated that almost 100,000 more tons of foodstuffs were imported through the port of San Francisco in the year ended with Ninth Month 30, 1913, than in the preceding twelve months, according to figures compiled by William B. Hamilton, assistant Collector of the Port. Hamilton predicts a doubling of such imports when the Panama Canal is in operation.

A despatch from Nashville, Tenn., of the 20th inst. says: "Winter appeared in many sections of the Middle South to-day, snowfall being reported from points as far south as Birmingham, Ala., and Atlanta. This was the earliest snowfall on record in Nashville."

It was stated from Washington, on the 21st: "Good roads movements throughout the country are to have substantial support of the Post-office Department. First Assistant Postmaster General Roper has notified officially postmasters of all classes that 'it is the desire of the department that they co-operate with state and county authorities in the endeavor to improve the condition of the public roads.'"

The Mississippi Valley Immigration Association, the object of which is the diversion of immigrants to the South, has lately been organized in New Orleans.

The American people drank more whiskey and beer, smoked more cigars and cigarettes and used more tobacco during the fiscal year 1913 than in any other yearly period of the nation's history, according to estimates based upon the record-breaking internal revenue receipts of the Federal Government for the twelve months ended Sixth Month 30.

FOREIGN.—A large body of land hitherto unexplored has been discovered in the Arctic Ocean north of Russia and Siberia. It is thought that it may be as large as Greenland.

A despatch from London of the 20th says: "According to the *Evening News*, the Chartered Company of South Africa has decided upon a vast undertaking whereby Rhodesia will become the new beef market of the world. The Chartered Company will turn millions of acres of excellent grazing land into a vast ranch. It is estimated that via Cairo and the Mediterranean supplies of meat can be brought to Europe seven days quicker than from the Argentine."

A despatch from Belgrade, Servia, of the 20th says: "The Servian Government to-day notified the European Powers that it had ordered its troops to withdraw immediately behind the Albanian frontier, fixed by the peace conference held in London at the conclusion of the first Balkan war. This step complies with Austria's ultimatum."

Two French aviators recently began a flight from Issy les Moulinaux, France, to Cairo, Egypt. The distance to be traversed is 3348 miles.

The presidential election in China resulted in the choice of General Yuan Shi Kai as President for five years. General Yuan has been Provisional President ever since the Republic was established, excepting in the first few weeks when Dr. Sun Yat sen, an Americanized and Christianized Chinaman, held the office. In China, as in France, the President is not elected directly by the people, but by the people's representatives in the parliament, or Congress.

It was stated from Berlin on the 23rd: "The International Tuberculosis Congress was opened here to-day, in the hall of the Prussian Diet, delegates from twenty-two nations attending. The German Empress attended the opening session, and in accepting designation as a patroness of the conference, said she was intensely interested in the endeavor to combat the scourge of tuberculosis. The Imperial Vice Chancellor welcomed the delegates. The feature of his address was an enthusiastic

tribute to the 'extraordinary energy and success with which the fight against consumption has been conducted in the United States.'"

A despatch of the 26th from Vienna says: "Emperor William of Germany arrived here to-day on a visit to Emperor Francis Joseph, who warmly welcomed him at the station. The meeting of the two sovereigns, it is believed, will go far toward checking rumors of coolness between the two countries."

Peru has lately adopted a constitutional amendment giving religious freedom to all. Until now the constitution of that country has forbidden the practice of any religion except the Roman Catholic.

#### NOTICES.

FRIENDS' LIBRARY, 142 N. Sixth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WANTED.—At once, a suitable Friend as an Assistant to the Superintendent of the Indian School at Tunecassa. One who may favorably consider succeeding him next spring.

MEETING AT LANERCH.—Under authority of a committee appointed by Concord Quarterly Meeting, a meeting for Divine Worship will be held in Paiste Hall, Lanerch, Pa., on First-day afternoon, Eleventh Month 2nd, at three o'clock. All interested are invited.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.—The annual meeting of the Bible Association of Friends in America will be held in the Committee-room of Friends' Meeting-house, Twelfth Street, below Market Street, on Fourth-day, Eleventh Month 5th, 1913, at 4 o'clock, P. M. Friends generally are invited to attend the meeting and take part in the proceedings.

WM. T. ELKINTON, *Secretary.*

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY,  
*Superintendent.*

MEETINGS NEXT WEEK (Eleventh Month 3rd to 8th):

Philadelphia Quarterly Meeting, at Fourth and Arch Streets, Third-day, Eleventh Month 4th, at 10 A. M.  
Abington Quarterly Meeting, at Germantown, Phila., Fifth-day, Eleventh Month 6th, at 10 A. M.

MONTHLY MEETINGS:

Kennett, at Kennett Square, Pa., Third-day, Eleventh Month 4th, at 10 A. M.  
Chesterfield, at Trenton, N. J., Third-day, Eleventh Month 4th, at 10 A. M.  
Chester, N. J., at Moorestown, N. J., Third-day, Eleventh Month 4th, at 7.30 P. M.  
Bradford, at Coatesville, Pa., Fourth-day, Eleventh Month 5th, at 10 A. M.  
New Garden, at West Grove, Pa., Fourth-day, Eleventh Month 5th, at 10 A. M.  
Upper Springfield, at Mansfield, N. J., Fourth-day, Eleventh Month 5th, at 10 A. M.  
Haddonfield, N. J., Fourth-day, Eleventh Month 5th, at 10 A. M.  
Wilmington, Del., Fifth-day, Eleventh Month 6th, at 10 A. M.  
Uwchlan, at Downingtown, Pa., Fifth-day, Eleventh Month 6th, at 10 A. M.  
London Grove, Pa., Fifth-day, Eleventh Month 6th, at 10 A. M.  
Burlington, N. J., Fifth-day, Eleventh Month 6th, at 10 A. M.  
Falls, at Fallingson, Pa., Fifth-day, Eleventh Month 6th, at 10 A. M.  
Evesham, at Mt. Laurel, N. J., Fifth-day, Eleventh Month 6th, at 10 A. M.  
Upper Evesham, at Medford, N. J., Seventh-day, Eleventh Month 8th, at 10 A. M.

DIED.—At her home at Norway, Ia., on the eleventh of Tenth Month, 1913, JULIA TOW, wife of Lars Tow, in the seventy-first year of her age; she was a member of Stavanger Monthly Meeting.

## A WORD ON SERVICE

With Incidental Reference  
to Belting and Lace Leather

Leaders of popular thought are urging that it is not how much one can get but how much one can serve that really counts. We find this ideal in commercial life, where Sheldon is teaching that service is the basis of successful business building. We find it even in political life, as variously expressed by Wilson, Bryan and Roosevelt.

It practically underlies Frederick Taylor's message of industrial efficiency. And so Belting and even Lace Leather contribute their part to the service rendered mankind by manifold industries. The belt that runs steadily week in and week out, the lace leather that helps to do this without break-downs, are contributing to the welfare of all users of the goods manufactured.

To do business with this ideal of service lifts one's work above the merely sordid. Such an ideal is not new to Friends. Witness the significance attached to the name "Quaker" as a brand. If you hold closely to the ideal, it refutes the label that business cannot be done according to the Golden Rule. And so it is our endeavor to furnish belts and lacing that shall give such service.

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# THE FRIEND.

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## THE FRIEND.

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## INTERESTED—CONCERNED.

A school of educationists—the Herbartians—make interest the core of their system. Such exaggerated statements as, "Interest is the greatest thing in the world." "There is nothing like interest," characterize their writings. To the champions of the old ideas of formal discipline these statements are very distasteful. Their doctrine is that of choosing disagreeable things to do because of the training to be had in doing them. The emphasis therefore on interest or pleasure seems a very great cheapening of educational values.

As is often the case, however, when two points of view of a subject are in conflict, the doctrine of interest is very imperfectly understood so long as it is interpreted as a doctrine of mere pleasure. The Herbartians in their philosophical system make it very clear that the most appealing interests are those that exact strenuous and persistent toil. These interests of course are not the primitive interests of the child—they are at the end rather than at the beginning of the series by which the attention of the child is secured. The points to be kept in mind if our education is to be scientific, are first that there is a natural progression in interest, and second that this progression leads inevitably into the serious application to tasks essential to the development of character. In using interest as a means of education—whether we have school education in mind, or the education of groups of people in the activities of social or of religious life, these essential points are often slighted. The interests used to attract attention are external, often unrelated to the subject, in too many cases unworthy of the high aim in view. Especially has this been so in many directions in promoting church activities until one seems almost excused for a prejudice against the appeal to interest in religious matters. A very great deal that has been done under the designation of the "institutional church" has been open to this criticism, and there has, therefore, been a popular reaction against the institutional church.

In the Society of Friends the revival of the past decade has been largely based upon interest. In some instances the appeal has been to other than the essential elements of interest involved in our message and mission. The point for congratulation, however, is the fact that the appeal has mostly been

a sane one, and that it has been in good measure successful. It has drawn young Friends in increasing numbers to participate in the concerns of the Society. In view of this situation the question is pertinent whether a religious Society of Friends can be maintained by interested members alone? Is there not a stage beyond interest, expressed in the well-known term *concerned*, necessary to keep our membership truly alive? In other words, how can interest be transmuted into concern?

If we are ardent Herbartians we shall at once say that the appeal of interest in any subject, if rightly made, includes the whole scope of the subject and very especially its religious aspects. There is no need to embark on a philosophical discussion. Enough, perhaps, has been said to indicate that the appeal which successfully results in interested members of our Society is the appeal which puts all such in line for the further stage of progress that Friends describe by using the adjective *concerned*. Practically, however, it seems to be true that there is danger in some quarters that interest does not ripen in that way—danger that the "affairs of Society" shall be undertaken by those who are actively interested but apparently not religiously concerned. Is there any ready solution of this difficulty where it exists or must we go complacently on and trust that by a natural process it will eventually work itself out?

From across the sea, where the quickened pulse of interest has had an undoubted strength, a new note has of late been sounded again and again. This note has been quoted more than once in *THE FRIEND*, but it has not yet been repeated too often or with too much emphasis. It points out that "the meeting for worship" is the centre of our system, the key to our message and mission. Wherever this becomes recognized, so that meetings for worship compete successfully with committees and board meetings and missions, a new fire is kindled. Something of that effect takes place that was described when a "son of the morning" in our Society said that the early Friends were changed men themselves before they went about to change others. It is nothing more distant, nothing more revolutionary than this for which we would plead. It is very much as though we had taken a first step and were pausing with indecision on the brink of a further. Through our tea-meetings, our study circles, our Old Scholars' Associations, our anniversaries, we have become *interested*. Shall we not give ourselves over to that which is pronounced the centre of our system, our meetings for worship, and so put ourselves in line to become *concerned*?

J. H. B.

## RAISING THE STANDARD.

"For effective work [in reaching the 'religiously indifferent'] three things are essential: (1) A high standard of Quaker truth publicly declared; (2) an effective organization; (3) a fair proportion of the lives of the rank and file of our membership bearing enthusiastic witness to the reality of that truth, and whose lives must be sufficiently pronounced to convince people

that they are the result of Quaker thought and training. Today the greatest lack comes under the last heading."—From *First Prize Essay* by EDITH J. WILSON.

"In the beginnings, the large proportion of those who practiced Quakerism were in earnest and lived strenuously; now in almost every meeting, the large proportion are not in earnest, think loosely and live without trying to square the details of their daily conduct to a lofty standard. The dynamic force of Quakerism is hampered by the amount of inertia in its instrument."—From *Prize Essay* by JANET E. L. PAYNE.

FOR "THE FRIEND."

#### A FRESH TESTIMONY TO STEPHEN GRELLET.

As J. Bevan Braithwait's words in relation to the eternal change of Rachel Grellet, daughter of Stephen Grellet, may comfort some mourners, I venture to copy them.

E. P. SMITH.

"The doting father of this daughter was indeed a noble servant and modern prophet. His memoir by Wm. Guest and the fuller biography by Benjamin Seebom are rich additions to our literature. The former is the especial book to present to thoughtful young Christians. A librarian once handed it to a reader and said, 'Read this memoir of Stephen Grellet and you will never regret it.' Returning it, he said, 'Did you give me this book to humble me into the dust, to make me realize how a one candle power would show beside the solar light?'"

Stephen Grellet had his birth in the ranks of French nobility in 1773. The parents were noble by birth as well. He was highly educated in Catholic Universities. He was a soldier in the King's Horse Guards when the French revolution was at its height. The royal army was routed and the young soldier and his brother became prisoners and were ordered to be shot. During some uproar in the army they with others escaped into Holland whence they took ship to a port in the north of South America.

The Divine Spirit had talked with Stephen Grellet when a child, but he had turned from it, now it came again with power and he yielded. From this time he wholly dedicated himself to the service of God and humanity. Stephen Grellet certainly became one of those great depositions of spiritual power by whom mortals now and then see the heavens opened. He was soon recognized among the Friends as a minister of marvellous power, though yet compelled to speak by an interpreter. In three extended journeys over Europe he visited down into the deepest Inquisition dungeons, he went where pestilence and sorrow dwelt, he spoke words of comfort to human beings in chains, and in a bondage worse than death. No evil came nigh him and no man reproached him. The angel of His presence saved him. Czar Alexander besought him to come to him after he had already visited him, and he knelt in prayer with Stephen Grellet. The cry of his spirit was, "Lie low, my soul; be thou exalted my Blessed Redeemer."

E. P. S. adds to the foregoing—"Rachel Grellet gave away copies of Guest's Memoir of her father without stint. The letters acknowledging her generous gifts are of deep interest. One recipient wrote her—"I prize the Memoir more than any book I have, the Bible excepted, it is one of experience and adventure." How many poor people were released from suffering through his influence, and now through the work of his daughter that influence still spreads."

It is pertinent to add that a Friend favorably known in Philadelphia Yearly Meeting, who but recently joined the Society of Friends, was first directed to them by the reading of Guest's Memoir.

A GOOD NAME.—If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains.—HOLMES.

EXACTNESS in little duties is a wonderful source of cheerfulness.—F. W. FABER.

#### PERSIS EARL HALLOCK.

"As the clear light is upon the holy candlestick so is the beauty of the face in ripe age."

Nearly a year ago two Friends of ripe age died within a few weeks of each other. The first to depart was Susan C. (Gorham) Maule, of Bristol, Pa. The other, so soon to follow her beloved friend, was Persis Earl Hallock, of Poplar Ridge, N. Y.

For years these two had lived in the same community and attended the same meeting. On the extended journeys in the ministry undertaken from time to time by Persis Hallock Susan Gorham was her faithful attendant. Their close and intimate companionship was interrupted in the year 1884 by the marriage of Susan Gorham to Joseph Maule, of Philadelphia. Henceforth their interests were divided but visits and correspondence kept unbroken the ties of friendship.

The memory of those two stately forms with faces of rare spiritual strength and beauty so familiar to my childhood brings repeatedly to my mind the verse from Ecclesiasticus with which this sketch opens. Because of her removal to Philadelphia in my early youth, I did not come to know so intimately the beloved "Aunt Sue" of a gifted circle of nieces and nephews, but of Persis Hallock, my mother's friend and mine, I have been asked to write a few words in memoriam.

Persis Earl Hallock, a daughter of Burling and Lydia Hallock, was born in 1830, at Keeseville, New York, near Lake Champlain. In the Ausable River she had when a girl a narrow escape from drowning. At two different periods in her teens she attended Nine Partners Boarding School in Dutchess County, New York. When she was seventeen years of age she began to teach, in which work she continued a number of years to the satisfaction of pupils and patrons. In 1857 she nursed her mother through her last suffering illness and thus records the event of her death: "The tenderest, the very best of mothers has been taken from us. Two weeks ago this morning her pure spirit took its flight to dwell forevermore with angels. But none can tell the lonely state we are left in."

It was some years after this that Persis Hallock heard and obeyed the call to consecrate more fully her life to the Truth as it was revealed to her. She often referred in later years to the worldliness of her life before this time, although it is hard to believe that she was ever lacking in seriousness of mind. She has written of this turning point in her life: "I tried to make peace and continue in the way I was then in, being of the world, but nothing would bring peace but giving up to endeavor to be a Friend."

Because of this experience her very frequent testimony was that "He who called me away from friends and prospects has fulfilled the saying of the Saviour, 'Seek first the kingdom of heaven and its righteousness and all things needful shall be added.'"

Her intimate friends knew too that she not only renounced at her Master's call the customs and dress of the world, but that she also made the supreme renunciation compared with which the laying down of life itself would have seemed easy. The knowledge of this fact gave her frequent appeals from the gallery for complete sacrifice on the part of the true disciple a peculiar weight and poignancy. It also gave to her daily speech and manner a touch of wistfulness and a hint to her voice of inward struggle and pain never quite outlived. For our friend was not naturally an ascetic. She loved intellectual and cultivated companionship, beauty of form and color, beautiful objects in furnishings and adornment, landscape and flowers and, above all, young people and children.

Her home at Poplar Ridge, to which she came in 1864, was opposite the Meeting-house and many children passed her door on their way to Hepsibeth C. Hussey's Select School at Sherwood. To them the house was always an object of extreme interest because of its octagonal shape and surmounting cupola. On the seats which flanked either side of the doorway the children were wont to see in summer time Friends in delicately tinted lawns and caps and handkerchiefs, knitting or sewing as the afternoon shadows began to lengthen across the roadway.



And sometimes we had errands there or were gently hailed and invited to rest on our homeward way. The warm welcome from the true friend of children was unfailing and we never left without a flower from the tangled garden she loved, and with the little floral token the earnest, affectionate gaze as if into our very souls, which we well understood without need of spoken word to mean a concern for our higher welfare.

In 1875 Persis Hallock accompanied by Susan Gorham traveled with a Minute to England, Norway, France and Germany. She felt her interest and love go out especially to the Friends in Norway in whose homes she was an honored and long remembered guest. "How my heart goes into those homes visited on the—to us—memorable visit. My best love and earnest desire is for all amongst whom my lot has been cast that the seedtime may be improved and the harvest be full of sheaves of peace. Who, when earnestly considering these things, would not be willing to part with any earthly consideration for the peace and rest that remain for the children of God."

Two years later, accompanied by Susan Gorham and the latter's brother-in-law, Samuel D. Otis, she visited Nova Scotia and Vermont. From St. John she wrote, "The crowning meeting was held First-day afternoon at Carlton, just across the river from this place. A very full house of quietly sitting people. Yesterday we had two meetings in the new buildings in the burnt district among the poorer classes. There seems a very great respect to linger in the hearts of many, and now and then one who claims to hold our principles. My beloved Susan has been the same faithful companion. S. D. O. has done his part well."

Later from Lincoln, Vermont, she writes of Samuel Otis, Lydia D. Meader and herself being engaged on the west side of the Green Mountains "in the work of love assigned us. 'How doth the city sit solitary that once was full of people.' Greatly have I desired that the things that remain may not die but be strengthened."—"The people about here are much interested in Moody's meetings and I have said whatever means it may please the Father to use to awaken the masses, these means He can bless to the furthering of His work in the earth. That it may be so is the breathing of my spirit, for there is great need of more than a superficial religion amongst the people of this country."

The same autumn she wrote from Peru, New York: "It is with a reverent heart I can acknowledge that a meeting held among my old friends who knew me when I was a wanderer from the Father's house was so owned by the Divine Presence as to cause us to feel we were in our right places."

In 1878 the two friends went together on a religious visit to Bermuda. The following communication shows Persis Hallock's firm faith in a guiding power the outcome of obedience to which she could not always foresee: "Since being here we have kept pretty quiet. The object of our coming is getting more and more understood and it must be through His power if way be made to meet with the people."

Two days later she wrote: "The inexpressibly proving season of holding the first meeting has passed. A tribute of thanksgiving should dwell in our hearts that we were not left in the time of need though faith was tried to an hair's-breadth. Such an event as a Friends' Meeting has not occurred in more than a century (and perhaps never where a woman asked the privilege), though Chalk'ey mentions a meeting or meetings in the Bermudas."—"Fifth-day we went over to St. George where notice had been given of our desiring to have a meeting. Curiosity would have some effect to draw out the people but whatever the feelings, there was a very large gathering, and marvelous in our eyes was the quiet of those who are so entirely unaccustomed to our simple way of worship. There were many Episcopalians present and there have been soldiers at some meetings. There are more colored than white people living in Bermuda. There have been numbers of them at all the meetings. The meeting last evening was very exercising but especially quiet though there were many about the doors and windows. No bond so precious between pilgrims bound

toward a better country as that sweet union of spirit known to those who do indeed prefer Jerusalem to their chief joy; and to be one of these is the desire of thy loving friend, never more sensible than now that of Him who has all power must every thought be formed that will in any wise bring nearer in spirit unto the Father whose teaching my heart most earnestly craves."

And again—"So much frailty of body causes many serious questions as to its being required thus to go out from home, but thus far there has been enough bodily strength to get there and back again. Not that I feel anxious about it as regards the body, only to do what is required and no more."

Persis Hallock visited California twice,—the first time accompanied by Susan Gorham, and Jesse Meekel of Jacksonville, N. Y. There was then but one railroad to the coast and that through snow-sheds dreaded by eastern travelers. Pasadena, which as a beautiful and extended city she visited again in 1906, was then a cluster of four or five houses.

Several times afterward she took shorter journeys to the West and was twice in North Carolina, where the hardships which so many Friends endured appealed strongly to her sympathies. Her last Minute to North Carolina also liberated her to cross the Atlantic again. But her physical strength failing, she felt the will was taken for the deed and she expressed the belief that the burden would rest on another.

Many Philadelphia Friends well remember her visits to meetings within their limits in her later years. She yearned over Philadelphia that she might "hold fast that which she had that no one take her crown." She died First Month 13, 1913, in the home of a sister, near Trumansburg, N. Y., where through a prolonged decline, a devoted niece and nephew ministered to her needs.

This short account can give only in meagre outline the main features of Persis Hallock's life. Of her unflinching and wide-extending sympathy, her self-denial for the sake of helping others, her courage as friends and relatives dropped away and left her alone, no complete idea can be given in so short a space.

She stands in memory as one of those heroic spirits found in every age who hear a voice which calls for the sacrifice of personal desires and inclinations upon the altar of conviction. Although its fulfilment was again and again a crucifixion of her natural preferences, no self-consciousness marred her vision of duty, and no excuse was made to herself for its avoidance because it was unusual or difficult of accomplishment or unconventional for a woman's undertaking. The spiritual radiance of her countenance and the sympathy of her manner, as well as the Friends' garb, attracted people to her wherever she went, and her pilgrimages were a succession of opportunities to minister to the deeper needs of all classes of people. Gracious and charitable, possessed of insight into simple human aspirations, she was not concerned to magnify differences of doctrine. Her creed may be summed up in the word "obedience," with all that it implies, united to the conviction that

"the unpardonable sin  
Is to deny the Word of God within!"

AGNES L. TIERNEY.

THE BIBLE TESTED.—The Bible, as a whole, has been put to a test to which no other book has been put, and has stood it. The Book is a whole; the whole of life is in it—peace and war, grandeur and ugliness. There are uglinesses in the Bible; but it was the same man who stood guilty before Nathan that wrote of the God he worshipped: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."—*The Spectator*.

HE who hopes to go to heaven on account of his good work, and he who expects to go there without doing any, may shake hands; for one is as deeply in the mud as the other is in the mire.—OLD HUMPHREY.

## EXTRACTS FROM DIARIES AND LETTERS OF RICHARD B. BROCKBANK.

(Continued from page 210.)

*Macduff, 10-5-'02.*—We had a small meeting last night, under twenty, but they were the right sort. It was a remarkable time and after the meeting a young man studying for the Presbyterian ministry, stayed and we had a most interesting explanation of several points. He was evidently in a very tender state of mind and much concerned to be right. Another man and his wife who had two sons, students, agreed with all but "Freely ye have received, freely give." This we heard from an interesting man who has a meeting in his house, quiet unsectarian—belongs to the Free Church but is free beyond it.

Think we may have more at Banff. Some remember me as being here before. Does thou remember the date when the Mackies and I were here?

*Buckie, 12-3-'02.*—Yesterday we came on from Banff after a small meeting to Portessie, where the old ship builder, Wm. Mackintosh, lives, whom I have told thee of seeing in our last visit. At Banff we were deluded by a woman, the bellman's wife; we called on her and she promised he should call our meeting during the latter part of the forenoon, say eleven or twelve, and in her presence we gave the pay into the hands of a soft citizen to pay him when he had gone. She said he was out with the bell then and would soon be in. We called again at three and she said he had just gone out with our notice and was then up the town calling it. We could never hear of it and it turned out the poor woman was lying and her husband was drinking, and our one shilling was returned to us by the man who held it to pay the bellman.

We had given a few notices out for the shop windows, and but a small company drew up. But the meeting was held in the authority and power of Truth. I called on W. Barclay, with whom I left a Barclay's Apology when here before, but it was evident that they had been frightened out of any sympathy that they had with us by the fear of doing harm to the organizations and ordinances to which they are now committed.

We met with a nice couple, Jas. Legge and wife, who brought a friend with them. They were all tender and comforting to meet with. They had been farmers and retired, and have now a small shop and temperance restaurant. They were very kind and showed us a place to stay for that night at a temperance hotel near the sea. There were two students staying there, a nice young Methodist from near Stirling, who was at our meeting and had with us an interesting conversation before going to bed. He is studying at Headingley College, Leeds, and was here for his vacation. He was very nice and open-minded, and I trust we were enabled to point him to some things which may be of value to him. He seemed glad of having met us and been at our meeting, and D. Wilson gave him Eliza Pickard's address. We got out at Portessie and walked down to the shipyard, and the son, John Mackintosh, knew me again. We arranged for a meeting at Portessie in the Fishermen's Hall, put up by them for meetings, unsectarian. They let the hall free and came freely, and we had a fine company of sixty to eighty, a large proportion fishermen's wives, godly women. The men are mostly away with their boats to Peterhead, the narrowing of the sea there making that a great place for getting the herrings as they gather together in shoals going south to Yarmouth, etc.

We stayed last night at Portessie and came on here to Cruikshank's Temperance Hotel this morning. W. Mackintosh recommended us here, but we did meet a difference in the reception. The landlady is a most zealous Baptist and a most fluent and able exponent of her notions. She asked us several times why we came to Buckie. They have put up a new church and are about to turn Buckie upside down because they are the true and only true church, and we were out of it, etc.—plenty of it—we offered to go and find other lodgings to relieve her, as it seemed as if she was going to put us out and over the road into the sea. However, we gave her a few

calming words and came in again to dinner, a very good dinner, and then we arranged to stay all night, as we intend going on to Sossiemouth to-morrow to stay over First-day. I called on the wife of Dr. Simpson this a. m. and she remembered my visit.

I think some will come over from Portessie where they were exceedingly interested. Old Mackintosh said I had preached one point that had never been preached before in that house, and if I did not come again for ten years more, he feared it would not for that time either, though he had seen it for more than twenty years. It was about being delivered from sin and praying for deliverance and never believing it possible. He said all the churches were too much in this delusion.

They were all most hearty and kind and we go forward with kind remembrance of them.

*Sossiemouth, 13-8-'02.*—The meeting at Buckie was not large, about thirty to thirty-five. We had the Volunteer Hall at a cost of ten shillings, and I distributed two hundred notices and sent the bellman round as well.

Our landlady was a fair type of the Buckie professors—full and satisfied, and had need of nothing.

A young man with his wife and family were there, who seemed very much drawn to us as well as his wife.

All who came were serious folks—there were few fishermen in, but we had some nice chats with serious ones during the day on the piers. When they are in they come freely to meetings, but the present is their herring harvest and they are out most nights, and just run in to discharge and go out again. They had a few good hauls last Second and Third-days, but they are very scarce since.

We have arranged for a meeting at Elgin on Third-day evening, and I think probably may not be able to have a place to address to nearer than Robert Gray, Kinmuck, near Inverurie, whom we expect to see at Kinmuck or Old Meldrum.

Alexander the tinsmith remembers me, and Watt the baker, and at Elgin the Provost, W. Law, lent us the same hall and helped us to arrange a meeting for Third-day evening. He was very kind when we were there before and continues the same. We have got the Town Hall here for three meetings, one to-night and one at three and one at 7:30 to-morrow.

*Elgin, 16-8-'02.*—We had a nice meeting, from twenty-five to thirty, last night at Nairn, and very cordially were we greeted by all when the meeting was over. D. W. said the Free Church ministers were there, but did not stop to shake hands as all the rest did. Some young men were very nice. Of course we cannot have interviews with all, but one very well-dressed, respectable man told us that he attended Aberdeen meeting thirty years ago, and that Anthony Cruikshank was the first man that ever spoke to him seriously about the welfare of his soul. He turned out to be James Stirling, chief constable of Nairn. The county is small and his force only consists of eight men, but he is a very nice man and valued the meeting much. Some fishermen and townspeople—all very appreciative—were the rest. We felt how open they were to receive the Truth in the plain old-fashioned way. What a sad thing it is that so many of our dear Friends are thinking too lightly of it, and turning aside to the right hand or the left. A banker here named Gall was at both of our meetings at Sossiemouth, and had seen me there. He said it was quite a treat to him to attend, it was so different from all that they heard from their various pulpits.

*Frazerburgh, 10-8-'02.*—We had dinner at Old Meldrum before Robert Gray left us, and were wondering if we should have any reply from W. Smith of Peterhead. Whilst we sat there a gentleman drove up to the door and came in for lunch and ordered his horse fed. We three were quickly talking. He asked if we were the Friends who were to have the meeting there to-night. He said he was Wm. Smith of Peterhead and that he was traveling all week and had written me to Frazerburgh. I had written by the advice of W. Souter, a sailor, who attended our meetings at Macduff and Banff. I sent him a notice form to show him how we announced our meetings. He was most kind and as neither of us knew when we wrote to

him of where the other would be that day, it was quite comforting to us to meet him so. He had seen our bills in the town and they were a copy so far as printed of the one sent to him, so that he would conclude that the Friends who were to have the meeting there were the same who had written him from Nairn.

He has opened the way for us to have their Hall at Peterhead, and gave us a name of a merchant here. Both he and his friend here, R. Stephens, think he will get few to attend. There has been a deputation from the churches preaching out of doors to the fishermen. Last night it was wet and they engaged the Batchans Hall and held their meeting there instead of on the quay or street. They had only twelve, so if we do not get many we shall not be much different.

This place is quite an eye-opener for D. Wilson. When we first saw the harbor this A. M. at eleven, there was a forest of masts of fishing boats, about two they were all sailing out to the fishing grounds, and a most lovely sight they were. There are over five hundred boats here at present, and say six to eight men to each, runs to over three thousand men, besides women and girls who work up the fish into salt herrings in barrels on shore—a most wonderful industry. One boat has taken four hundred crans and they get ten shillings a cran for them. This is considered a good season. All, of course, have not done so well as this. D. W. never saw anything like it, and we agreed that if we do no good to these dear people it ought at least to enlarge our sympathies towards this most interesting and in the main pious people.

We had over one hundred, and quite a number of young people. M. Ritchie and her husband and their son, a youth of seventeen or eighteen and a girl not their own about twelve, came in.

(To be concluded.)

### THE HADDONFIELD CELEBRATION.

The eighteenth of last month was an eventful day in Haddonfield, N. J. Exercises of more than local interest had been well planned out by some of her best citizens, and the day proving fair a large company gathered in the beautiful grove that surrounds the Friends' Meeting-house. Full reports of the addresses, etc., appeared in Philadelphia papers the next Second-day, but for the benefit of our readers who live beyond the circle of these we will give a brief review here. Shortly it is expected that the full report of the papers read and addresses given will appear in pamphlet form, when that is done, it may be our place to copy copiously from them, for the present we will be satisfied with a few brief notes.

Some two hundred and twenty years ago there came to the wilderness shores of the Delaware a young woman of twenty to assume the oversight of her father's extensive plantation in what was then called West Jersey. This was Elizabeth Haddon, a Quaker maiden, about whose life both here and in England much of interest could be given. The standard biography of Elizabeth Haddon is now, we are told, in the making. It offers a wide field for the historian and antiquarian and incidentally it is rare good fortune that the work has fallen to the hands of a Friend, who besides the scholarship he brings to the task, yields it the real sympathy that can come in fullest measure from some one who is intimately familiar with the history and traditions of the Society of which Elizabeth Haddon was a member. Longfellow in "Elizabeth," with the license accorded a poet, gives a picture true to the life of the day and adds a charm to it by the recital of the romantic story of Elizabeth Haddon and John Estaugh's courtship. Through this poem the name Haddon has gained a wider range than all the history that could be written about her would give, and while six thousand or more people assembled to witness the celebration a few weeks ago, there were many more thousands of boys and girls all over the country, who, reading the story as a set school task, make inquiry as to what it all stands for.

Friends figured conspicuously in the literary part of the celebration at Haddonfield, and it is right they did. We do

well to cherish these memories of the past, when they are so worthy as the one under review. S. Abbott Willits presided at the morning session in the Meeting-house when Annie H. Barton read a paper stocked with interest concerning the Friends of Haddonfield of long ago, then followed another paper on incidents in the life of Elizabeth Haddon and the exercises concluded with an original poem by Rebecca Nicholson Taylor.

These exercises being finished, the company moved to the large burial grounds close by, and under the branching trees that lend a special charm to almost every Friends' burial lot and Meeting-house, a simple brass tablet given in honor of the founder of the town was presented. The tablet was placed here, with the consent of Friends, by the nieces and nephews of Elizabeth Haddon, including those of the sixth, seventh and possibly eighth generations. It bore these words, suitably arranged so as easily to catch the eye of the reader: "In memory of Elizabeth Haddon, daughter of John Haddon of London; she was founder and proprietor of Haddonfield, N. J. Born 1680; emigrated 1701; married 1702, died 1762. Buried near this tablet. Originator of the Friends' Meeting, here established in 1721. A woman remarkable for her resolution, prudence, charity."

This ceremony was followed by an address by Samuel N. Rhoads, who called attention to the fact that Elizabeth Haddon was the only woman who had come to America unattended, and had settled an estate in her own right. Later the historical address was given by Frank A. Smith, a former resident of Haddonfield. He paid due respect to many worthy Friends whose lives in Haddonfield had made it the better place to live in and with warm appreciation dwelt particularly upon the life and influence of the late Charles Rhoads.

The old homes in Haddonfield on this occasion uncloseted many articles of interest, but the one that claimed more attention than the rest was the marriage certificate of John Estaugh and Elizabeth Haddon.

D. H. F.

### SHALL WE OPEN OUR MEETING-HOUSES?

WM. C. ALLEN.

Philadelphia Yearly Meeting has maintained an excellent testimony as to the nature of true worship—that, in essence, worship involves a direct personal contact with God through the administration of the Holy Spirit according to the will of Jesus Christ. Whilst granting that all men can worship God according to the methods they believe right for them to employ, we feel that we are particularly the custodians of a practical method which witnesses to the non-necessity of human intervention, or ritual, in this sacred service. We proclaim the distinct value of holy communion founded in silent waiting upon God without reference to any particular season.

Our meeting-houses are open to public worship at stated hours and, to that extent, are utilized in forwarding the well-tried methods that we believe in and preach. But we go no further.

Some of our dear brethren of other denominations go further. Whilst they honestly trust in an elaborate service, when a congregation is gathered, they also offer to the public more opportunities than we do to enjoy the private devotion and silent worship which we so freely recommend. Not a few of their places of worship are open all day for private, silent prayer.

If we are the trustees of a very precious spiritual inheritance, which incorporates a clear testimony to the nature of genuine worship, why should we be apathetic while others are alert, and why should we fail to fully put into practice what we preach? Why should not our meeting-houses, of all places of worship, be always open to those who alone, and in silence, desire to commune with God?

The home life of most persons does not conduce towards aiding the spiritual life. To say that people can indulge in

such opportunities for devotion anywhere they please is begging the question. There is as much right, it is as high a privilege, and it is as much needed, that men and women go into such a place in the quiet seasons as when a congregation is collected. The fact that our meeting-houses are not consecrated by human ritual will make possible the extension of the knowledge of the fact that Christ can be found in every place. All about us there are people who are tossed but not comforted, blind, but desiring light, tempted, but not strong. Of the many thousands who throng the shops and mills around our city meeting-houses, no doubt some will be glad, at hours convenient for them, to get into God's stillness, and listen to His voice, at the very moment they most need it. Will not His best be revealed to them, just as it is to us, when they are alone with Him?

As the spiritual trustees of some grand old elementary spiritual truths, and as the earthly trustees of some centrally located meeting-houses in Philadelphia, the writer is concerned to ask his Friends if they will not soon open their places of worship for the above indicated purpose?

It will require but a tithing of the ability and earnestness which Friends so successfully apply to secular affairs to consummate the necessary arrangements in connection with this matter. The provision of suitable janitors, and of the money required, from funds or otherwise, should not be difficult. The effort at least could be made.

Such an arrangement ought to be suitably advertised. O, for the zeal of our early Friends as to letting the people about us know what we have to offer! Whether such houses are opened all day or not—probably all day would be the best—a generous sign somewhat like the following should be placed at the gateways:

#### THIS OLD MEETING-HOUSE

IS OPEN ALL DAY FOR PRIVATE DEVOTION OR SILENT WAITING  
ON GOD.

ENTER—REST—PRAY.

Let us do more than just talk about this proposal. Then, probably, many a torn heart that has fought harder battles than some of us have fought, and many a tired brain that needs the quietness of God, may, in the future, go forth from such communion with a fresh consciousness of the Divine love, and with a more perfect rest in Him. Our spiritual and material assets are to be practically applied to the needs of all God's children around us.

[The following review is reprinted from the *Springfield Republican*. It will interest Friends to find history written from the standpoint of peace so liberally commended.—ED.]

#### EXCELLENT ENGLISH HISTORY.

There have been histories of England written briefly and voluminously, wisely and unwisely by a multitude of historians and near-historians hitherto, and doubtless the succession will continue to the end of time. Each decade gives a new vantage point of retrospect, and each author brings to the task a new individual factor, so that the output is never twice just alike. Prof. Allen C. Thomas, of Haverford College, who has written school histories of our own country, is the latest reviewer of the history of the mother country in a school textbook, "A History of England," of 650 pages, published by D. C. Heath & Co. Like most of the modern historians, Prof. Thomas puts more emphasis on the arts of peace than on the glitter of war, and while fighting bulks large in British annals he is more concerned with its results than its actual progress. The book is made convenient for comparative study by the inclusion of many sketch maps showing the progressive political changes on the map. Also for comparative work there is an appendix of 80 pages giving a brief history of continental Europe from the fourth century to 1684. As a whole the book is admirable and will commend itself to educators; it is also as likely as any text-book can be to appeal to the interest of pupils. The reviewer has been interested in several

apparent errors of statement or typography, which upon investigation simply prove the accuracy that characterizes the work; and the handful of corrections simmers down to one where it would seem that the map showing Europe at the height of Napoleon's power should be dated 1812 rather than 1821. With this reconsidered, we congratulate the author on his successful work.

#### ANNUAL REPORT 1912-13 OF THE INSTITUTE FOR COLORED YOUTH, CHEYNEY, PA.

The managers of the Institute for Colored Youth report to the corporation a year of useful work characterized by quiet, efficient instruction by an experienced group of teachers, by unusual activity in building, additions and improvements to our plant, and by unforeseen anxieties and responsibilities incident to the resignation of our Principal, Hugh M. Browne, and the appointment of his successor.

#### THE ACADEMIC YEAR OF 1912-13.

The work of the Institute was conducted with the usual thoroughness and efficiency so far as the Managers can judge by results. No special changes were made in the course of study. The policy was adhered to that each pupil specialize along one chosen line of industrial work to become an efficient teacher of that branch.

The total enrolment for the regular session of the academic year 1912-13 was fifty-nine. On Sixth Month 12, 1913, a class of twelve was graduated.

Their names, the departments in which they specialized and their graduation theses are as follows:

Lillie E. Cameron, Domestic Art, Cotton and its Manufactures.

Helen P. Carter, Domestic Art, Domestic Art in the School. Rosa L. Hill, Domestic Art, Sanitation of Clothes.

Carlitta P. Johnson, Domestic Art, Weaving.

Crysilla R. Miller, Domestic Science, Correlation of Dietitian, Teacher and Physician.

Edith V. Osborne, Domestic Art, Domestic Art in the Home. Ernestine F. Pegues, Domestic Science, Household Management and its Relation to Domestic Science.

La Gretta M. Rice, Domestic Art, Silk and its Manufactures. Mabel M. Shorter, Domestic Science, Pure Milk.

Florence M. Warfield, Domestic Art, Dyeing.

Herbert E. Whiteside, Domestic Science, Domestic Science and the Cost of Living.

Agnes B. Wright, Domestic Science, New Processes in Cookery.

#### BAILY HALL AND OTHER BUILDING ACTIVITIES.

The Commencement was signalized by the formal opening of the new dormitory, named Baily Hall in honor of Joshua L. Baily, whose liberality and initiative led the Managers to undertake the collection of funds and the erection of the new building. We here gratefully record the obligation under which the Institute for Colored Youth rests to this faithful and untiring friend of negro education. His faith in our work and his practical help has brought fresh strength to the Managers on many occasions during the last few years.

Baily Hall is a beautiful and substantial stone dormitory two stories in height, built to conform to the colonial style of the other buildings, continuing the line of Emlen Hall toward the south and extending the west side of the quadrangle in accordance with the plan for the future development of Cheyney. The Hall contains cubicles for forty students, together with two teachers' rooms, two comfortable study-rooms and bath-rooms fitted with tubs and shower baths. The building has been completely furnished with an eye to economy, comfort and good taste, and was occupied for the first time during the summer school of 1913.

The erection of Baily Hall seemed a proper time to carry out a plan long considered by the Managers to install an electric light plant, to supersede the dangerous system of oil lamps previously used at Cheyney. This work has also been

completed and is now in successful operation. The power is generated by steam and oil engines, the former being used at such times as the boilers are being employed for heating, laundry work, etc. A storage battery is also provided to supply a moderate number of lamps to make the continuous operation of the engines unnecessary.

With the installation of the heating apparatus in Baily Hall, some modifications were made in the heating of the other buildings, except the two cottages and the Administration Building. The changes bring them into complete harmony for operation from the central plant, where a vacuum pump was installed to facilitate the circulation and make it more uniform.

The larger enrolment resulting from increased dormitory space also made some other changes necessary. The need of increased dining-rooms has been met by converting the first floor study room in Emlen Hall into a dining-room, connected with the kitchen by a large dumb-waiter. The kitchen was enlarged by removing the school laundry and removing the partition between the two rooms, and the store-rooms have also been extended into the basement of Baily Hall and necessary shelving and other facilities installed. A new laundry, sufficient for present needs, has been built between the new building erected for the dynamo and storage batteries and the rear of Humphreys Hall.

#### IN MEMORIAM—FANNY JACKSON COPPIN.

On First Month 21, 1913, occurred the death of Fanny Jackson Coppin, for thirty-five years connected as Teacher or Principal with the Institute for Colored Youth at Tenth and Bainbridge Streets, Philadelphia, before its removal to Cheyney. The following tribute to her memory, prepared by the teachers of the Institute, was read at her funeral: "Lofty in ideals and with the simplicity of greatness, Fannie Jackson Coppin so lived as teacher, wife, woman, disciple of the Master, that she will ever guide her children to the still waters of true living. For thirty-five years under her gentle inspiration men and women went out from the Institute strengthened for the world's work. Through her patience, her nobility, her loving devotion, her utter giving of self to the training of youth, she has wrought her very soul into the race conscience. She was not of a generation, but of generations. Her spirit will always be a living fibre of the Institute for Colored Youth reaching out beyond its walls in unseen gentle inspiration to her race."

The following minute was adopted by the Board of Managers as their expression on this occasion:—

"Since the last meeting of this Board our late Principal, Fannie Jackson Coppin, has been called to her eternal reward. It is right and fitting that we should express our deep sense of the loss that has been sustained by her own people and by all her fellow-citizens.

"Her services to the Institute covered a period of about thirty-five years, for the greater part of which time she was Principal. This position was a severe test of her powers, demanding scholarship as well as rare tact and good sense in dealing with her subordinates, many of whom were men. She rose to the occasion and gave her service to the Institute without grudging, and it might indeed be said that her heart was built into the courses of its walls.

"We now record our appreciation of her ability and fidelity as well as her patient loyalty to what she believed to be the good of her people among whom her memory is fragrant and precious. Her loving faith in her Redeemer and her devotion to His kingdom made her a bright example of the good and faithful servant and we reverently believe that after her abundant labors here she has entered into the joy of her Lord."

#### THE INSTITUTION OF NEIGHBORHOOD WORK.

The Managers are glad to report the beginning of neighborhood work that promises well for the future. This had its origin near the end of 1912, when a committee of teachers and pupils was appointed "to visit the neighborhood, study the

needs of the colored families, to collect funds from the teachers and pupils to make purchases, to provide a Christmas tree for the children, and to supervise the making of garments."

This effort extended beyond the holiday season and resulted in the organization of Seventh-day classes for the children of the neighborhood which have been eagerly attended since that time. Instruction has been given in sloyd, basketry, paper folding, oral stories and games. It is hoped that the influences thus started may extend and deepen the hold that Cheyney is gaining on the community.

#### THE SUMMER SCHOOL OF 1913.

This was the ninth year of the Cheyney Summer School. The total enrolment was 114, forty-two more than that of 1912. A considerable number of teachers who could not be provided for at Cheyney boarded in West Chester and traveled the five miles back and forth in the train. The teachers were chosen from a large list of applicants. They came from seventeen states. By location of schools represented Maryland led, with Pennsylvania, New Jersey, North Carolina and South Carolina ranking about even for second place. Other states represented in about their order of numbers were Delaware, Virginia, West Virginia, the District of Columbia, Alabama, Florida, Georgia, Arkansas, Indiana and New York.

There was again a convincing expression that Cheyney is doing a unique work for negro education by planning summer courses that precisely fit the needs of the inadequately or poorly trained industrial teacher. The fine body of instructors seemed well selected both for practical efficiency and for inspiration. Gratifying reports were received proving the growing estimation in which this branch of our work is held by educational experts and superintendents, especially in the South.

The annual conference held by the Managers with the teachers was again an occasion of unusual interest and encouragement.

The following courses of study were conducted at this session of the Summer School:—

ENGLISH—Review of the English taught in the grammar grades of the public schools; technical grammar, composition and literature. Reading for grammar grades.

#### SCHOOL MANAGEMENT AND SUPERVISION.

PHYSICAL TRAINING—Physiology, Hygiene and Gymnastics.  
MATHEMATICS—Arithmetic, Algebra, Geometry—application of mathematics to the trades and industries.

DRAWING—Mechanical, Free-hand and Blackboard Sketching.

PRIMARY METHODS—Subject matter and methods of instruction for the first four grades. Model School.

AGRICULTURE—Nature Study, Children's Gardens.

GEOGRAPHY—This will be taught in connection with other subjects.

DOMESTIC SCIENCE—Cookery, Serving, Marketing and Laundry Work. Household Cooking and Economics.

DOMESTIC ART—Sewing, Dressmaking, Millinery, Weaving, Basketry and Raffia-work.

MANUAL TRAINING—Paper and Cardboard Folding, Weaving, Cord-work, Whittling and Wood-working. All of these courses are graded.

The Managers thank the many friends of Cheyney who so generously responded to the appeal for funds to conduct the Summer School of 1913. The response was the largest yet received and the sum of the contributions amounted to \$1,789.88, which about covered the expenses.

It is hoped that next year the work may be extended still more. An endowment to provide for the Summer School would be of the greatest practical value to our work at Cheyney.

#### THE POSSIBILITY OF A PRACTICE SCHOOL FOR CHEYNEY.

In Tenth Month, 1912, the Board of Managers appointed a committee to confer with a similar committee of the Managers of the Shelter for Colored Orphans in West Philadelphia.

This joint committee considered the possibility at some future time of the removal of the Shelter to the neighborhood of Cheyney. Nothing definite has been decided, but the Managers of both Institutions are carefully considering the advantages of such a course.

On the one hand the pupils at Cheyney would have the advantage of a practice school made up of children of their own race and the Shelter would benefit by location in healthful country surroundings, with ample space for gardens and playgrounds, and the instruction of careful and sympathetic teachers under competent oversight and in accordance with the best and most progressive methods.

It is greatly to be desired that funds may be provided by liberal friends of negro education to make this arrangement a reality at no distant date.

#### THE RESIGNATION OF HUGH M. BROWNE.

On Sixth Month 4, 1913, the Board of Managers accepted the resignation of our Principal, Hugh M. Browne, who looks forward to a period of foreign study chiefly in Germany and then to advisory educational work for his race.

Hugh M. Browne has been Principal of the Institute for Colored Youth for ten years. Acting upon his advice, the Managers decided upon the radical and then unpopular step of removing the Institute to Cheyney and reorganizing their work. This involved changing from a day to a boarding-school, from the problems and conditions of a congested city neighborhood to definite teacher training in country surroundings, with the all-round development of the pupil in view. They have not for a moment regretted this step or doubted the wisdom of it.

It was the aim of the Principal and Managers to develop at Cheyney a Normal School to correlate industrial and academic training and "to translate the advanced and approved educational methods of instruction into the language of the present condition of the negro child."

They were not afraid of small numbers in working out this experiment, but were willing to submit to criticism if only the lines of future development were wisely laid down and a firm foundation built for the superstructure that is sure to follow. Starting with an enrolment of sixteen, the Institute has slowly extended its influence until it has attracted wide attention by the originality of its methods and the excellence of its work.

The Managers wish to place on record their obligation to the leadership of Hugh M. Browne in this period of experiment and development. His faith in the Cheyney ideals was in itself a guarantee of their soundness and their practicality. His high standards and refusal to compromise or accept work at anything but its intrinsic value has been of very great service in developing Cheyney. The care and precision with which details of the business management, and the economic side of the daily life have been worked out are a tribute to his practical ability and have had unusual educational value to the pupils trained under him. His insistence upon system and punctuality was a constant object lesson to his race.

The Managers wish also to express their appreciation of the services of his wife, Julia S. Browne. While holding no official position at Cheyney, she nevertheless filled a most important place in the life of the Institute. She exercised in her relations with pupils and teachers rare sympathy and the true courtesy that results from the cultivation and refinement of both mind and heart. Those who came in daily contact with her were uplifted and cheered by the quiet dignity and strength of her character.

#### THE APPOINTMENT OF LESLIE PINCKNEY HILL AS PRINCIPAL.

A Committee of the Board of Managers appointed to recommend a new Principal reported at a special meeting held in Philadelphia on Sixth Month 26, 1913. After correspondence and conference with many leaders in the field of negro education and a number of interviews with candidates, the committee unanimously urged the appointment of Leslie Pinckney Hill and their report was accepted.

He in no way sought the appointment and he and his wife decided to come to Cheyney only after the most careful consideration in which they sought to know our Heavenly Father's will for them. They finally decided that the Institute for Colored Youth offers an enlarged field of service for their race which they as consecrated workers cannot refuse to enter.

Leslie Pinckney Hill graduated from Harvard University in 1903 and received the degree of Master of Arts there in 1904. For three years he taught at Tuskegee, where he married Jane Clark, a college graduate and successful teacher, who was at that time Dean of the Woman's Department of Tuskegee.

After their marriage they removed to Manassas, Virginia, and took charge of the Manassas Industrial School. During the six years in which Leslie Pinckney Hill was Principal at Manassas the School has practically been made over both in buildings and equipment and in the efficiency and spirit of its teachers and student body, now numbering about two hundred. The Managers who visited Manassas were most favorably impressed by the intelligence, energy and high ideals of service everywhere apparent in the life of the School and equally impressed by the evidences of economy, thrift and wise business management. The results attained with slender resources and in the face of constant anxieties and discouragements are truly remarkable.

The Managers have made an arrangement with the Directors of Manassas that during this year of transition, our Principal shall divide his energies between the two Institutions, and shall give their work such help and practical guidance as he and they may think best. We wish here to speak in very high terms of the important place the Manassas Industrial School is filling in a locality that greatly needs industrial training and educational guidance, and to recommend it to friends of negro education as worthy of their interest and support.

Our new Principal has become a leader in educational work for his race, and has during the last few years helped in organizing a Secondary and Industrial School Association of Negro Schools. It is the expectation of the Managers that his wide acquaintance among the educational leaders of his people will be of great service to Cheyney by identifying it more closely with great educational movements.

#### THE OPENING OF THE INSTITUTE IN THE AUTUMN OF 1913.

The Academic Year of 1913-14 began on Ninth Month 20th, with an enrolment of eighty-four, the increase over last year made possible by the use of Baily Hall. This attendance clearly indicates a growing appreciation of what Cheyney is offering to negro students. The teachers report that the average preparation of newly enrolled pupils is higher than heretofore and that the student body presents a more even and coherent group to work with than in some other years.

Because of plans made long before his appointment, our Principal did not reach Cheyney until Tenth Month 7th, and was unable to give attention to details of management previous to that time. The chief responsibility rested upon a committee of the Board of Managers and on our faithful teachers, Evangeline R. Hall and George K. Conway and his wife. The Managers acknowledge their gratitude to them for the efficiency, patience and tact with which they have managed the business of the Institute during the last few months, and to congratulate them on the successful solving of many problems and the satisfactory opening of the school year. We appreciate also the helpful spirit and hearty co-operation of all the teachers during this period of reorganization and transition.

The Managers look forward with confidence to the future and bespeak the continued interest and support of all friends of our work at Cheyney.

STANLEY R. YARNALL,

Secretary of the Board of Managers.

Approved and accepted by the members of the Corporation at their Annual Meeting held in Philadelphia, on Tenth Month 27, 1913.

GEORGE M. WARNER,  
Secretary of the Corporation.

## YOUNGER FRIENDS.

THE MACHINE WITHOUT THREAD.—“I like to sew when there is no thread in the machine, it runs so easily,” said a little girl.

A good many people, I think, are pretty fond of running their machines without thread.

When I hear a boy talking very largely of the grand things he would do, if he only could, and if things and circumstances were only different, and then neglecting every daily duty, and avoiding work and lessons, I think he is running his machine without any thread.

When I see a girl, very sweet and pleasant abroad, ready to do anything for a stranger, and cross and disagreeable in her home, she, too, is running her machine without any thread.

Ah! this sewing without a thread is very easy indeed, and the life machine will make a great buzzing, but labor, time and force will in the end be far worse than lost.—*The Friend for Boys and Girls.*

FOR “THE FRIEND.”

A YOUTHFUL MINISTER.—In the annals of the Society of Friends there are some notable instances of youthful ministers, James Parnell and others, but the little account of Jonathan Burnyeat in the Journal of James Dickinson, (*Friends' Library*, Vol. 12; pp. 309-402) is most remarkable and cannot fail to convince the reader of the truth of the declaration, “Out of the mouth of babes and sucklings Thou hast ordained strength.”

Apart from the account given by James Dickinson, about all that is known respecting this strapping is that he was the son of John Burnyeat, a contemporary and frequent co-laborer with George Fox, and was born in Dublin the fourth of Eleventh Month, 1686. A memoir of the father says that “He left one son, a hopeful young man, behind him.” This “hopeful young man,” when about thirteen years old, accompanied James Dickinson in a visit to Friends in Scotland, and in 1704 he went with the same Friend on a religious journey through Yorkshire and Lincolnshire. Of these visits James Dickinson tells us: “In the forepart of the year 1699 I had drawings in my mind to visit Friends in Scotland, and proceeded on that service in company with Jonathan Burnyeat (son of John Burnyeat), who had the like concern. As he was very young and had not traveled in Truth's service before, a concern fell upon me for his preservation every way.

My companion was deeply opened into the mysteries of God's kingdom and grew in his gift, so as to give counsel to young and old; he was very zealous against deceit and wickedness, both in professor and profane; and often reproved such. . . . We traveled together through the south and west parts of Scotland, to Douglas, Hamilton and Glasgow, and had many meetings among the people. . . . From thence we returned to the yearly Meeting at Edinburgh, where we met with many brethren. . . . We were deeply bowed under a sense of the Lord's favor to us, yet under great sorrow to see the wickedness of the people. A concern came upon Jonathan Burnyeat to write a warning to the inhabitants of that place which was afterwards put into print to answer its service.” After attending many other meetings J. D. says, “being clear we returned home and witnessed peace to flow to our souls.”

“In the year 1704,” James Dickinson writes, “I was engaged to visit Friends in Yorkshire and Lincolnshire. Jonathan Burnyeat had the like concern, and we traveled together in sweet brotherly love. The Lord went before us, opened our service to us day by day, and enabled us to answer it, so that we found great encouragement to follow him fully. We had many meetings in these counties. . . . We labored to stir up all to faithfulness to the Lord, and to wait to know their communion and fellowship to increase with Him, and one with another, and the blood of Jesus Christ to cleanse them from all unrighteousness. Having finished this service I returned to my wife and family in peace.”

Length of days was not to be the portion of this devoted, youthful servant of the Master, as he died at Graythwaite in Cumberland, fifth of Third Month, 1709, in the twenty-third year of his age. Of him it might truthfully be said,

“Servant of God, well done! Rest from thy loved employ;  
The battle o'er, the victory won—enter thy Master's joy.”

J. C. M.

BRISTOL, PENNA.

In wonder workings, or some bush aflame,  
Men look for God and fancy Him concealed;  
But in earth's common things He stands revealed,  
While grass and flowers and stars spell out his name.  
—MINOT J. SAVAGE.

## TUNESASSA NOTES.

School has been in session about eight weeks. We have sixty-two in the family; eleven helpers, twenty-eight girls and twenty-three boys. The helpers are as follows:—superintendent and matron, two care-takers, two housekeepers, two teachers for general school, sewing and manual training instructors and dairyman. There is also an Indian woman who comes in to teach basket weaving once a week. All these lend a hand to the busy life of a Tunesassa worker.

We are glad to say that our Indian helper has joined us of her own free will. She feels it is her duty to teach the arts and crafts of the Indian race to the coming generation of girls. Some few baskets have been made and the girls seem to be making rapid strides towards a helpful and successful future in that line. Susie Warrior is quite a genius with her delicate art.

The School with its new system and additional subjects, such as sewing, weaving, basket-making and manual training seems to be advancing in interest as well as importance among the Indian people. The idea that Tunesassa School is fast losing its hold on the Indian, we think is a wrong one. I believe it is just the opposite. The older children do not come to school as much as they used to, it is true, but the younger ones are much interested and are willing to do all they can to help out in the running of the farm and school. They seem to take a growing interest in their school life. They learn manual work much faster than the old fashioned branches of school routine. I think, however, this is because they are not able to understand our language as well as they might. We do not realize the difficulty these boys and girls have in trying to learn everything in a foreign tongue. One of our greatest problems is trying to present the various subjects in a way simple enough for the child to comprehend. It will continue to be so until we have been able to understand their troubles and with God's help able to solve them.

We have been greatly encouraged and strengthened by visits from Anna Walton and Susan J. Allen. The latter spent eight days in our midst. We wish that more of the interested Friends could come and spend a while with us and see and enjoy the Tunesassa life.

Our hearts are saddened by the recent death of Fred Pierce, one of the School's very loyal Indian friends. His death was due to an attack of pneumonia followed by hemorrhages of the lungs which terminated his life. Through his sickness of about six weeks' duration he evinced a cheerful and hopeful disposition. When asked during one of the attacks of hemorrhages how he felt about the results, he replied, “I leave that all with God. I have given my life to Him, and I want Him to do with me as He feels best.”

TUNESASSA FARM.—At the present time forty-five cows are being milked on the farm and the product made into butter, which finds a ready market in Salamanca, N. Y., and Atlantic City, N. J. The amount varies from two hundred and fifty to five hundred pounds weekly at different seasons of the year. The by-products are fed to pigs and calves, sixty of the former are now on hand, also twenty-five head of young cattle give promise of a profitable succession in the dairy. Much of the milking and work of caring for the stock is done by the older Indian boys. New cement mangers and some other improvements in the cow-barn add greatly to the convenience of feeding and caring for the cows.

Arrangements have just been made with the state forestry commission for the purchase of three thousand five-year-old white pine trees to be planted on the western slope of East Hill where quite a number of pines are already started.

C. LESLIE PENNELL.

## FRIENDLY NEWS.

BIRMINGHAM MONTHLY MEETING, Pa., has issued a memorial of the late Josiah W. Leeds. The date may to some seem delayed for such a publication, but as Josiah W. Leeds was the most prominent worker we have had in our Yearly Meeting in certain lines of reform, which just now are popular with many of our younger Friends, the date is more opportune than had the paper been prepared four or five years ago. The memorial will take the prescribed course. After the reading before Concord Quarterly Meeting on the eleventh of this month, it goes to the Representative Meeting for examination and possible revision, before it reaches the Yearly Meeting.

It is a matter of interest to learn that the Wm. Penn Charter School boys have contributed sufficient funds to send a framed engraving of Wm. Penn to Dr. Wm. W. Cadbury's cottage, which is known as the Wm. Penn Cottage, at the University Medical School, Canton, China.

The Tenth Month issue of the [London] *Journal of Friends' Historical Society* is recently at hand. It is doubt its usual size and full of matters of interest. A paper entitled, "A Stuart Among the Quakers," is the retelling of an old story, but is done so cleverly that we shall try to give it a place in THE FRIEND soon. It recounts the strange experiences of Jane Stuart, natural daughter of the English king, who, when her father fled from England, seized the opportunity to gain her liberty, and came upon a little Quaker community, "which was beginning to breathe again after the barbarous persecutions of the reign of Charles II."

FRIENDS of Fritchley, England, have recently issued a three-page folder of a valuable tract, "Manner of Worship," which has been translated into the dialect of the Scotch Highlanders. Thomas Davidson, well known in many circles of American Friends, has had an important part in the concern. He says that the paper can be read understandingly by Irish-speaking people, though not prepared originally for them. It is intended to give the paper a wide circulation.

MORE than a year ago announcement was made that prizes would be given for the best essays reviewing Wm. C. Braithwaite's "The Beginning of Quakerism." The first prize fell to Edith J. Wilson of Birkenhead, England. A short selection from this was given in THE FRIEND a few months ago, and did space permit we would be glad to extend the quotations to a considerable length or give the whole. It, however, appeared in the *Friends' Quarterly Examiner* and can be had of Headley Bros. for 3d. It merits a thoughtful reading.

IN recently reading aloud from Helen G. Crosfield's "Margaret Fox of Swarthmore Hall," the word "sis" arrested our attention. It occurs in a letter to Margaret Fell from one of her daughters. "The money goes so much out of the country to soldiers pay and sis, that there is very little left in the country." In a letter recently received the suggestion is made that the identical word is still used in some parts of Ireland, where one hears "County cess" and means assessment, the plural being "cesses."

## WESTTOWN NOTES.

The past week marked the middle of the autumn term; there has been no serious sickness among the pupils and the school-work has known no serious interruptions. The conditions have been ideal under which we have lived since the School opened almost nine weeks ago.

The games incident to the late summer have given place to soccer and hockey, and each afternoon from 3.45 to 5.00 the fields at either end of the campus are alive with two hundred children. Several of the men teachers take an active part in the soccer games, one among them has the reputation of being the best all-round soccer player in the country. Games with outside teams have been scheduled for nearly every Seventh-day until the New Year. These are played with companies of old scholars, with teams from Haverford College and Haverford Grammar School, with boys from the Moorestown Academy, and one or more others.

THE teachers have put into effect a wise ruling that no boy shall be allowed this year to play a match game of soccer in the afternoon and a match game of basket-ball the same evening; this will of course discredit the latter to some extent, but later in the season there may be opportunity to arrange for a few games of basket ball, especially with old scholars.

OUR lecture course begins this week with an illustrated lecture on the Panama Canal by Joseph Elkinton. Many of the illustrations are from

photographs taken by Joseph Elkinton last spring; he has had them colored by expert Japanese artists and they will in themselves constitute a genuine treat. The lecture scheduled for the following week, the fourteenth, is by Mary M. Vaux. Her beautiful pictures of the Canadian Rockies have gained a national reputation, and the new ones added this summer when she was in the west will be shown to the Westtown family. A week hence we hope to be in a position to give the complete lecture course with dates up to the holidays. The Westtown family will make welcome any Friends and neighbors who can enjoy our lecture courses with us.

The Literary Union held a meeting of marked merit on the twentieth of last month. Humor played a conspicuous part in the nine exercises that constituted the program, but they were all so well prepared and admirably spoken or read that it was a delight to listen. "The Worst Break I Ever Made" fell to the lot of a teacher of German and she told how at a popular summer school in Germany her place at table fell opposite a Chinese gentleman whose stock of German was so low that it seemed her place to lead and expect little in return beyond the monosyllabic negative or affirmative. The popular afternoon exercise was swimming or tennis. Her query addressed to the Oriental, "Haben sie gebadet?" surprised the Englishman sitting by and likewise surprised herself.

ON Seventh-day afternoon and evening Wm. and Frances Harvey entertained the Senior Class at a camp supper. The happy crowd came back to the School at "lights out," ten o'clock, enthusiastic over the pleasant time they had had and grateful for the thought that prompted the hosts in giving them the outing.

We enjoyed a visit from Job S. Gidley of Dartmouth, Mass., early in the week. He was on his way to visit meetings in North Carolina and may be with us on his return trip north about the ninth. Susanna S. Kite and Ann Sharpless attended the mid-week meeting, the latter having an earnest and helpful message for the meeting. On First-day John B. Garrett attended meeting and appeared both in ministry and vocal prayer. The boys' collection on First-day evening was addressed by George L. Jones. He took for his topic the heroic struggles of Captain Scott and his four comrades in their south polar expedition, drawing from it pointed lessons of true courage, generosity and friendship. The girls' collection the same evening was addressed by Emily Oliver, who contrasted the life of the Syrian girls with the privileges enjoyed by the Westtown girls.

## SUMMARY OF EVENTS.

UNITED STATES.—Several hundred engineers, manufacturers, labor union men, welfare workers and others met at the Capitol on the 28th ult., at Harrisburg, for the first Pennsylvania industrial welfare and efficiency conference. The meeting is for the purpose of promoting interest in preventing waste and conserving material, especially human life.

A despatch from Chicago of the 28th says: "The first butter ever received in the local market from Siberia and Argentine made its appearance to-day—750 pounds from Siberia and 56 pounds from the Argentine. The importation—with a chance of profit was made possible by the new tariff law."

It was stated from Jefferson City, Mo., on the 28th ult.: "Poultry and eggs to the value of \$48,678,240 were sold in 1912 by the farmers and poultry raisers of Missouri, according to tentative figures on this industry given out for publication to-day by John T. Fitzpatrick, Commissioner of the Bureau of Labor Statistics. These figures mean that Missouri is still the 'Poultry Queen of the Union,' a title which was bestowed four years ago when Missouri took first rank for this industry over all other States."

A despatch from New York City of the 28th ult. says: "The first consignments of foreign meat of appreciable magnitude to arrive here duty free was brought by the White Star liner *Baltic*. The shipments included 588 quarters of beef to Armour & Co. and 4300 hindquarters and 800 forequarters to the Swift Beef Company. This quantity of meat will undoubtedly have a tendency to keep down extravagant increases in the ordinary scale of meat prices."

Secretary Lane is asking Congress for \$100,000,000 more, to develop small irrigated farms in the far West under direction of the Interior Department. He says the irrigated land already developed is ninety-eight per cent. occupied.

The *Public Ledger* of this city says: "Business concerns of this city are, in a majority of instances, prepared for the operation of the new labor law regulating work hours for girls and women. The law prohibits the



employment of women for more than fifty-four hours a week or more than six days a week, hospital nurses excepted. Women are not allowed to work in factories after ten o'clock at night or before six o'clock in the morning, unless they are employed as managers, superintendents, clerks or stenographers. Women under twenty-one years of age are not allowed to work after nine o'clock at night or before six o'clock in the morning."

A despatch from Minneapolis of the 30th ult. says: "Figures issued by the industrial department of the Minneapolis Civic and Commerce Association show that the cost of living is lower in Minneapolis than in any other of the largest twenty-five cities of the United States. The average price of each article in each city on Sixth Month 15, 1913, was taken. The averages for all articles in each city were combined and the simple average for all the cities was made the 100 per cent. basis. On this basis the percentage for Minneapolis was 91.8, the lowest. The highest was for Boston, 115.4. That for Philadelphia was 106.5."

A despatch from Washington of the 31st states that the tax upon incomes recently enacted goes into effect on Eleventh Month 1st. It is also stated that the operation of the law at present affects only banks, corporations and others responsible for payment on bonds, mortgages, salaries, etc.

A despatch from Tulsa, Okla., of the 27th ult. says: "With the object of eliminating losses from drought, such as cost Southwestern farmers \$500,000,000 or more this year, the International Dry Farming Congress and its auxiliary body, the International Congress of Farm Women, opened their four-day session here to-day. Hundreds of delegates from the West and Southwest, Canada and other foreign countries were present."

Governor Sulzer of New York has been found guilty on three charges, by the High Court of Impeachment before which he has been on trial. His removal from office has been decided upon.

A recent despatch from Spokane, Wash., says: "In great rural sections covering several middle Western States the average yield of corn has been increased ten bushels to the acre through the education of boys in agriculture."

FOREIGN.—It is stated that more than 400 coal miners, it is believed, have perished in the Universal mines, near Cardiff, Wales. There were nearly 1000 men in the mine when a terrific explosion of fire-damp occurred. Only about 500 were rescued.

A despatch from Paris of the 30th ult. says: "A second aerial postal service will be started in France at the end of next week. The letter-carrier will fly from Paris to Nice, taking a big mail, and coming down at Nevers, Lyons and Orange. The distance from Paris to Nice by air is 465 miles, but the detours of the air postman will prolong the journey to 525 miles. When the new service is established the saving of time over the railway will be 20 hours."

An apparatus to collect heat from the rays of the sun and apply it to various useful purposes has been invented by an American. It is stated that the sun power plant now consists of a great number of mirrors, an absorber to collect the heat, a low-pressure steam engine and a condenser. Great care is taken to have the whole plant insulated so that very little heat will be lost. The Shuman sun plant, after being tried in Philadelphia, was sent to Egypt; and according to a report received from the U. S. Consul at Alexandria, it is a success there. The plant covers several acres on the west bank of the Nile. The mirrors have a total surface of 13,500 square feet.

A despatch from Halifax, N. S., says: "A new island has appeared in the Atlantic, not far from the track of ocean vessels off the Nova Scotia coast, according to reports from Captain Anderson, of the Gloucester fishing schooner *Lizzie Giffin*. The new land is a dry bar standing about ten feet above high water, 16 miles east-northeast of Sable Island, about 70 miles from Whitehead, the nearest point of mainland, according to Captain Anderson. The marine and fisheries department is making inquiry to confirm the discovery."

#### NOTICES.

CONCORD QUARTERLY MEETING of Ministers and Elders has changed the time of meeting to Second-day afternoon at three o'clock. The meeting this month will occur on the tenth. The Quarterly Meeting occurs the next day (Third-day), at 10.30.

THE Almanac for 1914 having gone to press before the following notice was received, Friends will please observe the same:  
Abington Monthly Meeting will hereafter be held alternately at Hor-

sham and Abington, on the same day and hour as heretofore, at Horsham in the even months, and at Abington in the uneven months. In meetings occurring directly after the end of a month, the place shall be determined by the preceding month.

ISAAC SHARPLESS, President of Haverford College, will give an address on the "Peace Problem in Japan," at Friends' Meeting House, Twelfth Street, below Market Street, on Second-day, Eleventh Month 10, 1913, at 8 P. M. President Sharpless, who has recently returned from the Far East, will tell of the remarkable growth and influence of the Japan Peace Society. All who are interested are cordially invited to attend the meeting. On behalf of the "Philadelphia Peace Association of Friends,"

JOHN B. GARRETT, President.  
JEAN M. SMITH, Secretary.

FRIENDS' FREEDMEN'S ASSOCIATION is preparing to send its usual boxes of old clothes and shoes to Christiansburg Industrial Institute. A letter from Edgar Long, Principal at the School, makes special request for as much as possible. Again, as last year, old New Year's cards and remembrances will be very useful to the pupils who take them to their needy neighbors with whom they have social service. Books and magazines are always in demand. All contributions to be packed should be at Friends' Institute, 20 S. Twelfth Street, Phila., not later than Eleventh Month 19, 1913, plainly marked for Christiansburg Industrial Institute.

The Committee for visitation and other religious service appointed by Haddonfield and Salem Quarterly Meeting, acting in conjunction with Friends of Burlington and Bucks, have appointed a public meeting for worship to be held in the house known as Upper Springfield, at 2.30 o'clock, First-day, Eleventh Month 9th. Upper Springfield Meeting-house is located about two and a half miles east of Jobstown, Burlington County, N. J. Friends desiring to attend this meeting and seeking a conveyance thereto, may apply to William E. Darnell, Moorestown, N. J.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—

Bishop—Panama, Past and Present.  
Choate—Two Hague Conferences.  
Crosfield—Margaret Fox.  
Deweese—Bend in the Road.  
McCracken—Italian Lakes.  
McKeever—Training the Boy.  
Trevelyan—Life of John Bright.  
Yonge—Captivating Bible Stories.

LINDA A. MOORE,  
Librarian.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILA., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WANTED.—At once, a suitable Friend as an Assistant to the Superintendent of the Indian School at Tunasassa. One who may favorably consider succeeding him next spring.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the school by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY,  
Superintendent.

MEETINGS NEXT WEEK (Eleventh Month 10th to 15th):  
Concord Quarterly Meeting, at Media, Pa., Third-day, Eleventh Month 11th, at 10.30 A. M.  
Cala Quarterly Meeting, at Coatesville, Pa., Sixth-day, Eleventh Month 14th, at 10 A. M.

MARRIED.—At Moorestown, N. J., Sixth-day, Tenth Month 10th, J. COLLINS BARTLETT, son of Amos R. and P. Louisa Bartlett, to M. ELIZABETH SCATTERGOOD, daughter of David G. and Hannah P. Scattergood. All of Moorestown, N. J.

DIED.—Ninth Month 15, 1913, at her residence near Springboro, Ohio, CATHARINE A. STANTON, in the ninety-third year of her age.

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# THE FRIEND.

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## THE FRIEND.

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### WHY STRENGTH FROM CONFERENCE?

At a recent Select Preparative Meeting the proposition was entertained of having the ministers, elders and overseers of the Quarterly Meeting confer together for mutual strength and help in the best life and for the out-reaching service to the church and to the community. It seemed a right exercise to all present at the little meeting, and so being approved by them was passed on to the superior body. It called to mind a lively concern introduced by an aged Friend into Men's Yearly Meeting last spring that such meetings be encouraged, and the spirit which prompts the calling of them be fostered.

There is a oneness in the work of the church that knows no distinction among the officers, and while it is appropriate that certain specific tasks be the special duties of each, the complete body of the church is only served completely when each duty is fulfilled in unison with the duties all the others perform. As "the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you" in order that the perfect life of the outward physical body be maintained, so it is essential that all be living members in the church, which is the body of Christ, if the church is to fulfil its mission and advance the cause of righteousness. Medical experts tell us that in theory no human body is ever in absolute health; at the times of apparent freedom from disorder there are some functions not perfectly performed, but it has attained so nearly to a perfect condition that it passes for absolute health. In such a state every tissue is alive with energy and every organ asserting itself to be full of life and power. Through all the stages of degeneration this runs down until we reach the other extreme, where what little life still subsists comes from without and finds the body too feeble to be ministered unto, and utterly unable to appropriate the nourishment that may be at hand.

The same figure holds with the church in spiritual matters. Much depends on the knowledge and skill of the physician who treats his patient's bodily ailments, but there come conditions that are beyond his grasp; he calls in a fellow doctor and together they go over the case, comparing with the greatest care they can command the symptoms with the treatment that has been given.

It poorly becomes any of us to belittle the work of the church

by a comparison that may seem to lift it out of the realm of ideality and to place it on a level with matter and things, but sometimes we gain by a really practical survey of our deepest problems, provided they have advanced to that stage when it is proper to bring them forth from the privacy that has thus far shielded them. Our Heavenly Father ever stands ready to do His part, and He has done it times without number to our wonderment and blushing of face. He has made it apparent that He will guide us if we confide in Him, but He has made it equally clear that we must use what He has given us of ordinary talents to their fullest capacity. The man who brings the soundest common sense to the solution of his most profound questionings is to be ignored, for there is no expectation that these will not receive the same measure of Divine illumination that those receive who are less practical.

Enlightened common-sense stands for a high attainment, and it is to be cherished by all of us. You may place either first—the enlightenment or the common sense, it matters little; one without the other is destined to lead its possessor far astray, and while the latter can never of itself lead to those depths and heights of human experience to which the saints attain and to which every humble Christian hopes to attain, the other without a balanced mind to illuminate it is flickering and unsteady and therefore not a safe guide in the darkness.

And so ministers, elders and overseers come together and in prayerful submission refer their case to the Great Physician. They have already done individually what seemed to them good and right for the betterment of the body, the church, they have not been idle, but have been active in their service; they have endeavored to follow out the laws of health which He has given them through his inspired penmen long ages ago. The great principles of treatment are just the same as they were when these laws were given forth; we may have grasped in fuller measure some of the truths He means us to know as the years have followed on, and at rare intervals, often a full century or more apart, He seems to have permitted a disciple to receive a fuller share of the Gospel message, and a flood of light radiates from his life, and so to this extent our privilege as well as our responsibility is increased.

The disorders in the spiritual body are just as real as are those of the outward body. We speak of them in different terms, but we have terms by which to name them. We consult about them in a different way, but the end to be attained is the same. The doctors have a limit, often very near at hand, which they cannot contend with or go beyond, their case is pronounced hopeless, but with us in the interests of the higher life our case is never hopeless, for there is above all that we can do with our human efforts, sanctified by Divine grace, the appeal through prayer to the Great Physician of value that He will manifest His mercy and His power to restore what we cannot.

It is in this light and this light only that we can expect good results to follow our united efforts, and the blessing from

above to enrich us; a using of all the gifts God has given us, directed wisely according to the best wisdom we can know, a diligence that knows no loitering, a full faith in the value of our calling and unquestioning confidence in the Physician who can give strength to our weakness and who will displace our faint-heartedness with boldness to follow Him.

D. H. F.

[The following announcement has recently been issued by the management of the Colored Institute at Cheyney, Pa. It speaks for itself. The prospects of that interesting institution are promising, but it will call for much effort and some sacrifice on the part of Friends and others to make it as effective as it should be. The Cheyney Institute should be as much of a power to-day toward freeing the race from ignorance and superstition, as the scores of farm-houses in our neighborhoods were half a century ago in gaining for him a safe journey to Canada.—Ed.]

#### ANNOUNCEMENT.

At the conclusion of the Summer School for Teachers at Cheyney, Pa., in the Seventh Month last, Hugh M. Browne withdrew from the principalship of the Institute for Colored Youth. His ten years of service have been signalized by the organization of a Normal School for Negro Teachers of national importance. In the three-fold matters of business administration, correct and economical standards of living, and careful co-ordination of academic and industrial training, the Managers feel that the foundations have been solidly laid. In arranging a succession it has been made emphatic that these practical and business-like standards shall be maintained.

The Board now take great satisfaction in announcing that they have secured Leslie Pinckney Hill for Principal. He and his wife, Jane Clark Hill, enter upon the responsibilities of the position on their return from Europe early in the present month.

Leslie Pinckney Hill graduated at Harvard in 1903 and took the Master's degree in 1904. At College he was quite as much distinguished for his manly character and pleasing personality as for his scholarship. Upon graduation he went to Tuskegee. Speaking of his four years' experience at that institution he said to the Managers that the value of the training and experience under the great leader of men who made it so famous could not be exaggerated. It has meant more to him even than his college course could. After his marriage to the Dean of the Woman's Department at Tuskegee, herself a college graduate and most successful teacher, Leslie Pinckney Hill accepted the appointment as principal of the Manassas Industrial School at Manassas, Virginia. Here he found an opportunity rather than an institution. In seven years he and his wife have had the satisfaction of securing upwards of \$80,000 for buildings in addition to the necessary means for the maintenance of a school of about 300 students.

In the face of such a situation it was a serious matter for these earnest people to turn to another field. A sense of the larger opportunity to serve the cause of Negro education in teacher training decided them in favor of Cheyney. They came to us with a feeling of consecration in which they have sincerely sought Divine guidance.

Leslie Pinckney Hill has developed unusual capacity in his previous experience in securing the co-operation of all the forces calculated to advance the interests of the work in which he has been engaged. He has organized a Secondary and Industrial School Association amongst Negro schools and teachers and has been a leader in important conferences. Qualifications in these and allied lines of work seem to be of particular importance to Cheyney at this juncture. We bespeak for him through members of our Corporation, from all the friends of Cheyney and from friends of education and of philanthropy at large a kindly reception and hearing. He and his wife very particularly desire that Cheyney shall become a centre of influence based on service, and of wise activity in every line calculated to solve the great National problem to which it and they are dedicated.

For the Board of Managers.

J. HENRY BARTLETT,  
DAVIS H. FORSYTHE,  
STANLEY R. YARNALL.

CHEYNEY, Pa., Tenth Month 20, 1913

#### EXTRACTS FROM DIARIES AND LETTERS OF RICHARD B. BROCKBANK.

(Concluded from page 221.)

*Peterhead, 21-8-'02.*—[In the evening there were several open-air meetings, and also mission meetings at Moray of the denominational places, so that they did not expect a large number. There were about two hundred W. S. thought, and a very solid company they were. We had a full and relieving opportunity in every way and the meeting lasted for over an hour and a half. They parted with us with great cordiality. The various ones who are interested in keeping up the H. M. work believe that the Lord had been very near to bless, and that a great blessing had attended the meeting that day. There was no arrangement of ours in it, and we were content with the precious openings afforded in mercy and the evident solemnity that attended. An old man, John Mitchel, was very cordial, he said what had been said was the true way to comfort an old man like him. He had been among the Independents, but there was some disagreement and he could not do with it. He had attended a meeting held by J. R. Pim here twenty years ago. He much approved and has corresponded with J. R. P. since. He now goes to the Salvation Army. And when he had to leave the Congregationalists he said he would be content to be classed with the Salvation Army and the Quakers. He came to the evening meeting and was very cordial. W. S. says he is a great help to them, a man of pure and sincere heart. He told me the Army preached conversion first and then a holy life.

*Knock Station, 24-8-'06.*—The meetings at Portessie in the F. Hall at two p. m. and in the Wesleyan Chapel at six p. m., were most precious times, the first numbered one hundred and fifty and seldom indeed is such a feeling maintained; it might be truly said the Truth was over all and its power known. We intend to have meeting at Insch and Inverurie on Fifth and Sixth-days, and go on to Aberdeen on Seventh-day and attend meeting there on First-day, then take a few more meetings north before coming south.

*Cullen, 26-8-'06.*—R. A. Mackie's letter is very nice, coming at the time in the very place where we labored together with her dear husband fourteen years ago.

We had a good meeting, about thirty, at Ternemey School-house, Rothiemay. One woman and her daughter walked from Rothiemay village several miles, and was very cordial after the meeting. Jean Dey, or Westcott, her late husband's name, was there with her grand-daughter, an eight year old child who lives with her, also G. Dey's father-in-law, Thos. Grant, of Ramsburn and a daughter of his, and the man at whose house we lodged at the P. O., near Knock Station. We went to Macduff yesterday morning to arrange for a meeting there, but could not get a hall and finally decided to take one at Banff and give out bills in each place and have our meeting here instead of Macduff. To-night we go there and intend to go to-morrow night to Insch and the next night to Inverurie, after which we shall go to Aberdeen, where letters will find us at James Stewart's, 17 Ferry Hill Terrace, till Second-day morning. After Frazerburgh and Peterhead it may be needful to give thee further address. Last evening we were favored with a good meeting here about fifty present, and a most attentive, appreciative audience of awakened people, both merchants and fishermen and their wives. It was entirely like a meeting of Friends—the times of silence were very solemn and searching, and the power of Truth was over all. We are truly thankful in being so favored.

*Ravensworth, Pollokshields, 14-3-'04.*—I am quite well and peaceful though feeling the responsibility and solemnity of the work, and trust I may be kept in my place and do no harm to the tender ones who have not seen much of the world, but are precious seed in the Lord's hand, that they may grow up to plant of his in His planting to his praise.

*Strathpeffer, 13-8-'06.*—We left our dear and most hospitable friends at 9.30 for here, where we found a meeting called at eight p. m. There was quite a good meeting last evening, seventy or eighty at least, we had dinner after we came. Seven

o'clock dinners are the thing here, and we ate sparingly, not as our friend, R. Gray, urged us at his home, "get abundance," yet we had enough.

Part of the people got up and went out when I had spoken, and then A. C. spoke nicely to a less number—both were heard in great stillness, he was the minister at Kinmuck.

After meeting the Free Church minister shook hands very heartily, and we had an opportunity of thanking him for kindly lending us the room. It was 9.30 and a little dark when we came out, but the light, the true light, was upheld, and I trust it may be said that the power of Truth was over all. T. Fox asked for a little silent prayer before the close, as people began to go out when A. C. sat down. They kept their seats and in a few minutes he knelt in a few words, and when he rose I said that the meeting was now over and we felt it very kind of them to come and listen with such patience and in that love. We had no lights, and we could not see their faces at the close, but it was a good meeting.

*Cromarty, 13-8-'06.*—At Dingwall we had a meeting in the Y. M. C. A. Hall free, and a Chairman appointed, and some other curiosities in the bills, but we explained at the beginning that Dr. Fox had not given sufficient information and acknowledged their great kindness, and all went well—about fifty present. The Chairman, Dewar, a chemist, was an old man, not fit to come out at night, and I think he was glad to be relieved. His wife and daughter came, and after meeting took us to supper. We stayed at a hotel near the station, and came away at seven-thirty to Invergordon and by steamer to Cromarty, and are kindly housed with Dr. Grey Fox's wife and children.

*Ardrassan, 15-7-'04.*—I got along well yesterday, though with no time to refresh, arriving at Kilmarnock just in time to catch the train to Ardrassan, and arriving here at three, which allowed time for a cup of tea before meeting. There was a nice company at the meeting and I felt that notwithstanding all my want of faith which would hardly allow me to speak of coming because of discouragement, I was enabled to feel in the meeting such a sense of the love of God towards these dear simple-hearted ones, that I was almost broken down. I was helped to do all that was required at my hand and came away peaceful and thankful. C. W. Thompson was here from Glasgow, W. I. Begg, Thomas Hannah and his three daughters from K., George Day and P. Milne and John and J. Stewart from Irvine. There had been a little meeting begun by a few young men at Irvine, unknown to P. Milne and James Stewart, and they only heard of it a day or two ago by the father of one of them asking P. M. what was this new meeting they had begun and which his son was attending. On enquiry he found that they met to wait upon God, finding that the Brethren and other meetings which they had been going to did not satisfy their souls. P. M. and J. S. were going to-day to sit down with them for the first time.

It is likely I may stay a few days, though I do not see far ahead. To-day I go to the regular meeting at eleven and hope in the evening to have a meeting for others. There are several popular preachers to have meetings to-night, so we may have but a few if any.

A. D. got home a few days ago, and was near advertising a public meeting for to-night. Had my faith been strong enough to write them this would have been done. I may get to Irvine and Maybole, but have to wait and see.

Whilst sensible of a deep yearning of love towards all you dear ones, I feel most easy to be here, and am content therein, though aware how little I can do in this great work, and how needful it is for me to keep near to the source of life and strength, that his strength may be made perfect even in my weakness.

*Aberdeen, 8-8-'08.*—Never noticed—I omitted that the other paragraphs in the M. and A. which had also been alluded to by our clerk, on availing ourselves of and watching for opportunities of service were very well worthy of our attention, especially under the circumstances in which we found ourselves in this beloved land, with such a widespread thirst

for a nearer communion with God. I felt how great an opportunity was before Friends, and how desirable it was that each one of us should be alive to take advantage of these opportunities, &c.

*9 Suffolk Street, Edinburgh, 13-8-'08.*—We had precious meetings at Creiffs. At the close of the evening meeting I asked as many as could to come to the Hall at nine-thirty A. M. in the morning. We had twelve to fifteen in all, and a very precious time, and left at ten-thirty-seven for here. There were seventy to eighty in the evening.

*Maybole, 9-11-'08.*—We had quite a satisfactory meeting last evening, and came on here this morning to help to arrange for the meeting to-night and expect to go on to Cropphill to-morrow. There has been nothing to disturb my service in the slightest and I feel peaceful and thankful to feel in my place. Yesterday and to-day have been lovely days, and I hope the weather has improved with you and that dear Amy is improving fast. See that Tom gives her all the help she needs and cares for all her poultry and covers down the beehives for winter. I am well and even rather freer of lameness than at home. I mention this because I know thou likes to be informed.

A. D. is with me and singularly enough was not at home when the G.'s were at Ardrassan, so that he is clear of the charges which they made against the other Friends there. I saw the young man, Henderson, from Aberdeen, and several of the attenders of the Edinburgh meeting at the special meeting on Seventh-day, and thought them very serious and nice, and very tender. I trust that they may be preserved by the Lord in this storm which is at present very strong and trying. There is none who can keep his little tender ones but Himself, and I feel that his power is over all and that this work is his, and nothing can prevail against Him. There are many who have tasted of his love who are not likely to be driven away.

*Dundee, 27-4-1900.*—There are quite a number of new members here of a most respectable class, and they appear delighted to see the beauty of the Truth and to unite with Friends. I have never seen anything like it in Dundee before.

The meeting last night was a favored one. The power was over all. I spoke first after say fifteen minutes' solemnity, then A. D. then after I had a few words of prayer, followed by M. Steel, in the same sense not long, and helpful.

We were wonderfully helped. I felt the meeting a very comforting one and left them clear. There were several more there besides those who have applied lately, who are looking to applying before long. There is a more hopeful atmosphere about them altogether.

WHATSOEVER things are true, honest, just, pure, lovely, of good report—if there be any virtue and any praise think on these things.—ST. PAUL.

FOR "THE FRIEND."

#### THE ALTRUIST.\*

One summer noon upon a dusty way  
That wavered white before my lagging feet,  
I came upon one fainting in the sun,  
With travel worn and heat.

I bore him to the shadow of a tree,  
And there beside the waters of a spring  
We rested, he and I, and his poor hands,  
Soiled from long journeying,

I bathed all lovingly till wiped away  
Was every stain as though it had not been.  
And faring on, I, too, was strong again,  
And my hands, too, were clean.

CHARLES FRANCIS SACNDERS.

\*Suggested by a communication by Wm. C. Allen to THE FRIEND last Spring.

## A WAYFARER'S FAITH.\*

This is a remarkable little book. It combines in excellent taste a lofty mystical point of view and a distinct literary power that suggest John Woolman. There is an added element of broad scholarship, absent in Woolman, but this is used to enhance the combination of merit without even suggesting priggishness. William Penn in one of his maxims exhorts us "to cultivate the universal spirit." We are inclined to say of this volume of T. Edmund Harvey's that it is a manual on the right means of "cultivating the universal spirit." A natural tendency of human nature seems to be toward the specific. The individual point of view becomes so absorbing that we are apt to forget that it is partial and limited. At the same time as we look out upon the world from this personal vantage ground we are sufficiently sensible of the limitations of others. Particularly is this true in religious matters. So there are sad stories to record of sectarian bitterness and working at cross purposes on the part of those who are in reality brethren. The search for "the common basis of religious life" is one of the correctives for this spirit of contraction. It is the title of the first chapter of "A Wayfarer's Faith" and in a sense it is the subject of the whole book.

Turning with some care the 156 pages of the little volume certain sentences stand out as way-marks. It may be no injustice to the work as a whole to copy these portions, either with or without comment as seems best. "Though man, like his fellow-creatures, cannot behold unveiled the vision of the Eternal, somewhere under every imperfect picture which our dogmas have framed of Him does there not lie at least some trait of faint resemblance?" How unlike is the attitude displayed in this view, to the very common denunciation of dogma! It presents a good starting-point in our quest for "the universal spirit." Nor need there be any shock of surprise that it leads to this as a conclusion.—"Certainly the experience of all the great mystics would seem to show that as we ascend the Heavenly mountain, one from one side, one from another, our paths draw nearer to each other, and so across the night between, we may listen to our fellow-pilgrims' voices, and realize that some day we shall meet face to face." In the chapter on "The Inner Life of the Church," some wholesome observations on the question of union, now often under discussion, seem like a permanent contribution to the subject. A portion of one paragraph may indicate the drift of the whole: "The union [of Christians] is not to destroy personality or variety of character, but to underlie all difference. It is no external machinery to unite us in a single visible organization by which individuality would be stamped out or fettered in growth. There is little trace of any such machinery in the earliest history of the Church, and the ages and places where it has been most perfect have not been those which we think of as nearest in spirit to Christ, nor those men most like Him whose lives have been spent merely in the development of such organization." And then this at the conclusion of the same chapter, "As we look out upon Christendom divided by sects and creeds into a score of different bodies, we may be saddened by the lament which many a devout lip has uttered over the schisms which rend the robe of the Master. But it was only His outer garments which the soldiers rent asunder; the seamless robe is unsevered still. External separation does not touch the spirit of love and true communion which beneath countless outer differences unites together the lives of all who follow Him in deed and in truth. And as we each draw nearer to Him, and His life flows into our lives, we must draw nearer to each other and to all our fellow-men."

The chapter with the title, "The Prophet in the Church" discloses the essence of what is known as the "prophetic ministry" and shows how at times the "iron grip of organization" has silenced the true prophet. Out of a wealth of good the following seems specially notable: "The teacher thinks over what he knows of the needs and difficulties of his fellows,

ponders over the truths that have been made clear to him in the past, searches amongst the sayings of the Lord, the teachings of the Apostles, the words of the Law or the prophets of old, for help for the present. Not so the prophet. He may, indeed, go through all this preparation of thought, but the essential preparation of his work is prayer; prayer in which he must be willing to lay aside, if need be, all these thoughts of his. The prophetic spirit reaches out to realize the condition of those to whom it is to minister, and upward in search of light and strength from its only source." . . . "H [the prophet] must remember too how easy it is for interpreters to expand and embroider upon the original and thus to mar it. And, therefore, the prophet should keep very close to the Giver of the message, who may have given to others its fuller exposition." . . . "Prophecy is born of prayer, supported by it, not the prayer of words, but the attitude of soul, of will, of which the most beautiful of our collects are the momentary reflections. In this spirit then, feeling our need and our fellows', let us long for more light to come into our lives. Let us remember that we have not just to sit down contentedly in the dark and wait for God's light."

Perhaps in no direction more than in that of the treatment of the Sacraments has the Society of Friends been misunderstood. This doubtless is due to a lack of constructive presentation. No one on reading T. Edmund Harvey's chapters in this book would feel that the Society could be properly classed with the anti-communionists. Thus at the conclusion of the chapter we have just been quoting, "For surely there are not merely two or seven Sacraments, but seventy times seven, for him whose heart seeks ever fellowship with his brothers and with the Father above him, who would be loved in them, and served by their service." And further in the chapter on the "Sacraments of Life," "The error of the sacramentalist in the past has often rather been that he has confined the Divine presence and the Divine working to certain fixed channels and unchanging visible signs. Those of us who hold that these good men have narrowed down the freedom of the inner life need to meet them not by denying the Divine presence where they see it, but by trying to see and to realize that presence ourselves more fully throughout all our lives." The whole of the chapter on Sacraments abounds in quotable paragraphs. One more may indicate how constructive the treatment is throughout.

"Surely to us the most wonderful thing in life is personality, and it is human personality which may be the highest sacrament of good, or the most terrible sacrament of ill. Our deeds are often at their best poor clumsy acts that stray in the dark; our thoughts are all imperfect, and our words fail to express them fully. But in spite of all this failure soul acts upon soul, we know not how, and the influence of one life upon another goes out continually like the myriad rays of a lamp. Silently men are changed and transformed by this influence. And there is no man but who is doing his part for good or ill in this transforming work, whatever it may be, wherever he may go. Is it not thus that God's self-revelation in Christ becomes real to the Christian? God speaks to us in Jesus through human personality. We draw near to Him as a man, we see his life and listen to his words, and as we gaze and listen, we feel that God has taken hold of us."

Save spirit and flavor there is nothing about this book particularly to suggest Augustine or A Kempis, or even the Religio Medici, but somehow it seems to belong with them, and we gladly give it place on our book shelf in such company.

J. H. B.

WHEN the Lord humbles the creature, and gives it clearly to see its own insufficiency and need of superior aid, how it hides pride.—THOMAS SCATTERGOOD.

OUR Lord declares He will come as a thief in the night, in a day and hour when he is not expected. How awful to the unprepared will the summons be, "Steward, give an account of thy stewardship."

\* A Wayfarer's Faith, by T. Edmund Harvey, London, Wells Gardner, Darton & Co. 1/6 net.

FOR "THE FRIEND."

## A REMINISCENCE OF BARNEGAT.

BY WALTER L. MOORE.

The most ancient street of the little village, as we assume, leads down to the bay. On either side, at first close together, but later, no less neighborly but more distant from each other, stand the homes of a quiet people the tenor of whose lives runs on from year to year with little variation, unless it be that a broader and deeper ripple breaks the surface of the daily calm when the summer visitor to the shore wends his way from the little railroad station en route to a day's fishing or sailing upon the above named expanse of inviting water.

The aristocracy bred of wealth has not yet found footing here. It is true they have a bank, but so broad is the policy of the directorate that the pennies of every child born in the village are welcomed, and the nucleus of his account is formed by the gift of one dollar placed to his credit by these same fostering hands at the start.

The little town wins distinction on another score, as we discovered years ago upon our first visit. Upon very many of the gates to the yards fronting upon the street, great iron latches of a peculiar design will be noticed, and of a workmanship that is at once its own recommendation. These we learned were the handiwork of a blacksmith, who, upon whatever other line he may have rested for reputation, and even failed therein, has left to him an enduring credit in these well-wrought tokens of a skilful hand.

Equally well guarded are the homes of the citizens from the intrusion of that bane of the New Jersey coast—the ubiquitous mosquito; the porches being screened from intrusion by this common enemy the crack of whose doom has already been sounded by the deliverances of science, both as to his obnoxious character and the methods by which his existence can be successfully combated.

On the left hand side of the street aforementioned, just where it bids adieu to the town to straggle on by field and meadow to the bay, stands the little old-fashioned meeting-house of Friends; exhaustively plain in every detail and innocent of paint since many a day. But, withal, there seems an element in this saline air that mitigates the agencies of decay; and, besides, there are reverent and kindly hands which extend now and then a care lest this ancestral seat of worship fall to ruin.

Reaching almost to the porch and extending to the left, as we approach, lies the burial ground, overrun with blackberry vines and a clustered mass of other congenial members of the over-crowding vegetable world. But the forsaken aspect of the enclosure rescues its dignity through the adjacent towering grove of oaks that to the right stand guard where once were the horse sheds and the arena for carriages.

The house receives additional complacency from its location, having the uninterrupted prospect of field and salt meadow till the eye rests upon a sheen of waters, or catches the glint of nodding sail as the boats pass to and fro. Or, if it be night, you may catch the intermittent bull's-eye gleam of the Barnegat light warning the mariner afar at sea. For that coast off yonder has been pitiless in the toll of its dead, and the body of more than one poor fellow washed ashore, as we have been told, has found a last resting place within the quiet precincts of the Friends' burial ground.

Such was Barnegat on the beautiful summer afternoon we last beheld it, when the little meeting-house was awakened once more from its quiet slumber and put astir to receive the Friends and kindly regarding neighbors who had responded to the invitation to an "appointed meeting." And how interesting the assembly! Old and young are met together; the serious, quiet faces of the one contrasting finely with those of the other, whereon time has not yet ploughed his furrows. If, at first, there are one or two who appear to be listless or uneasy with what may seem to them the unmeaning quietude of a service which to others may be the hallowed avenue to the place of prayer, even these are brought ere long to feel some-

what of the mystic influence that pervades their fellow worshippers. For here, as in general, shall we not say, the earnest and well-meaning expectation of those not familiar with the manner of worship of Friends, is at first directed towards the outward message rather than to the inward revelation of the Divine will. At such a time if the spoken word is to be to edification, all the more important is it that they who are responsible for thus bringing the people together, be found endeavoring to withdraw to the inner sanctuary—the Holy of Holies, for the discernment of the Lord's will in the ministration of the word. At such times how comforting the expression,—"Faithful is he that calleth you, who also will do it."

The words that unsealed the lips of the first speaker that afternoon were those spoken by the fellow villagers of the woman of Samaria, who, having come to the Master in obedience to her call, could say, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

The next speaker quoted the words of the woman herself when she invited her people to partake of the same blessed experience which had warmed her heart and made her a true Gospel messenger.—"Come, see a man that told me all things that ever I did; is not this the Christ?"

The third speaker made use of the expression, "Ye opened the doors and the people came," alluding to the cordial response with which the call for the meeting that afternoon had been met, and continuing at some length upon the theme, that if back of this willingness to thus come together in the act of worship there was a real heart hunger for the Gospel message, souls would be joined together in true Christian fellowship regardless of sect, and preacher and hearer would be alike satisfied through a sense of the abounding love which is begotten of the situation and its sincerity of purpose.

After the meeting more than one expressed satisfaction in having been present. Perhaps the words of an earnest woman who lived across the way, may be quoted as illustrating the feeling of some of the neighborhood people: "I am a Methodist, but I am always glad to see this house opened, and enjoy the service of Friends."

And so that day, as we sped away from Barnegat, the feeling was strengthened that there is a real service for Truth, and that it may be further outreaching than we have yet realized, in the preservation of some of these now closed meeting-houses, and their occasional opening to the service for which they were built. We cannot doubt but that there is just now an inviting field for this sort of Gospel labor. In many of these neighborhoods there remain descendants of those to whom Quakerism in its simplicity and directness as a form of religion, was most appealing; and though so far as their own practice of it was concerned, it may have been but lightly and even formally retained, nevertheless, in their best moments it was unto them as a "savor of life unto life" which neither time, nor change could sweep aside or wholly efface. To their children, and even to their children's children has been handed down something which, while it may escape exact definition, is more than a tradition, and if it could be found within their grasp in its pristine strength and purity would be received with joy.

## GOALS.

Ah, well for him who knows, when each new goal  
Eludes his steps, 'tis only that the soul  
To farther goals may speed, and that the eyes  
May thus be lifted toward a fairer prize;  
Who, called at eve to lay his hopes away,  
Knows higher hopes shall come with breaking day.

—THOMAS CURTIS CLARK, in *S. S. Times*.

"Oh how good it is for us to live near the Truth! Walking in "The Light" we should be at no loss to know what to do, nor where to go, nor how to behave ourselves before men, for the glory of God, and for the safety and peace of our souls."  
—ABEL THOMAS.

## THIS I DID FOR THEE.

I gave My life for thee;  
My precious blood I shed;  
That thou might'st ransomed be,  
And quickened from the dead.  
I gave My life for thee:  
What hast thou given for Me?

I spent long years for thee  
In weariness and woe,  
That an eternity  
Of joy thou mightest know.  
I spent long years for thee:  
Hast thou spent one for Me?

My Father's home of light,  
My rainbow circled throne,  
I left, for earthly night,  
For wanderings sad and lone.  
I left it all for thee:  
Hast thou left aught for Me?

I suffered much for thee—  
More than tongue can tell—  
Of bitterest agony,  
To rescue thee from hell.  
I suffered much for thee:  
What canst thou bear for Me?

And I have brought to thee,  
Down from My home above,  
Salvation full and free,  
My pardon and My love.  
Great gifts I brought to thee:  
What hast thou brought to Me?

Oh, let thy life be given,  
Thy years for Me be spent;  
World-letters all be riven,  
And joy with suffering blent.  
Give thou thyself to Me,  
And I will welcome thee.

—F. R. HAVERGAL.

## SOCIAL COMMON-PLACES ABOUT ENGLAND.

WM. C. ALLEN.

I will offer a few random thoughts about England—about the commonplace things—if you please.

Thus, the American looks for fly-screens on his first trip. He does not see them—they do not tumble over his fingers and harass him every time he tries to put up the window. The reason is that there seem to be few flies in the motherland, nor are there many mosquitoes. Probably the lack of really hot weather explains the absence of these nuisances.

Another thing he likes is the fact that the table knives of Great Britain actually cut. They are not like those shameful apologies for knives which we have everywhere in America—heavy, thick, dull silver-plated things that hardly go through meat, bread or fruit, and only by dint of pushing make ragged edges to what they enter. The English knives are of steel, always polished, keen and sharp, and immediately cut everything except rocks or bones. They really do what knives should primarily be intended to do—cut things.

They have a custom there which also might well be followed by different grades of society in our country. It is the habit of the family adjourning after dinner to an adjoining room—say the drawing-room, for that is the name given to even a tiny room that would correspond to our parlor—and there sip coffee. In quietness, away from the used dishes, can this gentle art be applied. Our English cousins do not use the coffee that we do, and they often put boiled milk into it instead of cream, but the social custom is a pleasant one. We

can at least imitate their service, while they might imitate our coffee.

The English barbers are different from ours. When a man wants his beard and hair trimmed, in our land, he walks into an elaborately fitted-up establishment and with due ceremony is installed into a chair presided over by a more or less competent professor, who, being in a little trust of his own, will charge him sixty cents when the interview is over. At least that is the western way. When such a man seeks a barber's shop in this tight little isle, he passes through a shop, adorned with front windows filled with wigs, switches and toilet articles, into a little room in the rear. It looks incomplete, dismal, uninviting. The wee chair is unrestful. He sits in it, he throws his neck back out of joint, and takes his dose like a man. But somehow the work is accomplished in amazingly quick time, no extra flourishes are given, and the deed is soon done. He arises from his chair, pays four pence for beard and hair trimming, and goes his way. The work is quite as well done as in many places in America, outside of the large cities, and is so cheap that he is ready to repair to the barber on the next slightest provocation.

Around England you hardly ever hear any swearing. Men do not much indulge in the practice of such presumed emphasis in any walk of life. I have at present writing been several weeks here, mingling among all sorts, and have not heard one profane word. In talking with the lower classes we hear some expressions odd to our ears. The other day a poor woman close by me in a railway carriage remarked to a nurse sitting opposite that the child in her lap was "the only baby I have—the only pebble on the beach." A few days before a mischievous youngster was warned by his mother, "Now, chappie, don't do that, don't do that, chappie." Chappie stopped.

Some Americans, of recent years, have acquired the idea that English women have taken up smoking. After several weeks on this trip, I have not seen a single woman smoking. On the continent you can see this frequently.

England is an orderly country, but there is less precision in it than in America. If you tell a man to do a thing the chances are that he neglects to definitely follow your instructions. He seems to think of everything else except direct attention to the matter in hand. Possibly the schools are at fault. Such "thickness" would soon put its exponents to the rear in America. Among adults much harm is unquestionably done by the drink habit. We have, for three weeks, been living in an excellent private boarding-house, patronized by a class of people able to pay about twelve shillings, or three dollars per day. Among equivalently educated people of similar means in such a family hotel in the United States you will not see intoxicants on the table from one year's end to the other. Although we tried to get into a house where drinking is at a minimum, almost all the guests here use wine or whiskey twice a day, although it is not a licensed house. They send out for it, and one man at a nearby table the day of this writing brought one bottle in his hand, and two bottles, one in each coat pocket, into luncheon, and calmly put all three before his family. Nobody becomes drunk, but they get "thick," and we know that scientific investigation proves that precision and initiative go down before the habit. Such people do not primarily demand a wholesome variety of food, nor do they seem prepared to think out changes in their diet.

Take potatoes for instance. The Briton has generally boiled his potatoes and is likely always to do so. They are some times the only vegetable in good houses at the midday meal. Britons know not of the delights of cooking potatoes in the infinite varieties practiced in America.

Around the watering places of England are observed many women carrying walking sticks. It seems strange at first to see husky girls briskly walking up and down hill with a cane that looks as if it by right belonged to Grandpa. But it seems to me to be quite sensible, and a great aid in long tramps; although apparently somewhat superfluous when the hooked handle is carried on the arm, and the stick dangles at the side, as the fair owner strides down the city pavement.



Many English people have very queer ideas about "The States." Thus a very capable man of affairs told me recently that many of our people who visit their shores, shut up their shops, go abroad and spend all they have, return home, and open up shop again. He was foolish enough to believe this, whilst also commenting on the "cleverness" of a countryman of mine who was rushing through Glasgow, and who could not stop, but who tipped a porter to put a Glasgow hotel label on his trunk to show the folks at home that he had been at that city. "Very clever," added my veracious informant.

Schools in England cannot teach much geographical knowledge regarding America. Highly educated people often seem to have heard only about New York, Chicago and Philadelphia, and some of them apparently know less as to whether Ohio is a suburb of New York or if California is across the river from Philadelphia. They often frankly admit their ignorance regarding a people we might suppose they would be eager to learn about. On the contrary, our children can tell the relative positions of, say, London, Liverpool and Edinburgh, and know a great deal about the geography and history of the motherland.

Most of our English cousins are perfectly satisfied with their limited knowledge of America. Many of them tell me that they are the best provided for people in the world, and why should they trouble about others? This attitude is impairing the vast possibilities that the otherwise splendid characteristics of the nations carry with them. Few seem to want to learn—many of them do not care to know about conditions elsewhere lest their own complacency be shattered. America seeks results—England thinks of tradition. But after twelve visits to England, during the past twenty-eight years, one thing has strongly impressed me. It is that a great evolution, all the way from bathtubs to footgear, has been going on based on imitations of American methods. Many of their present good things have come from our side of the water and it is delightful to see how artlessly many of the educated people think that these better ways originated in their own country. It is quite useless to tell many of the ordinarily intelligent friends of mine that we of America took the initiative. They courteously respond, "Really," and I know they think I am in error. The few English people who go to America are ever ready to admit that their own country must imitate us in many respects or suffer in competition. The great mass of English people need precision, initiative, less alcohol and more universal education. But when they come to the United States to live, the splendid qualities of the race develop and they quickly forge to the front of the Republic's activities. I do not forget that my own country can be improved in many ways patent to all of us.

England is a magnificent country. She and the United States are in essentials much alike. She is a great centre of financial and political power. The ends of the earth pay tribute to her shipowners, bankers and investors. Her keenness in trade, and courage in commercial life, have been even greater than her past naval and military prestige. Under modern conditions her flag follows her trade. Trade does not now simply follow the flag. Statistics prove this. She has a noble history, glorious ideals, a vigorous national conscience, and we, her brothers of America, are largely descended from the same grand old stock.

HITHERTO the Lord hath helped us,  
Guiding all the way;  
Henceforth let us trust Him fully,  
Trust Him all the day.

—F. R. HAVERGAL.

"THE experiences and gravity, the judgment and wisdom, frequently found in old age, demand veneration, and even when these are in some measure wanting, the infirmities and inquietudes of that state call upon people of younger years to abound in compassion toward them."

## YOUNGER FRIENDS.

### THE MOTHER'S LESSON.

You have taken the flower to pieces,  
And very learnedly told  
The name of each part from root to crown,  
From calyx to heart of gold;  
But say, do you think, my darling,  
That all of the learned men,  
Who have taught you to treat lovely flowers so,  
Could put it together again?

You chased a butterfly, love, this morn:  
I was watching you at your play.  
You only bruised it, and brushed the down  
From its beautiful wings away.  
But could any surgeon, my darling,  
Reset those delicate limbs,  
Or restore the beautiful golden bloom,  
That you spoiled for your idle whims?

The butterfly and the pink, dear,  
At best, they were transient things;  
And flowers will bloom, and butterflies  
Still float upon golden wings.  
But, love, remember, the bloom of truth  
Once brushed from your soul away,  
Or an impure word, will leave a scar  
That will last for many a day.

—Every Other Sunday.

DARNING THE WEAK PLACES.—"But there aren't any holes in those stockings," said Molly. "Why do you put them into the pile to be darned?"

The Lady-Who-Always-Knows-Somehow had been sorting out her weekly grist of stockings on the veranda and Molly had been lying in the hammock watching.

The lady picked up the pair of stockings in question and ran her hand into them again for Molly's benefit. "I know there isn't any hole," she explained, "but see all those weak places."

"You aren't going to darn them?" asked Molly, incredulously.

"Indeed I am," said the Lady; "I always do. I find it's very much easier than darning holes. That's part of my philosophy, you know."

"Philosophy?" echoed Molly, inquiringly.

"Yes," said the Lady, "I mean that I believe in darning the weak places everywhere in life instead of waiting for the holes to come. You know my husband inherited weak lungs. You didn't know it? Well, I suppose that means we've darned the weak place pretty successfully. Both his father and mother died of tuberculosis and he was naturally stoop-shouldered and narrow chested. If we hadn't done anything about it, I don't doubt that his lungs would have given out under some of the hard strains he has had to bear. But instead of waiting for the hole to come, he darned the weak place by taking exercise and sleeping out of doors and building himself up by his diet. Wasn't that better than letting the weak place become a hole and then spending the rest of his life trying to patch it up?"

Molly admitted that it was.

"Well, that's one way of darning the weak places," went on the Lady. "And (Mrs.) S. is an example of another. That pretty girl of hers is just beginning to realize how pretty she is and to think of nothing but clothes and boys. Some mothers would say, 'It is just the foolish age,' and wouldn't try to do anything about it unless the weak place became a bad hole. But (Mrs.) S. believes in darning the weak places, and she is doing all she can right now to make Dorothy modest and sensible and unspoiled.

"And then there are the weak places in our efficiency," went on the Lady, warming to her subject. "Now, I know a

steno-grapher who is so quick and accurate, and such a pleasant person to have around, that her employers bear with her bad spelling. Sometimes they get out of patience with her, but they have always forgiven her so far, and she thinks they always will; and so she doesn't try to darn that weak place. I should hate to see it wear through into a hole because it would be so much harder then to patch it up than it is now, but—

"But I have tried," interrupted Molly, suddenly.  
"How hard?" asked the Lady, not at all surprised by the interruption.

"Not very," admitted Molly, reluctantly. "You don't happen to have a spelling book handy, do you?"—*Philadelphia Inquirer.*

FOR "THE FRIEND."

A PICNIC IN SYRIA.—Perhaps the children who read THE FRIEND would be interested to know how the boys and girls of the Friends' Mission Schools at Ramallah, Palestine, spend their annual picnic day. We usually spend the day at a spring about an hour's walk from the schools, over rocky hills, down into a valley where we sit in the shade of a steep cliff or under the olive trees with their "little gray leaves." The spring sends only a tiny stream from under the rock, but it is a great delight to children in a land where no rain comes from Fourth Month to Eleventh Month and only the dew waters the land, where many of the springs run dry in the long summer and the people must depend largely on cistern water. This year, some of the children were not very well and there were a number of little ones so we thought it better not to take the long walk. The boys had a wheelbarrow race, to see which of the big boys made the best time in wheeling a small boy a certain distance. It was very funny as wheelbarrows are not much used in this land and most of the boys had never tried to push one.

The "kousa" that is mentioned for dinner is a kind of small squash like our summer squashes. The inside is dug out and it is then stuffed with rice and meat. This is one of the favorite dishes in this land. Each child was given a loaf of bread, round and flat, about as thick as a breakfast plate and about that size, and on it was laid his "kousa," one or two according to the size—and here was a perfect dinner, bread and meat and rice and vegetable with apricots for dessert. And here is what one of our little Syrian Friends—for she is a member of the Society—says about it.—ALICE W. JONES.

THE PICNIC.

Can you guess why we have a picnic every year? I think every one of you knows that a little fun is very important for every one to have, it makes us feel stronger and happier and look well and bright after spending some time at work.

This year our kind teachers decided that we should spend our picnic under the pine trees in front of our school-house. It was one bright Sixth-day morning, Fifth Month 30th, when all the teachers and the girls and boys of the training homes were ready and the doors of the school were closed. We began our picnic under the pleasant pine trees where they prepared swings for us to swing.

The first game was basket ball played by the second and third year girls and that was followed by the field-day, which the boys made. It contained many games. The first was a race by the little boys and then the big boys ran fifteen times around the basket ball court, after which the elder boys of the school played jumping over the rope while others were playing tennis. When this game was over the next thing was that nearly ten boys stood over each other in many different ways; this was a nice game. Then some of the boys tied their feet together and ran to see who would reach a certain place first. That was the last thing on the field-day.

Then we played a game of basket ball again, and then, because it was getting too warm, we all went under the pine trees and played quiet games till dinner was called. It was "kousa" and apricots. And after dinner was over some of the big girls and boys went to play croquet and this was an interesting game too. And some took their fancy work and

went under a shady tree to work, while others played some different games till late in the afternoon; when the sun was not too hot we played a game of basket-ball, greens and reds. (These are the colors worn by the regular teams.)

Some of the boys wished to see our school, so they did see it, and we jumped rope and played as usual. Some of the good players played tennis, so we were very glad to watch them till supper was ready. We had our supper under the trees; it was cheese and cucumbers and bread. Some of the girls did not eat from happiness. After supper we jumped and laughed and played and spent a nice time till it was dark. Then Superintendent Kelsey talked for us some words and prayed, thanking God for the good times he gives us all. We ended our picnic with thankful hearts to "our Father who art in heaven."—ANUSIE ANDI.

FOR "THE FRIEND."

The subject of this obituary is a stranger to us and lived in a far distant land, but such is the character portrayed that I thought it might be reprinted in THE FRIEND with profit to many.

S. E.

ROBERT MATHER

The life of our Friend was one that in a large measure fulfilled the Divine injunction to do justly, love mercy and walk humbly with God. Blessed with parents who sincerely loved the truth and sought above all things to live it out, he seems almost imperceptibly to have followed them as they followed Christ; and thus from childhood, through school days and until the end, his daily path was illumined as by a shining light, shining more and more unto the perfect day. Evidently feeling that what he had experienced of the love of God was not for himself alone, his sympathy was stirred, shortly after leaving school, by the condition of many of the poorer lads of Hobart, who had no one to care for their highest welfare; and so, for several years, he spent two or three evenings each week in teaching them at a night school. Not only so, but as opportunity occurred, he put them in a way of earning an honest living. Later on in life, he did much useful work in connection with a Prisoners' Aid Society, meeting at the prison gate men whose sentence had expired, and striving by earnest counsel and practical help to induce them to turn from their evil courses.

He was also very earnest in promoting total abstinence from intoxicating liquor; and for many years was an indefatigable working member of the Executive Council of the local Society.

Imbued with the deep spiritual vein of our religious Society, he was a very regular attender of our Meetings for Worship, greatly valuing the privilege; and, though not often taking vocal part in them, he, by his earnest spirit, contributed not a little to their deeper life and power. In the business Meetings as an overseer, and in all other ways in which the interests of the Society were concerned, he was ever ready to take his full share of work and responsibility. For several years he devoted his First-day afternoons to teaching a class of children at the Friends' School, anxiously striving to imbue their hearts with the love of that Saviour whom he served.

At the head of an extensive establishment, he was ever ready to deal liberally with his employees, and by his general business integrity won for himself the respect and confidence of his fellows as a high-minded and upright man.

A large and representative assembly of citizens met at the Friends' burial ground, where several speakers bore testimony to the sterling character of him whose life had just closed.

J. R. W.

Small service is true service while it lasts.

Of friends, however humble, scorn not one:

The daisy by the shadow that it casts

Protects the lingering dewdrop from the sun.

—WORDSWORTH.

It is our own fault, if our greatest trials do not turn out to our advantage. Times of adversity are often to the children of God seasons of the richest consolations. One design of suffering is to qualify us to sympathize with those under affliction.

## A FARM VIEW OF EDUCATION.

[AN esteemed subscriber has put into our hands some "Hope Farm Notes" on education from the *Rural New Yorker*. We gladly quote a portion of the article, and commend the practical common-sense view of college training to our readers. —Ed.]

Of all the planting that a farmer finds it necessary to do there is nothing quite equal to transplanting home-grown plants in the garden of education. Some homes might be called hotbeds, others are very cold frames, and there are grades running all between. Children grow up away from childhood and show that they are ready for transplanting—with evidences around the head to be compared with those on a tomato plant. You cut off their roots, and try to trim their heads and plant them in the hard field of practical life or in the sheltered garden of education. It is a large undertaking, for here is the best crop of your farm put out at a hazard. You may not have grown or trimmed it right, and the soil in which you plant it may not prove congenial, or some wild old strain from a remote ancestor may "come back" when it should "stay put." You cannot tell about these things except by experiment; therefore there is nothing quite equal to this sort of transplanting. That is the way mother and I felt as we took the two older children off to college. My experience has taught me both the power and the weakness of an education. He who can grasp the true spirit of it acquires a trained mind, and that means mastery. He who simply "goes to college" and drifts along with the crowd without real mental training is worse off than if he never entered. He cannot live up to his reputation as a college man, and when a man must go through life always dragging behind his reputation he is only a tin can tied to the tail of what was once his ambition. I can imagine an intelligent parrot going through college, and perhaps passing the examinations; but all his life he would be a parrot, unable to apply what he had learned to practical things. I made up my mind long ago to give each one of the children *opportunity*. That means a *chance* to study through a good college. Each and every one must pay back to me later the money which this costs. My backing continues just as long as they show desire, through their labor, to think and work out the real worth of education. Should they become mentally and morally lazy and assume that "going to college" is like having the measles or raising a beard—out they come at once, for if I know anything at all it is the fact that the so-called student who goes through college just because his parents think it is the thing to do makes about as poor a drone as the human hive can produce.

"ONE of the greatest needs of the Christian life in these days is more devotion. The tendency is to action rather than to worship, to busy toil rather than to quiet sitting at the Saviour's feet to commune with Him."—*Selected.*

## FRIENDLY NEWS.

By appointment of the Abington Quarterly Meeting Visitation Committee, a meeting for Divine worship was held on the second inst., at three p. m., at Abington Meeting-house, on Jenkintown Road. Nature rarely furnishes a more perfect setting than was ours in this assembling. The little drab house, back from the road, was an invitation in itself, seemingly protected from the frosty air by stately evergreens and gorgeous maples. At the approach of the hour few seats were vacant. Many Friends of both branches were present, and several of other denominations foregathered to worship as the Spirit gave guidance. Vocal ministry was frequent but not voluble, and the silence intervening lent a solemnity and dignity more than ordinarily impressive.

Jesus' love for the family of Lazarus, as typical of the love we should have for each other, was the first message, and it found a verbal response from another who directed us to His Divine love as the well of living water. A gentle explanation of our rejection of the sacraments, an earnest prayer, and an appeal for acceptance of the grace freely offered us were succeeded by a precious period of silence in the early twilight.

As many came from a distance the solemn beauty of the autumn sunset surrounded all of us, going homeward by motor, trolley or on foot. The long aisles of ruddy sunset haze over the woody hillsides, lit up by myriads of gorgeous leaves, gold, scarlet, brown and green,—how peacefully they blended with the quiet of the meeting, as they gradually faded into the early purple and drab of the approaching night. Truly no grander

vespers than these are possible, where God's nature joins with God's spirit in the hymn sung only in the heart.

## PHILADELPHIA QUARTERLY MEETING.

THE Select Quarterly Meeting, which was held on the 3rd inst. in Philadelphia, will be remembered for the sense of life that prevailed in it.

An opening prayer brought the company into the very presence of the Most High, and the vocal expressions that followed this utterance seemed to lift us above the ordinary level of spiritual satisfaction.

The effort which we make to keep a reserve fund of goodwill, kindness and real helpfulness to be used upon occasion,—even when the attitude of our fellow-men is otherwise toward us,—was compared to that which infinite compassion keeps in reserve for us who are so often lacking. Our preservation from some trials which have afflicted other sections of the Society of Friends as well as other denominations was mentioned in connection with the ministry amongst us that has been sound and edifying in a good degree.

It is cause for profound thankfulness that a spring of living ministry still exists within our borders and that the prophetic gift is exercised in a way to bring honor to the Truth. We all felt the absence of our dear friend Edwin P. Sellow, who has been in the hospital for a fortnight.

The general Quarterly Meeting, which was held on the 4th inst., was also a live and interesting meeting. In the first meeting, Edward Hodgkin of England, spoke to us, soon after we had gathered, upon the Pentecostal power which we all so greatly need to quicken our lives and make us most effective ministers of the everlasting Gospel. Testimonies were borne to the need of valuing the spirit above the letter. In those moments of illumination, which are so graciously granted to us all, the clouds, which sometimes have overhung us, are seen to be below us and we find ourselves between the difficulties which have cast their shadows athwart our path and the source of light and life. We may be dazzled by the glory, as on the Mount of Transfiguration, but a sense of the Majesty of God, even when His presence is withdrawn, remains and we find another sense of duty and of courage to testify in His name.

In the second meeting the minute of unity and fellowship recently granted by Philadelphia Monthly Meeting to Joseph Elkinton, also including his wife, Sarah W. Elkinton and their daughters, Mary C. and Frances D. Elkinton, was fully endorsed. Their prospect of travel and religious service extends through Europe, Syria and the Orient, including London and Dublin Yearly Meetings, Friends in Denmark, Syria, China and Japan with the Waldensians of Italy and the Christian educational and medical missions along the route of their travels in the Far East.

There was a large expression of interest in and sympathy with as well as fervent prayer for the preservation of our dear friends during their extensive prospect, upon which they expect to start in the Fourth Month next.

The Committee under appointment by the Quarterly Meeting to consider the condition of Philadelphia Monthly Meeting for the Northern District, reported it to be their judgment that the members and property of this Monthly Meeting should be transferred to that of Philadelphia Monthly Meeting, held at Fourth and Arch Streets, by the end of next Sixth Month. The considerations of this subject induced a most helpful discussion of the needs and conditions of our city meetings with a deep concern that the funds belonging to them should not be diverted from their original and highest uses, and that we should be fully alive to the needs of the population surrounding our meeting-houses, although they are of a very different character from those who formerly resided in these neighborhoods.

The Committee appointed three months ago to whose care was entrusted the suggestion of Haverford Monthly Meeting, made the report that they considered it helpful for Monthly Meetings to send to the Quarterly Meeting, as occasion seemed to require, a more complete statement of their condition and interests than was embraced in the usual answers to the Queries.

This report was accepted and copies of it were directed to be forwarded to the other Monthly Meetings. The exercise of the Quarterly Meeting was that this privilege should not become formal or burdensome, if presented in addition to the usual business of the meeting.

Eli Harvey was present with a minute liberating him for service in the Quarterly Meeting.

The whole effect of this meeting was calculated to assure our hearts in the belief that a true concern exists in our membership for the upbuilding of the spiritual life as all the subjects presented for the consideration of Friends were treated in such a serious and worthy manner.

**ABINGTON QUARTERLY MEETING.**—The members of Abington Quarterly Meeting assembled on the sixth of Eleventh Month with a strongly marked feeling of fellowship and understanding, which has been fostered by the mutual visits of the General Visitation Committee appointed a year ago. During the first meeting attention was called to the great need of a fuller, deeper baptism with the Holy Spirit, in order that one might become a power in responding to the calls for service which come to all.

The practice of the daily reading of the Holy Scriptures and a time of quiet waiting upon God in the families was dwelt upon as a custom bringing blessing to those who follow it.

In the joint session with which the business of the Quarterly Meeting opened a report from the General Visitation Committee was read. The Committee have made many visits to meetings, and in the pleasant weather, Tea Meetings were held in the country and a few meetings for worship appointed to which the public was invited. In view of the small size of some of the meetings an earnest plea was made that young married couples follow the call, if it comes to them, to settle in such neighborhoods that their united lives may become a blessing in the up-building of the Church. Information was received from Abington Monthly Meeting that they had decided to hold the Monthly Meetings alternately at Abington and Horsham.

A message from Frankfort Monthly Meeting mentioned the helpfulness they had found in the personal distribution of the minutes of last Yearly Meeting by a Committee who made friendly visits.

After a lunch served in the Committee-room, those who could do so stayed to listen to Emily Oliver, from Syria, who gave a graphic picture of life on the Lebanon Hills. All were impressed by the fulness of service which opens for those who follow the call of the Master, whether He leads to far away lands or into harvest fields near at hand.

C. C. W.

### WESTTOWN NOTES.

On Seventh-day, eighth inst., the class of 1900 had a reunion at the School, including a supper at the Lake House enjoyed by sixteen persons.

The track team, comprising some thirty-five boys, had their supper at the old Alumni shack in camp style the same evening.

The water supply for the new orchard proposition seems well settled: a well has been sunk in the large pasture field of "Walnut Hill," nearly opposite the lower bars—a yield of 500 gallons of excellent water per hour has been found after reaching a depth of but twelve and a half feet, in fact quite a good supply was found at five feet: it was fortunate to strike at six and a half feet the upper end of an underdrainage system installed years ago by Jonathan G. Williams.

The first lecture of the season was given on the evening of the seventh inst. by Joseph Elkinton; he showed on the screen illustrations of places visited on a southern trip, taken last winter, including Tuskegee and the Panama Canal: it is hardly worth while to state that the School family and its neighbors much appreciated the entertainment. The following lecture program is announced:

Eleventh Month 14th: Mary M. Vaux—Glaciers of the Canadian Rockies.

Eleventh Month 25th: Daniel Oliver—Syria and its People.

Twelfth Month 5th: No Lecture (Conference in Philadelphia).

Twelfth Month 12th: Stanley R. Yarnall—Norway.

Twelfth Month 19th: George W. Kirchweg—Politics and Humanity.

Jon S. GIDLEY has been visiting at the School on his return from North Carolina Yearly Meeting. On Seventh-day evening, a goodly number of the pupils gathered in the library to hear him recite poetry, of which he has a large store at command. At the meeting on First-day morning, he was acceptably engaged in vocal service, as was our friend Daniel Oliver.

A MEETING for worship was held in the afternoon in the library, attendance being voluntary: Walter L. Moore and Alfred Lowry, Jr., had vocal service therein.

J. N. GIDLEY, accompanied by two officers of the School, attended an appointed meeting at Cheyney Institute: after some preliminary exercises, a Friends' meeting was held; in addition to the labor of the above Friend, J. Edward Hodgkin of England and Joseph Elkinton spoke to the assembled company of perhaps eighty colored students, who with the Principal, his wife and teachers, seemed to much appreciate the visit.

J. E. HODGKIN spoke to our boys in the regular First-day evening col-

lection on the science of investments, giving the subject an interpretation from a spiritual standpoint and including good, solid advice.

HELENA HOGUE, who has had considerable experience in the work of Young Women's Christian Association work in St. Louis and elsewhere, gave the girls an earnest talk regarding the work of service which is being accomplished by this body.

### CORRESPONDENCE.

WILMINGTON, Delaware, Tenth Month 31, 1913.

EDWIN P. SELLEW.—

*Dear Friend.*—While at present I have nothing to offer that is adapted to publication in THE FRIEND, I wish to encourage thee to continual insertion of articles which portray the spiritual experiences of souls exercised in the search of Christian Truth, by which others less advanced in knowledge of Divine illumination may be helped, may be cheered or instructed in Heavenly wisdom and humble, saving faith. I remember at one period of my life when often longing for light on some subject of Christian doctrine or practice in reading THE FRIEND, then, I think, edited by Jos. Walton, I would meet with a short extract or perhaps original passage which would be an answer to longing search. I believe there are those among the readers of our paper yet who would find help and comfort by such well-chosen literature which our Editor may introduce, perhaps truths which he has himself learned in the school of Christ. Dear friend, my desire is to encourage thee in furthering the main object of our journal, to make it a religious as well as a literary publication, and not in the least to dishearten thee in thy work.

Truly thy friend,

JONATHAN E. RHOADS.

### SUMMARY OF EVENTS.

**UNITED STATES.**—It was stated from Washington on the 4th inst. that income tax returns for the current year must be made to the collectors of internal revenue in the district where the taxpayer lives by the first of next Third Month. These returns must cover the amount of income from Third Month 1 last to Twelfth Month 31st.

A despatch from Washington of the 4th inst. says: "Following the proclamation of the President of the United States establishing regulations for the protection of migratory birds, the Department of Agriculture has set in motion machinery to make these regulations effective in every State on Eleventh Month 1, the date set for the operation of the proclamation. These regulations put under Federal protection, for the first time, a large number of migratory game and insectivorous birds. Among the birds protected by the regulations are the brant, wild duck, goose, swan, cranes of various species, rail, several kinds of shore birds, pigeon, dove, wild pigeon, bobolink, catbird, chickadee, cuckoo, flicker, flycatcher, grosbeak, humming bird, kinglet, martin, meadow lark, night hawk, nuthatches, oriole, robin, shrike, swallow, swift, thrush, warbler, whip-poorwill, woodpecker and wren."

It is stated that a new department, to be known as the Department of Vocational Education and Guidance, is to be added to the public school system of this city. Doctor Brumbaugh, superintendent of schools, outlined its significance in a special report to the Committee on Elementary Schools and that body endorsed it unanimately.

A despatch to the *Public Ledger* of this city from Chicago, says: "The alfalfa propaganda is making a headway that astonishes even those who have been enthusiasts in regard to it. The value of the crop raised in Nebraska this year is in excess of \$31,000,000, this being the second State in rank in this country. In the Fort Collins district of Colorado more cattle and sheep are being fed than for several years, on account of the abundance of the alfalfa crop."

A despatch of the 4th inst. from Chicago, says: "The voting of women in more than a score of towns in southern Illinois resulted in a slight increase in prohibition territory, the votes of the women being overwhelmingly in favor of the 'dry' tickets."

A recent despatch from Newark, N. J., says: "What was considered a record ear of corn for size was exhibited at the Washington House. It contained 1100 grains that measured one quart and a half pint. It came from the Drennan farm at Greenleaf, Pa."

In a recent election in Southern Illinois in which local option was one of the issues, about 15,000 women went to the polls and nearly eighty per cent. of them voted against the saloon. Sixty-five saloons were eliminated.

In Redwood, Cal., lately Judge George H. Buck decided that women

may serve on juries, and a jury was organized consisting of eight men and eleven women members.

It is stated in this city that the transmission of diseases by the failure of some dentists to properly cleanse their instruments after use is being carefully guarded against by the Board of Health. A warning was issued recently urging the public to insist upon its rights in this respect from dentists. The bulletin points out that while a great majority of the dental practitioners are of the careful, painstaking type, there are others who are open to criticism. The bulletin further defines "surgically" clean instruments as those which have been treated in a germ killing or antiseptic solution and not those which have been merely washed with soap and water.

The growing of alfalfa in some of the Western States is said to be of the utmost significance to farmers in the Western uplands as a forage for live stock. It is said to grow luxuriantly, giving abundant yields; it renovates the soil and provides better conditions for succeeding crops, and it is long lived. It has been the chief support of great peoples in the region between the Indian Ocean and the Mediterranean, famous for its herds.

In Los Angeles, Cal., the water supply for the city is now brought 250 miles through conduits by which 260 million gallons of water may be furnished every twenty-four hours.

Under the new State educational law in New Jersey, which makes it compulsory for children under the age of sixteen years to attend school, Judge Boyle, in the Camden Court of Common Pleas, has imposed fines in two cases of violation of the act.

On the 9th inst., western Pennsylvania, Maryland, Ohio, West Virginia and Michigan, as well as parts of other States, experienced one of the heaviest storms of the year, a storm that delayed traffic on the railroads or tied them up altogether, hampered trolley and telephone service and snapped thousands of telegraph wires. The storm was accompanied by a forty-mile wind in several places, with rapidly falling temperature and heavy snow.

FOREIGN.—A despatch from Buenos Ayres of the 5th inst. mentions the arrival there on that day of Theodore Roosevelt, who was accorded an enthusiastic welcome.

It was stated from Santiago, Chile, on the 6th inst.: "The rails were joined to-day of the great Chilean longitudinal railway from Iquique to Puerto Montt. This line covers about 1850 miles. When completed the road will extend from the frontier of Peru to the Strait of Magellan."

It is mentioned that the Radium Institute in London has just purchased 2,000 milligrams of radium, or almost one-third of the world's total visible supply, for \$300,000. The high price of radium is due both to its remarkable intrinsic qualities and its great scarcity and the high cost of separating it from the ores in which it is found. It represents such a very small percentage of the ore that long and tedious operations have to be carried on to secure the tiniest trace of the metal.

Officials of the U. S. forest service say that a large amount of beechwood is now used in this country in the manufacture of wooden shoes similar to those in use in Holland. They report that these shoes are rapidly coming into favor and that the wooden shoe industry is growing apace. A pair of these shoes cost sixty to seventy cents and last about two years. They are well suited for the wear of those employed in cold, wet, or hot places and in places where the footwear is subjected to unusually rough usage. Hitherto such shoes have been imported from Holland.

A despatch from Peking of the 4th inst. says: "The struggle between the Chinese Parliament and President Yuan Shi Kai has brought about drastic action by the President, which, in the opinion of many, will have a serious effect on parliamentary government. Martial law is in operation in Peking; the authorities are engaged in making arrests and summary executions, which have been numerous since the rebellion began, and it is understood, will continue."

#### NOTICES.

THE appointed time for holding the next meeting at Mount Holly, N. J., will be next First-day, Eleventh Month 16th, at 3.45 P. M.

THE Committee for Visitation and other religious service, under appointment of Haddonfield and Salem Quarterly Meeting, have arranged for the holding of a second appointed meeting at Arney's Mount, about two-and-a-half miles east of Mount Holly, on First-day, the 23rd inst., at 2.30 o'clock. Friends desiring to attend and who desire conveyance thereto, may apply to William E. Darnell, Moorestown, N. J.

THE Committee appointed by Concord Quarterly Meeting have arranged for a public meeting for Divine worship to be held in the Episcopal Church building, Chadd's Ford, Pa., First-day afternoon, Eleventh Month 16, 1913, at 2.30 o'clock; all interested are invited.

FRIENDS' EDUCATIONAL ASSOCIATION.—The first meeting for the year of the Educational Association will come on Sixth-day, the twenty-first of Eleventh Month, at Friends' Select School. Supper (25 and 35 cents), 5.30-7.00 P. M. Meeting 7.15 P. M.

#### PROGRAM.

The Responsibilities of a Friends' School.

1. The Religious Aspect of Education—Rufus M. Jones.
2. The School and the Community—Stanley R. Yarnall.
3. The Yearly Meeting School—Thomas K. Brown.

Please notify Bertha M. Fry, 140 N. Sixteenth Street, if thee expects to come to supper.

FRANCES C. FERHIS,  
*Secretary.*

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—

Adams—Pioneer Boys on the Great Lakes.

Carlton—New Lives for Old.

Demetrius—When I was a Boy in Greece.

Hayward—Bermuda, Past and Present.

Hyde—Quest of the Best.

Kawakami—American-Japanese Relations.

Mulets—Stories of Big Animals.

Wynne—Story of Heather.

LINDA A. MOORE,  
*Librarian.*

FRIENDS' FREEDMEN'S ASSOCIATION is preparing to send its usual boxes of old clothes and shoes to Christiansburg Industrial Institute. A letter from Edgar Long, Principal at the School, makes special request for as much as possible. Again, as last year, old New Year's cards and remembrances will be very useful to the pupils who take them to their needy neighbors with whom they have social service. Books and magazines are always in demand. All contributions to be packed should be at Friends' Institute, 20 S. Twelfth Street, Phila., not later than Eleventh Month 19, 1913, plainly marked for Christiansburg Industrial Institute.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILA., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WANTED.—At once, a suitable Friend as an Assistant to the Superintendent of the Indian School at Tunesassa. One who may favorably consider succeeding him next spring.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY,  
*Superintendent.*

At a recent session of Abington Monthly Meeting, it was concluded to resume the alternative plan of holding the Monthly Meeting, which was in effect many years ago. The meetings will be held at the same time and day, but at Horsham in the even months, and at Abington in the odd months. The membership of the meeting is only twelve, but a number of Friends of other Monthly Meetings live in the neighborhood, and it is hoped the new arrangement will make it convenient for some of these to transfer their membership and adherence.

MEETINGS NEXT WEEK (Eleventh Month 16th to 22nd):

Western Quarterly Meeting, at West Grove, Sixth-day, Eleventh

Month 21st, at 10 A. M.

MONTHLY MEETINGS:

Philadelphia, for the Western District, Twelfth Street, below Market,

Fourth-day, Eleventh Month 19th, at 10.30 A. M.

Muncy, at Greenwood, Fourth-day, Eleventh Month 19th, at 10 A. M.

Haverford, Fifth-day, Eleventh Month 20th, at 7.30 P. M.

Frankford, Fourth-day, Eleventh Month 19th, at 7.45 P. M.

Germantown, Fifth-day, Eleventh Month 20th, at 10 A. M.



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# THE FRIEND.

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## A NOTE FROM THE LONDON EPISTLE.

A recent visit to Harrisburg seemed to have been timed just when a delegation of suffragettes was in evidence. They made no commotion on the streets and attracted but little attention at the Capitol. One of the legislative halls for the time being was given over to them, and while most of the senators attended to some secular matters away from the building or idly gossiped in the ante-rooms, a few were curious to know what transpired and lingered in the hall.

To the Friend who happened to be part of this gathering, the thoughts unbidden ran back across the eight generations since his people had been a church, and had enunciated as one of their cardinal tenets the equality of the sexes in the sight of God. Why, he asked himself, did those noble women of the seventeenth century brave worse discomforts than a long, rough voyage across the Atlantic, and worse dangers in the new land than could come from the Indians' tomahawk or the pestilence that bred in the undrained swamps? Was there anything of the nature of courting notoriety that sent them back once and again to New England when they knew that foul dungeons, public whippings at cart-tails, and degradation that every good woman shrinks from awaited them?

Did this great throng of women who jostled elbows in Harrisburg the summer day of 1913 have anything of the spirit of those fine, brave women whom the Boston and Salem magistrates thought to be either possessed of an evil spirit or to be rebellious beyond measure, and who needed therefore either to have the spirit purified or their natures sweetened? We know how in 1660 and later, with heavy threatenings hanging over them, they turned their steps back toward New England time and time again with a message from the Lord.

I fancy to most of us there would at first thought seem to be no connection between the two, that the lapse of two and a half centuries is a measure of the difference between them, and that no analogy can hold, but upon reflection it may be found that below the surface there is a something that is identical in the two cases. They of the former times came

"Enduring all things, so their souls were free"

—or Whittier puts it thus in "How the Women Went from Dover";—

"The tale is one of an evil time,  
When souls were fettered and thought was crime,  
And heresy's whisper above its breath  
Meant shameful scourging and bonds and death!

"How much thy beautiful life may owe  
To her faith and courage thou canst not know,  
Nor bow from the paths of thy calm retreat  
She smoothed the thorns with her bleeding feet."

What we beheld at Harrisburg was lacking in all the qualities that Whittier throws into his verse.

Most of us know that London Yearly Meeting at its last session issued an Epistle addressed to all Friends, everywhere, which for its hopeful outlook, for its earnest call to the duty of the hour, and for the strong re-annunciation of the necessity of abiding under the directing hand of the Master, has produced an impression upon all who have seriously taken it to heart. The Epistle calls attention specially to four present-day movements that have a deep root in our twentieth century history; one of these naturally is the one that was being urged at Harrisburg on the occasion referred to. Many of our readers may not as yet have had the good fortune to read the Epistle, the following is a sample of its spirit and bears directly on the topic we have in mind: "We, as Friends, both men and women, are called to bear our share in bringing this movement to its full fruition, and in saving it from the serious dangers with which it is threatened. This can only be done as we derive our convictions on this subject once more from their true source, and so, by bringing Christ into the heart of the movement, lift it onto the highest possible plane."

The best things in life do not often come to us suddenly and never by chance; to that man or woman who is not in the spirit of them and knows little of what is transpiring concerning them, the change from one course to another may seem revolutionary, and to him who has never learned to see the finger of God in the advancing history of the race there may seem to be much of the element of chance in what to him is a radical revolution.

A movement is either right or wrong; if right to-day, it may be wrong to-morrow, or the reverse. This is not paradoxical. If there is anything inherently wrong in a stated course being followed, the lapse of time may or may not alter the proposition, if it does, what was wrong yesterday, may be winked at to-day, tolerated tomorrow, encouraged next year, and fostered and protected in the not remote future. There is no man more inconsistent than he who abides by all his first judgments and refuses to allow new discoveries and fresh advancement to influence his position.

In certain respects we have as a Society taken a very advanced position in regard to the equality of men and women. When the Society took its rise it was not an uncommon practice for women to exercise the like privilege with men as ministers of the Gospel. This was not confined to Friends, but was a practice more or less common with many of the

For "THE FRIEND."

## SOME HOLLAND SIGHTS.

W. M. C. ALLEN.

dissenting bodies; it is to the great honor of Friends that they have preserved this valuable principle intact and dignified it with the names of some of the choicest and noblest women that we have any record of.

As a body, both here and in England, we have stood aloof from the present movement; there are to be sure many, both here and there, under our name, who share conspicuously with those prominent in the work, but the organization as such stands uncommitted. There must be reason for this. The question cannot seem to us to be on the same footing as that of woman ministry, if it did it would have been settled, so far as we could settle it, just as the question of the ministry was settled. We shall have to search further for the real cause of our natural antipathy. Is it because the campaign so vigorously pushed of late has developed a certain type of woman which we instinctively dislike and which we would be very sorry to see become the type represented by our sisters? This doubtless has its place with not a few, but let us remember that every new movement invariably has its ardent enthusiasts who go beyond the demands of good sense. Can you name one movement that has developed real, over-abundant enthusiasm that has not at the same time included a James Nayler in its catalogue?

Why is it that our girls' colleges all over the country are crowded beyond their capacities to care for all who have a real demand upon them? Does not this imply the introduction into our modern life of something that was not with us a generation back, and have we not a right to think that we are only in the beginning of the movement? Why is it that women are asking for admission into enterprises of various kinds that a generation ago they would not have thought of entering? Why is it that the professions, one after another, which for so long barred their doors against them, have at last opened them and promise in the near future to invite and almost urge them to come in?

Surely it is not because woman wants to test out her powers beside those of her brother, nor any more does she want to break up the Divinely established order of the family. There has come into this last age something that was not known or felt in the same fulness in any former age. You may call it, if you please, unrest, but whatever name you give it, you will find it to be deep-rooted and wide-spreading and with its history before it rather than behind.

In the language and the spirit of the London General Epistle already referred to will be found the key to the situation. The Society of Friends occupies to-day no mean place in her attitude toward this question; her outlook is broader than that of many of her neighbors for reasons obvious to all. She is filling the place intended for her better than some think, and she will continue in her conservative and judicial treatment of it, checking extravagance and encouraging what she should, till men and women alike shall see that the cause of righteousness demands that a new step be taken forward.

D. H. F.

FRESH, pure speech is just as necessary to the moral and spiritual life as fresh, pure food is to physical life. St. Paul understood this also, and his admonition is positive as well as negative. Speak such words as will build up, such as will supply the manifest need of knowledge, encouragement and hope which you may easily see in the lives of those about you.  
—Pittsburgh Christian Advocate.

Amsterdam is the capital of Holland and a delightful city. Take the view from our room, for instance, as very typical. A little balcony extends from the big "French window." Right below is the confluence of three canals spanned by graceful bridges in either direction. Directly opposite, beyond the nearby canal, is a "plein" or public square, flanked by high business houses, canals, graceful trees, and a lovely old place of worship with a beautiful spire, surmounted by a golden weather-cock quietly gazing down on the busy scene below. The electric tram-cars smoothly glide—do not rattle—through the plein. Some of the cars have two immense panes of plate-glass on each side affording an unobstructed view from the interior. The canals are alive with all sorts of moderate-sized craft, propelled by gas or muscle. They are loaded with all kinds of merchandise. The men and women on them guide, or pole, or push them beneath the bridges. It makes a marvelously picturesque scene for the heart of a throbbing city of 600,000 people.

Like crooked spokes of a wheel there extend from the plein numerous attractive streets, one of which is Kalver Street, the fashionable shopping thoroughfare of Amsterdam. It is full of little shops with enticing show-windows. The visitor who wanders unscathed through Kalver Street without making a purchase is of great moral fibre. What is better, the shopkeepers seem very honest. Indeed, we have met with several instances in Holland of sincere dealing on the part of people who could easily have taken advantage of us, owing to our lack of knowledge of their goods and their money.

I will not give a guide-book description of anything in Holland. Old buildings there are in Amsterdam with odd or beautiful façades, and with the glamor or tradition of centuries clinging to them. The present is what we can hastily consider. The city's streets are delightful to the stranger. Many of them flank one side of the canals with quaint old gables or more modern architecture on one side and the water on the other. Often low rows of trees adorn the curbs or quaysides. The ill-smelling and black water of the canals is thronged with queer old barges or dull-prowed boats, which often lie or labor beneath the shadow of the trees. Nearly every vessel has, aft, a little square cabin, built above the deck in which the master and his family live. Neat little lace curtains droop at the tiny cabin windows, in strange contrast with the barrels and sacks of goods heaped on the deck. Often the hard-working wife handles the tiller or helps push their craft beneath the many bridges. Children play on the deck in the midst of these business operations, and frequently the family laundry is flung to the breeze. Meanwhile there is a strange minimum of traffic in the streets of this large and active city. The pavements are remarkably clear of vehicles, while thousands of pedestrians tramp them, or walk out in the middle of the highways.

The Hollanders have a splendid record for recognizing religious freedom and this brought, centuries ago, some of the best mental and physical strength of the nations to their land. Here the Jews found an asylum when fierce persecution assailed them. The Jewish quarter of Amsterdam is one of the sights of the city. At certain times of the week the Joden Bree Straat and adjacent streets are filled with Hebrews bargaining and selling goods with a fervor that only that keen commercial race can exhibit. The shops offer strange-looking sausages, meats and confections. The breads and cakes look horribly solid. A people that can digest such food should have strength to move the world.

Another sight in Amsterdam is the Nieuwe market. In it are to be found booths and tents, erected in a plein in which are displayed every imaginable article of merchandise. Fish, slippers, clothing, post-cards, hardware, fruits, old books, etc., are piled up for prospective customers, who crowd around them and listen to the vociferous appeals of the salespeople. The



din is terrific, and you would suppose that here was your last chance to purchase anything under the sun. You want to get out of it all before long.

It is a good plan when near any of Cook's offices to interview them, tell how long you want to stay in a particular locality, and secure advice as to how to spend the time at your disposal. This we did at Amsterdam. We were, among other trips, recommended to go out to Alkmaar on cheese-market day. That excursion was a success. A run on the train of about one hour took us to Alkmaar. In due course we reached the cheese-market. It was held in the open square under the weigh-house, built in 1582, with its beautiful steeple and clock with horses that prance gaily around every time the hour is struck, and close by a canal. Quaint old gables and quays were all about. The cheeses were big balls, each weighing about five pounds, and a bright orange color. They looked for all the world like magnificent grape-fruit. Hugh piles of them occupied the open square of a few acres in extent; and amongst these pyramids of cheeses wandered the curious throngs of tourists watching the animated bargaining. When a deal was concluded it was bound by the parties slapping, not shaking hands. Then the goods were taken over to the public weigher, and carried out to the nearby boats in carryalls or trays by two men, who would stagger under their loads of some five hundred pounds each. These porters were dressed in white suits and wore funny hats of the brightest reds, greens, or yellows. The veins on their necks stood out like small ropes as they, with staring eyes, tottered to the vessels. The noises, and strange sights connected with the yellow heaps, the canals and boats, trees, and quaint shops and delicious old gables constituted a traveling experience long to be remembered. After luncheon we wandered down a pretty street with broad brick sidewalks, under delightful foliage, and where a canal served the place of a highway for vehicles; and from the end of it took the little steamer for Amsterdam. Quiet country scenes including broad meadows flecked with sheep and cattle, red-tiled farmhouses, with distant windmills flaring their broad arms against the sky and alternating with pretty villages, whose tiny gardens came down to the water's edge, consumed the remainder of the day.

One of the first things the American notices in Holland is how the dogs are compelled to work. They are hitched under, or before, bread, huckster or milk carts and pull away vigorously, whilst a man pushes. It looks very comical. I have met some American or English women who express regret that these dogs have to work for their living, just like most men, instead of being petted and being given the privilege of towing ladies around the streets with a string. This seems a queer way to consider the dog question. Meanwhile, the animals apparently enjoy their work, and cheerfully trot along, wagging their tails, as if they considered it great fun.

Of course we went to Marken. That odd old town has been so often written about that it is unnecessary to refer to it here. Volendam is really more interesting. If you approach it from the Zuider Zee you see a forest of masts of the fishing fleet, if it is in port, being hundreds of black points in regular rows pointing skyward, each mast tipped with a wee bit of a "fly" which flutters in the wind. The hulls of the fat, roomy old boats, the rigging, and drying nets are also black. The town is a grand place for artists, who much frequent it. The quay is rich in lovely views of trees and craft, and ancient façades with fascinating gables, while the narrow streets are alive with the fisherfolk and their families who still retain the picturesque and gay costumes of centuries ago. The women and children wear voluminous skirts, and big noisy shoes, and wonderfully embroidered sacks, or blouses, while little gay caps adorn their heads. They are a stalwart folk. The men are attired in loosely fitting shirts, and immense pleated bloomers. The bottom of each trouser at the ankle is in many instances as large as the bottom of a modern woman's fashionable sheath-skirt, and must certainly be much more comfortable. But Volendam was having a celebration when we were there, and I am sorry to say that a good many of these strange-

ly attired men were very, very drunk. With silly, maudlin countenances they wandered up and down, arm in arm, sweeping the whole width of the streets as they proceeded, jumping, shrieking and making the beautiful little town hideous with their debauch. It was a sorrowful sight to see young women anxiously attending some of these revellers, and trying to shield them from the results of possible acts that they evidently feared. Women are the greatest sufferers from the curse of intoxicants, the world over.

That same afternoon we left the boat to pursue its chilly way on the canal and took a warmer route back to the city. It was a steam-tram that we patronized. These lines go all over Holland and are extraordinarily cheap. A train generally consists of a "dinkey" engine and two railway carriages—the first-class being almost never used, and the second-class full to overflowing. We had many sorrows ascertaining—or not ascertaining—when the next train was due, and much well-meant but unintelligible Dutch was politely poured out upon us, until finally we simply sat in the pretty glass "shelter" that served the purpose of a station, and waited. Just before the stubby little engine puffed around the curve we bethought ourselves of tickets, and discovered that what looked just like an ordinary house nearby was really the booking office. Inside a broad sitting-room, looking out of a window, sat an old woman knitting. When I approached asking for a ticket, she opened a small door, about six inches square, in a hitherto unobserved hole in the wall, underneath the window, and through it the exchange was made. Then she shut the door. The price was twelve cents, Dutch money (less than five cents American money) for each passenger. We were then in style—first-class—trundled to our destination, a distance of some ten miles. And the accommodations were excellent.

#### MORAL DISEASES.

[We are glad to give place to the following observation of the *Springfield Republican*, on an extract from a speech of President Hibben of Princeton University.—Ed.]

President Hibben of Princeton did well in his address to the Philadelphia medical club to emphasize the relation between hygiene and morals. He said:—

"Many of the diseases of modern times which are sapping the strength and virility of our young manhood and degrading and destroying our young womanhood may be traced to our moral indifference, moral sophistry or moral degeneracy."

There is perhaps too general a disposition nowadays to deal with moral questions in a materialistic and utilitarian spirit. In preaching against vice the physical consequences are so exclusively emphasized that it is not surprising that many get the impression that if these penalties are evaded vice is not vice, that a rake who manages to keep his health is no rake, that if Nature is silent, conscience has nothing to say. Unfortunately there are some doctors, not many let us hope, who take this skeptical attitude, and their professional authority makes their influence doubly dangerous. On the other hand, the profession can exert and does exert a great influence for good morals, and President Hibben's appeal will receive general support. "Moral indifference, moral sophistry, moral degeneration" are as much diseases of society as phthisis is a disease of the individual, and even in the interest of hygiene it is needful to work for a sound and comprehensive morality.

God sometimes washes the eyes of His children with tears in order that they may read aright His providence and His commandments.—THEODORE L. CUYLER.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something that will brighten to all eternity.—DANIEL WEBSTER.

## "O LOVE THAT WILT NOT LET ME GO."

O love that wilt not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be.

O Light that followest all my way,  
I yield my flickering torch to thee;  
My heart restores its borrowed ray,  
That in thy sunshine's blaze its day  
May brighter, fairer be.

O Joy that seekest me through pain,  
I cannot close my heart to thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain  
That morn shall tearless be.

O Cross that liftest up my head,  
I dare not ask to fly from thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life shall endlose be.

—GEORGE MATHESON.

For "THE FRIEND."

## TWO QUAKER NATURALISTS OF THE EIGHTEENTH CENTURY.

CHARLES FRANCIS SAUNDERS.

Most of us who find enjoyment in studying the wild plants in their native haunts are doubtless familiar with a certain ill-smelling weedy sort of herb whose yellowish flowers nod at us in summer woodlands of the Atlantic seaboard States, and which is known to botanists as *Collinsonia Canadensis*. The name preserves the memory of a Friend of the olden time, Peter Collinson, who, but for this common plant, would now perhaps be forgotten except by the antiquarian and curious searcher of ancient records.

Peter Collinson was born in 1694 in the city of London, where for half a century he followed with success the business of wholesale woollen draper, living over his shop in Grace Church Street, as was the custom of the time. He was no one-sided business man, however, but in his leisure hours cultivated a lively interest in natural history, and throughout his long and busy life he was a generous patron of the sciences, quick to interest himself in every new discovery. He counted among his particular friends Benjamin Franklin, whose experiments in electricity he helped to further, and Linnaeus, the father of modern botany. He had many correspondents in the North American colonies of the New World, and early formed an acquaintance in this way with John Bartram, whose house and famous botanic garden—or rather, what is left of it—on the banks of the Schuylkill, are among the noteworthy sights of Philadelphia. From Bartram, with whom he maintained an intimate correspondence from about 1730 to the time of Collinson's death, he received seeds and specimens of many of our choice and curious wild plants and trees, which he distributed among connoisseurs in England besides supplying his own garden of rarities which he established at his country seat in Surrey.

Through the kindness of a friend whose library contains a volume of the memorials of John Bartram, I have lately been greatly entertained by the perusal of some of the correspondence between these two Quaker naturalists. The letters of Collinson especially are often very quaint, with sometimes a dash of the quality that makes the diary of the famous Samuel Pepys such amusing reading, and I have thought a few extracts might be of interest to such readers of THE FRIEND as have a taste for ancient matters.

Here, for instance, is a curious recipe for almond pie, supplementing a gift of almonds which Collinson, in his ignorance of the character of the Pennsylvania winters, believed could be grown to advantage by his Philadelphia correspondent.

"I have put [in the shipment] some hard-shelled almonds of my own growth and some soft-shelled from Portugal: they are easily distinguished. The almond makes a fine pie, taken whilst a pin can be run through them, for you eat husk, shell and kernel altogether. They must be first coddled over a gentle fire, and then put in crust. I query whether young peaches would be as good, before the shell is hard."

With his almonds, Peter enclosed some cuttings of the Old World grape. This is the same stock as is grown in California to-day, and will not stand extreme cold, so it is not surprising to find this passage in a subsequent letter of Collinson's:

"I am amazed to hear that the frost in your latitude kills the vines in winter. You must use the German method. Dig a trench or hole close to your vine, and therein lay the young shoots, and then cover them with earth, which protects them from the frosts, and when they are over take them up again and prune them. Pray, how fares it with your wild country vines? I am strongly of the opinion they will be best to make a vineyard, because they are habituated to your seasons, but then it will much depend on the skill of the person that chooses the vines to propagate. When they are ripe, a knowing person in grapes should ride the woods where they grow, and select out those that have good qualities—as good as bearers, best flavored fruit, large berries, close bunches, early ripeness—and mark the trees so as to know them again, and from these take cuttings for a vineyard."

This in fact is what afterwards was actually done, our present-day Concord, Delawares, Niagaras, Catawbas, etc., being developed from our native wild vines which are of an entirely different character from the *Vitis vinifera* of the Old World. It was characteristic of Collinson's alert mind that he should have suspected the usefulness of our wild stock.

All the products of the New World were more or less novel in England at that day and people with country estates were often interested in growing plants received from the colonies. Certain seeds of forest trees which Bartram sent, were shared by Collinson with a certain Lord Petre, a well-known connoisseur of the time, of whom he writes to Bartram:

"As he is a man of a noble and generous spirit, he very rationally considered thy pains and trouble in collecting them, and desired to make thee some returns and left it to me. I thought a good suit of clothes for thy own wear might be as acceptable as anything, so have sent thee one with all appurtenances necessary for its making up, which I hope will meet with thy approbation, and help in some measure to compensate for thy loss of time," and adds with a touch of canniness that provokes a smile: "Pray, give nobody a hint how thee or thy wife came by the suit of clothes. There may be some with you may think they deserve something of that nature."

This Lord Petre soon became a substantial contributor to a small regular fund, some twenty guineas per annum, which Collinson succeeded in raising among lovers of science in England as a contribution towards Bartram's expenses in the extended journeys into the wilderness which, from time to time, he made in quest of plants and novelties of nature. With this establishment of the "nature study" on a money basis—"a pretty sum in sterling money" as Peter calls it—he becomes very particular in his instructions as to how John shall proceed. "Always walk with a box or two in thy pocket and then thou art provided, for oftentimes when one least expects, a curious thing is seen but perhaps lost or broke for want of a proper convenience to secure it." He also recommends, "a very pretty method by which plants will keep fresh three or four days on a journey"—a rustic precursor of the present day tin vasculum. "Take," he advises, "three or four largest ox bladders, cut off the neck high, and when a plant is found, take it up with little earth to the roots; put this into the bladder, then put water into the bladder to cover the roots; then tie up the neck of the bladder close around the stalk of the plant, leaving the leaves, flowers, etc., without. Large plants won't do so well; but several small plants may

be put in a bladder. When tied, hang to the pommel or skirts of the saddle, or any other convenient way thee may choose."

With a fund toward expenses assured, a journey to Virginia was proposed in 1737 and Peter's concern that John's outward appearance should be suitable, found expression in this wise:

"One thing I must desire of thee and do insist that thee oblige me therein; that thou make up that druggel clothes, to go to Virginia in, and not appear to disgrace thyself or me; for though I should not esteem thee the less to come to me in what dress thou wilt, yet these Virginians are a very gentle, well-dressed people, and look perhaps more to a man's outside than his inside. For these and other reasons, pray go very clean, neat and handsomely dressed to Virginia. Never mind thy clothes; I will send more another year."

John's rusticity, indeed, more than once seems to have been of solicitude to Peter, who rubbed elbows enough with the great ones of the earth to know the practical value of a suitable outward appearance; for we find in another letter this little lesson in *savoir faire*: "I can now only tell thee that I have sent a parcel of seeds for thee in a parcel to your proprietor Thomas Penn. Dress thyself neatly in thy best habits and wait on him for them, for I have in a particular manner recommended thee to him. . . . First inquire his most leisure time, and then wait on him."

The correspondence throws many side-lights on Peter's tribulations as a collector because of accidents in the ocean conveyance. The boxes were sometimes inadvertently put in a wet part of the ship and the contents spoiled with mould; once a barrel of salt, stowed over a collection of specimens, leaked its saline contents through; sometimes the vessel was captured by the enemy's privateers in times of war; again, the uncommercial John would at times pack his shipments in so bulky a way as to increase the freight charges unnecessarily, to the businesslike Peter's distress. "Another thing I would gently touch on," the latter admonishes, "and that is, to be as close and compact in packing the seeds as possible, for the freight and charges come to a great deal. The last cargo came to £2 12s 6d. Had thee a thought on this, thee would have packed some things closer. To give thee an idea of the charge I shall enclose a freight bill, in which the captain has charged primage to every parcel which is not customary; but that depends on an agreement made in the bill-of-lading. Next cargo, I shall beg the assistance of our friend Israel Pemberton or Joseph Breintnall to make the agreement in the bill-of-lading for thee." Then there was the tragedy of some butterflies unfortunately packed with beetles. "Dear friend John," Peter writes, "I have thine of [Eighth Month] 12th, which gives me both pleasure and pain. I dreaded to go on board to see the disaster and so much labor and pains thrown away by such a swarm of pestilent beetles. As we say by a fine old woman, 'there's the ruins of a fine face,' so I may say, 'there's the ruins of fine flies,' and such as I never saw before. Pray, next time divide the precious from the vile; I will send thee boxes enough. Keep the butterflies or dayflies by themselves, the moths by themselves, and these devouring beetles by themselves; but drown them in rum or heat them in a gentle oven will stop all their further progress."

Even a worse catastrophe, however, was one that Peter touched upon as follows, a year or two later: "Now dear friend John, I come to thank thee for thy curious collection of living plants for myself. But oh! sad story for to tell, not the least glimpse of one was to be seen! Is the unworthy captain had set that case only in his cabin, all had been safe; but it was stowed on the deck above the hold and covered all over with pipe-staves. But all this might have been tolerable, if that mischievous and unruly vermin, the rats, had not fell on board it; for so it was, when I came to get it out of the ship, behold, two nests of young callow rats were kindled there; and I take it, what with their trampling, etc., everything above ground was totally destroyed. . . . It grieved me to the heart to see so many curious things and so much labor and pains like to be destroyed by these nasty creatures and the neglect of the captain."

An experiment with turtles had a happier ending, which it is pleasanter to quote: "I shall now tell thee something which very much pleased me and will surprise thee. The box of turtle eggs (which was an ingenious thought of thine to send) on the day I brought it from on board ship, I took off the lid, having a mind to see the eggs, and on peeping about I saw a little head just above ground, and while I was looking I saw the ground move in a place or two more. In short, in the space of three or four hours, eight tortoises were hatched. It was very well worth observing, how artfully they disengaged themselves from the shell, and then with their forefeet scratched their eyes open. They have had many visitors, such a thing never happening, I dare say, in England before. . . .

Early in the spring I design to turn them out at Lord Peter's, who has large ponds, if they are water turtles. I believe it was providential that this box was put in the lazaretto, for the warmth of the ship supplied the sun's heat and brought them to perfection. But the luckiness of the thing was their hatching the day they were brought home." It would be pleasant to record the subsequent happy life of these tortoises, but I do not find anything further in the correspondence with specific reference to them. It is to be feared, however, that they strayed away from their new home, if we are to judge from the following sentence in a subsequent letter: "I had almost forgot a material article: that is, to send me some terrapins; for I have two gardens walled in that I can secure them from running away." And shortly afterward he prods John's memory with this hint: "I am glad the snakes did not come. There is a sort of natural aversion in human nature against this creature. But any of the species of turtle or terrapins would be innocent and pretty in my garden; and are easily sent in the fall in a box of leaves, etc., when they have done eating."

One friendly concern of Peter's that often cropped out in his letters, was that Bartram in his zeal for science should not neglect his proper business on his farm. John had sent him a drawing of his own of some natural scene, and Peter writes: "I was really both delighted and surprised to see thy draught so naturally done, and at thy ingenuity in the performance. Upon my word, friend John, I can't help admiring thy abilities in so many instances. . . . A man of thy prudence will place this to a right account, to encourage thee to proceed gently in these curious things, which belong to a man of leisure and not to a man of business. The main chance must be minded. Many an ingenious man has lost himself for want of this regard—by devoting too much of his time to these matters. A hint thee will take in friendship; thy obliging, grateful disposition may carry thee too far. I am glad and delight much in all these things—none more; but then I would not purchase them at the expense of my friend's precious time—to the detriment of his interest and business (now, dear John, take me right). . . . In the trunk of the [Philadelphia] Library Company, thee'll find a suit of clothes for thyself. This may serve to protect thy outward man—being a druggel coat, black waistcoat and shaggy breeches. And now, that thou may see that I am not thoughtless of thy better part, I send thee R. Barclay's Apology, to replenish thy inward man. So farewell. Success attend thee in all thy expeditions."

Peter Collinson died after a brief illness in 1768 in his seventy-fifth year, preserving to the last his delightful enthusiasm in the natural sciences that had been his innocent recreation from youth to old age. "My inclination and fondness to natural productions of all kinds," he quaintly observes in one of his letters to Bartram, "is agreeable to the old proverb: 'Like the parson's barn—refuses nothing.'" He seems to have been in no sense a critical student, but just a wholesome, kindly, human sort of man with a genuine love for the wonderful works of the Creator, the reverent study of which he believed to be among the worthiest employments of time, and ever ready to lend a helping hand to any sincere investigator. One of his last benefactions was to procure for John Bartram the appointment of botanist to the king of England at a salary of fifty pounds sterling per annum.

For "THE FRIEND."

## THE AWE OF THE WOODS.

'Tis sweet to be here in the wildwood alone,  
Where solitude's blessings abound,  
And the sun's golden light,  
Seems to greet with delight,  
The leaves that come flitting around.

Metinks when the earth in her infancy lay,  
No purer place could be found,  
In such sweet-scented air,  
With beauties so rare,  
And Peace, encircled around.

Adieu to the rush, the noise and the din;  
To all that's untrue and unfair,  
And give me the quiet, the peaceful and good,  
Oh give me the awe that is found in the wood,  
And a heart that delighteth in prayer.

E. ROBESON.

CANADA, Autumn, 1913.

### COLONIAL BEGINNINGS OF HADDONFIELD MONTHLY MEETING OF FRIENDS.\*

ANNIE H. BARTON.

The early history of Haddonfield Monthly Meeting is so closely interwoven with the story of a little group of Friends on the banks of Newton Creek that we are compelled to begin our narrative nearly forty years before the first meeting-house appeared in Haddonfield.

In the autumn of 1681, a little company of Friends from Ireland had come to Salem, where they sojourned for the winter. The following spring having searched up and down that portion of West New Jersey adjacent to the Delaware River and lying between Pensaukin and Timber Creeks, which had been reserved for the proprietors dwelling in Ireland, they in the language of Thomas Sharp "at last pitched down by yt which is now called Newton creek as ye most invitingst place to settle down by." "At which time also Robert Zane who came from the city of Dublin and had been settled in Salem four years before joined in with us." Robert Zane had already married an Indian maiden in Burlington Meeting, and on account of his familiarity with the country he was apparently the guide for the rest of the company in selecting a site for their future homes. Thomas Sharp, Mark Newbie, Wm. Bates, Thomas Thackera, Geo. Goldsmith, with the families of some of these men, and Robert Zane from Salem made up the little colony. Thomas Sharp, in his own words, gives the "impulse that drove them across the seas." He says, "Let it be remembered it having wrought upon ye minds of some friends that dwelt in Ireland, but such as formerly came thither from England: and a pressure having laid upon them for some years, which they could not gett from the weight of until they gave upp to leave their friends and relations there, together with a comfortable subsistence, to transport themselves and family into this wilderness part of America, and thereby expose themselves to difficulties, which if they could have been easy where they were, in all probability might never have been met with."

The sincerity of their motive is shown by the additional statement, "And immediately there was a meeting set up at the house of Mark Newbie, and in a short time it grew and increased." As we further read his words ring out a prophetic message through the centuries which should fall on attentive ears to-day. He says, "And that the rising generation may consider that the settlement of this country was directed upon an impulse by the spirits of God's people not so much for their care and tranquility, but rather for the posterity yt should be after and that the wilderness being planted with

good seed might grow and increase to the satisfaction of the good husbandman."

Mark Newbie's house, where was held the first meeting, was on the north side of Newton Creek, probably near the old burial ground at West Collingswood, but a little further down the stream. It was the spring of 1682 when this little gathering of perhaps twenty persons, probably in a house of logs, with floor of earth and roof of bark, met, after the simple ways of Friends, for the purpose of worshipping in Spirit and in Truth according to the dictates of their own consciences.

Only two other meetings had been established in West New Jersey, Salem in 1675 and Burlington three years later.

Here in this rude cabin on Newton's Bank, while Elizabeth Haddon was a toddling infant and before William Penn had landed in Philadelphia, was laid the foundation of Haddonfield Monthly Meeting and the first Friends' Meeting in Gloucester County, which then included the present Camden County. Two years later, Newton Friends built their first meeting-house. It too was made of logs, and Sharp says it was erected at the west end of the burial ground. It would seem a second house must have been built on or near the site of the old log meeting-house on Newton Creek, as one was burned there early in last century, but we are unable to find a record of it. The present Newton meeting-house in Camden, with which we are more or less familiar, was built about 1801.

It is recorded that in 1685, through the permission of Burlington Friends, a meeting was established at the house of John Kay in connection with a similar meeting to be held at Pensaukin on alternate First-days for the better accommodation of Friends in Evesham and about Pensaukin and Cooper's Creek. According to Clement's book, "First Settlers of Newton," John Kay's house was located on a tract of land now part of a farm formerly belonging to Joseph W. Cooper's estate, lying on the Marlton Pike, about one mile east of Ellisburg and running back to the north branch of Cooper's Creek. This meeting appears to have been held there about twenty-two years. It was not until twenty-five years later that this same John Kay bought the tract of land on which now stands Evans' Mill, and removed there, so it is quite evident that this indulged meeting was held at the home nearest the present Marlton Pike.

The "Evesham Friends," as they were called, included William and Elizabeth Evans, who at one time lived in a cave near Mt. Laurel. Elizabeth was a minister and doubtless spoke at this meeting.

The first Monthly Meeting was held at Newton in the autumn of 1682, and later for the better accommodation of Friends alternately at Newton and Thomas Shackles' house, which stood on the farm now the home of Wilmer Collins, northwest of Haddonfield and Moorestown Road, about one mile from Ellisburg.

Very early in the next century, Elizabeth Haddon's strong personality made itself felt in the circle of Friends that from time to time assembled at Newton, at the Shackles' home and possibly at John Kay's. Still in her early twenties she was in 1705 clerk of the Women's Monthly Meeting, a position she held for more than fifty-five years, except when interrupted by her visits to England. These records stand to-day a safe model in neatness and accuracy for all her successors. When John Estaugh came from England on a religious visit to America the certificate furnished him by Friends there contains this expression, "We do believe he is Qualified for ye Service ye Lord hath called him Unto and we have unity with him. And so wee desire you to receive him." Apparently Friends did receive him. About two years later his marriage to Elizabeth Haddon is recorded.

A copy of their marriage certificate may be of interest.

"Whereas John Estaugh and Elizabeth Haddon of the Province of West New Jersey and County of Gloucester; both single persons (the said Elizabeth being daughter of John Haddon of London in the Kingdom of England) having several times declared their Intentions of taking each other in Marriage to Husband and Wife at the Monthly Meetings of New-

\* Read Tenth Month 11th, 1913, at the Two Hundredth Anniversary of the Settlement of Haddonfield, N. J.

ton, to which they belong according to Truth's order, and the said meeting having received satisfaction concerning their clearness both by due and orderly Enquiry made here and also by Certificates from Friends in England, as also the consent of their parents being had, so that the said meetings have given their free assent and concurrence therewith and thereunto.

These therefore may Certifie that upon the 1st day of the tenth month in the year One thousand Seven hundred and two, at a publick meeting at the house of the said Elizabeth, appointed and held on purpose for the full accomplishing and solemnizing of the said Marriage, they the said John and Elizabeth openly and solemnly in the presence of the said meeting did take each other in marriage to husband and wife, the said John solemnly promising in these words (viz) Friends and neighbors, in the Presence of God and you his people, whom I desire to be my witnesses, I take this my friend Elizabeth Haddon to be my wife, promising through the Lord's Assistance to be unto her a loving husband till the Lord by death shall separate us. And the said Elizabeth declaring as followeth, friends; in the fear of the Lord and before you his people, whom I desire to be my witnesses, I take this my friend John Estaugh to be my husband, promising through the Lord's assistance to be unto him a faithful and loving wife until the Lord by death shall separate us.

In testimony whereof the said John and Elizabeth have hereunto set their hands the day and year abovesaid.

JOHN ESTAUGH  
ELIZABETH HADDON."

Notice that she wrote her name Elizabeth Haddon, though on later dates she uses the surname Estaugh.

The population of Haddonfield increased, the roads were bad, the distance, to Newton considerable, and after several years it was decided that a meeting-house was absolutely necessary to be erected. £101 10s were subscribed, although £12 additional were raised the next year. The specifications according to the minutes call for a building "forty foot long, 25 foot wide, 12 foot posts, shingled on ye outside. Galleries at each end 10 foot one, 12 foot ye other." It was "to be lined back high with board and lathed and plastered the other part." It was probably completed in a few months. At Newton in the Eleventh Month, the meeting adjourned to the new meeting-house near John Kay's mill. The next record begins, "At a Monthly Meeting held at our new Meeting House at Haddonfield, in ye township of Newton, in Gloucester County in Province of New Jersey ye 12th day of ye 12th month 1721." This is the first time the name Haddonfield is given to the meeting, and for ninety-seven years the Friends' Meeting-house was the only place of worship in Haddonfield. With business-like sagacity Elizabeth Estaugh had journeyed to her father's home in England and obtained his signature to a deed for the carefully surveyed meeting-house lot, which was duly placed on record.

Shortly before the death of Elizabeth Estaugh a brick house was built on the same site and the old structure was moved to the opposite side of the road and used as a shelter for horses. This brick meeting-house remained in use until 1852, when the present building was erected on land purchased for the purpose.

At one time First-day meetings were held alternately at Haddonfield and Newton. In 1728 they were "parted to be single" at each house from first of Tenth to last of First Month." The next year it was decided for four months to hold meetings at Haddonfield on First as well as week-days, while "at the request of Friends about the riverside Newton Meeting was to be held at the school house near Joseph Cooper's, and after that according to their former and usual manner."

In colonial days the real or apparent difference between the usual crowd of voters and a gathering of worshippers must have been less than now, for both Haddonfield and Newton Meeting-houses were used for election purposes. After the school house was built at Haddonfield in 1786, it was used for elections and town-meetings instead of the meeting-house. Why should this shock our modern ideas of propriety? Surely the man or woman who exercises the privilege of the franchise

need not stand on any lower plane in manners or morals than those who gather in religious assemblies.

As we glance through the quaintly worded records of these old meetings, interesting glimpses are revealed of the religious life of the members, the loving care and concern for individuals, as well as occasional happenings somewhat at variance with modern ways.

When Mary Gill, wife of John Gill, received her first payment for the care of the new meeting-house, it was less than £1 per year, gradually advancing for nearly seventeen years to £3. Apparently the increased cost of living began more than two centuries ago! A little further we read that Ebenezer Hopkins, by order of men Friends, is to be paid £5 4s that he had advanced for one year's board of Sarah Heritage, a poor Friend. A modest sum for the purpose, but placed on public record without regard to the feelings of the Friend in necessitous circumstances.

At a later date Benjamin Hopkins informs the meeting that he desires their advice in reference to the removal of his family to Ohio. A joint committee has a conference with the family and reports that they found nothing to discourage their removal.

Sometimes the care of the meeting was manifested in reproof, as in the case of a woman Friend at one time clerk, but departing from Friendly ways, a testimony of disowment was issued against her stating that "She had had the advantage of a Religious Education beyond many. But for want of Living in subjection to the cross of Christ, her mind became Leavened into the spirit of Liberties of the World and estranged from her friends. Slighting their tender advice and admonitions, as also that of an affectionate and an afflicted Mother until by Degrees her conduct and conversation became a contradiction to her Profession, and after long forbearance and much tender labor to convince her of her great deviation and thinking no prospect of service in further treating with her." In order that friends may not be chargeable with her conduct, it becomes necessary to declare—"that for some time past it hath been such as we cannot have unity with and having thereby Disunited herself. She is not in Religious fellowship with us until she shall manifest a self-denial more consistent with the principles in which she was Educated and give Friends the necessary satisfaction, which that she may through Divine favor Happily Experience, is our earnest and sincere Desire."

Let us not imagine that in the far-away past men were any more or any less fair in their dealings with each other than now. A minute records that James Whitall complains Joseph Collins won't pay £4 10s for work done. The Meeting directs Joseph Collins to pay before next Monthly Meeting or James Whitall is "Left to his Liberty." Joseph Collins heeds the Meeting's decision and the next month records the payment of the debt.

Frequently the minutes mention visits from ministers from Great Britain or elsewhere with comments on the same. Catherine Payton encourages them "to keep strict discipline in church and family," while John Fothergill in his writing says of his first visit to Newtown (as then called), "Truth appeared in mercy and good will to revive and build up a weak and staggering people."

Yet a record of about this (1721) time indicates that these early Friends were not deceived by a form of Godliness without the substance. It states that "John Lawson, a preaching Friend from South Britain having preached several times in the Newton Monthly Meeting limits, and not producing a certificate from England as requested, a long letter is recorded on the Monthly Meeting minutes, which was ordered sent him. In this he is reminded of the London Epistle of 1720 warning American Meetings of 'Cheats and Counterfeit Ministers', and that the only remedy for such was proper certificates from their home meetings. He is therefore requested to 'be Silent until friends are better Persuaded Concerning thee.'" That this was a reasonable request is shown by later minutes of the Yearly and Quarterly Meetings

when a paper was received from English Friends regarding Lawson, of whom it is related that he "by his fine Words and fair Speeches Did sometimes Deceive Simple Spirits And a Sower of Discord Amongst friends."

Ministering Friends who from time to time dwelt within the limits of Haddonfield, traveled with the approval of their meetings by slow and laborious routes as messengers of the Gospel to New England, to the north or the south and sometimes westward or across the seas. One certificate issued for John Estauagh when about to make a religious visit to foreign lands says his meeting "found his Conversation agreeable to his Testimony." A worthy tribute indeed! It was while on a religious visit to the West Indies that his death occurred. Just here it may be noted that in the Minutes of Women's Monthly Meeting, carefully kept by his wife, appears a blank page between the entries of Tenth Month, 1742, and Eleventh Month of the same year. Outside records show that between these two meetings she received word of his death and burial at Tortola. Apparently this blank page was left to show the condition of her heart and mind when she began to copy the minutes of Eleventh Month. A fitting emblem of her grief and love!

Hannah Cooper was a contemporary of the Estauaghs; Sarah Cresson, Richard Jordan, Elizabeth Redman, and Mary Swett were ministers of later date, while names unspoken but of equal lustre, rise at memory's bidding as we look upon these present galleries.

As evidence of the limited education of the masses, including Friends even in the time of Elizabeth Estauagh, we find that on many of the marriage certificates of that period the bride and groom frequently make their mark instead of a signature, especially the bride, and among the witnesses the names of men far outnumber those of women. The Friends of Haddonfield were not indifferent to these needs, and made provision for schools even before the building of the school-house to which reference has been made. But a generation or two must grow up before the full results of an educational movement are apparent. This condition of more or less illiteracy among the masses must be borne in mind even while we recognize the marked ability of those who were leaders intellectually as well as spiritually. This minute of 1724 illustrates the point:

"John Haines signifies that Amariah Ballinger hath been guilty of sundry offenses against the church: To wit—inquiring of a conning man—how his Goose came to Dye—(To-day the intelligent Poultryman applies to the State Experiment Station for such information) and allowing Fiddling in his house, and shooting for a Wager, which charges said Amariah being present acknowledged etc." Which is the greatest of the three offenses is left to our imagination, but we suspect it is the last one named. However, no further mention is made of Amariah until a year or so later when he and Elizabeth Garwood passed meeting the first and second time for marriage, without any charge being presented against him.

A few years after the new meeting-house was established at Haddonfield, Friends at Egg Harbour and Cape May requested a Monthly Meeting established among them, while those at Raccoon Creek in Greenwich Township asked to have meetings for worship on First-days. A subordinate meeting had also been set up at Woodbury Creek. Chester Meeting (now Moorestown) and Evesham (now Mt. Laurel) on various occasions presented requests as to the time of holding their meetings. These facts show how large a territory came under the oversight of Haddonfield Friends.

Ten years after the new meeting-house was built, it was thought necessary to make an addition to it, although a minute a year or two previous mentions a small attendance "by Reason of the Mortality and Indisposition of the people." A few rods from here on Haddon Avenue near the Town Hall is the old site of the building. Picture the little meeting-house of logs or shingles, unpainted, unadorned, in a small clearing among the tall trees of the primeval forest. Near it, in a rudely fenced enclosure, lie the unmarked graves of the friends and relatives of those who toiled to make the wilderness blos-

som, but faithfully gathered each week, or oftener, to worship in reverent silence unless perchance the spoken message fell from gifted lips. From scattered homes they came, no rumbling wheels, no chugging motor or clanging trolley broke the stillness, only the sound of footsteps or of hoof-beats through the wooded paths.

In the words of Whittier, we say:

"Clasp, Angel of the backward look  
And folded wings of ashen gray  
And voice of echoes far away,  
The brazen covers of thy book;  
Where, closely mingling, pale and glow  
The characters of joy and woe;  
The monographs of outlived years.  
'Even while I look, I call but heed  
The restless sands incessant fall,  
Importunate hours that hours succeed,  
Each clamorous with its own sharp need,  
And duty keeping pace with all.  
Shut down and clasp the heavy lids;  
I hear again the voice that bids  
The dreamer leave his dream midway  
For larger hopes and graver fears:  
Life greatens in these later years,  
The century's aloe flowers to-day!"

What is the measure of the love we owe to others? It is the measure of what we think is owing to ourselves. "Love him as thyself." Observe, if I may use such a word, the equity of this Divine rule. It makes us the judge of what we ought to do; it imposes upon us no duty that we have not already acknowledged to ourselves.—DEAN STANLEY.

BEAUTIFUL thoughts make beautiful lives,  
For every word and deed  
Lies in the thought that prompted it,  
As the flowers lie in the seed.

For "THE FRIEND."

SARAH A. HOLMES.

OBITUARY.—On Seventh Mo. 28th, 1913, SARAH A. HOLMES, widow of Josiah Holmes, in the eighty-sixth year of her age. She was a daughter of Fothergill and Sarah Owen Ogborn, and was born in Germantown, Pa., in the year 1828. In 1856 she came to Cayuga Co., N. Y., as the bride of Abraham M. Underhill, a valued Friend of Scipio Monthly Meeting. Their pleasant farm-house at the side of a beautiful ravine became a centre of attraction. Her graceful hospitality, remarkable beauty and decided Christian character won many friends. In obedience to the inward call, she spoke often and acceptably in meetings, and was recorded a minister. After a few years of happy married life, she became a widow and went for a time to Union Springs, where her services were useful in the meetings and community, and where she taught the Bible to little children. She resided afterwards in New York City, where her sympathies were much enlisted on behalf of the erring and the afflicted, and her labors were abundant in prison and hospital. She became the wife of Josiah Holmes, a minister of New England Yearly Meeting, and removed to Mattapisset, a seaport town in Massachusetts, where her husband had a large and prosperous business in ship-building, but afterwards lived in New Bedford. Of their three children, but one survives her parents, the wife of W. H. P. Walker, of East Orange, N. J., with whom Sarah A. Holmes made her home during her second widowhood. Through much physical infirmity she frequently attended the meeting at Rahway, of which she was a member, and, about the year 1907, was present at Philadelphia Yearly Meeting, so dear to her heart. In the seclusion of her long illness she was a reader of THE FRIEND; prized the Holy Scriptures; and reverently acknowledged the blessings she had in precious visitations from the Comforter. She esteemed all who love the Lord Jesus Christ in sincerity; but her strongest attachment was for the faith of her fathers, and any deviation from it, in belief or practice, was a trial to her spirit. She desired to protect her family from false teaching, and had no affiliation with those who deny the fundamental doctrines of the New Testament. Her honesty, sincerity and faithfulness were admirable; her nature was affectionate, sociable, refined and kind. A wide circle grieves to see the face of this beloved Friend no more, but

rejoice for the happiness secured to her forever by the blood of the everlasting Covenant.

#### KANSAS YEARLY MEETING.

The meeting of ministers and elders convened at Emporia, Kansas, Tenth Month 23rd, at 2 P. M., and the other sessions of Yearly Meeting at 11 A. M., Sixth-day the twenty-fourth.

The first business of the meeting was to read the Minutes of those present from other Yearly Meetings, attending this in the course of religious service. One for Eva Irene Smith, of Dover, Colo., and one for Russel Z. Taber, of Whittier, Iowa, both members of Springville Monthly Meeting, Iowa. Also one for Joshua P. Smith, from Coal Creek Meeting, Iowa, all endorsed by Hickory Grove Quarterly Meeting. Those present without minutes were Thomas Blackburn and wife, Thomas Stanley and wife, and Morris Smith and wife, all members of beforesaid Meetings. The latter came as companion for those present with Minutes. These dear Friends were all very acceptably with us, and when seated in our small Meeting constituted a large part of its weight and numbers. Death, removal and declension have combined to reduce Kansas Yearly Meeting until it is probably as small as any within the circle of correspondence. Two of the ministers with their companions visited Spring River Meeting before Yearly Meeting. Besides attending our regular meetings, one of the ministers felt a concern to have a meeting appointed in Galena. The court-room was secured and notice distributed by printed bills for a meeting on First-day evening. The day was inelement, and though it had ceased to rain by evening, a strong wind blew and it was quite cool. The six visitors with seven Friends of the neighborhood drove to the place of meeting in three vehicles. Arriving they found two individuals present, one a member of Philadelphia Yearly Meeting and the other a frequent attender of Friends' Meetings. They sat down and in a few moments two young girls entered, but they could not endure the silence more than three minutes and so left the room. A minister soon arose with a message of encouragement to some in trouble either struggling for spiritual existence, or in financial difficulties. Another communication, and a fervent prayer and the meeting closed. Satisfaction was expressed with the meeting before leaving, and as we sat around the fireside at a late hour none regretted the effort and were not curious as to results.

Our regular meeting at Spring River was held on Fourth-day, and a goodly number gathered in the rain. That and one appointed in the evening were both favored meetings, and seemed to close the service of our visitors who were ready to take the train the next morning for Emporia, arriving there in time for select meeting. Kansas Yearly Meeting is composed of two Quarterly Meetings, and each of those of one Monthly Meeting. Each Quarterly Meeting had four representatives, all of whom were present at the first sitting, except one who came later. The epistles from other Yearly Meetings followed the reading of the visitors' Minutes. The evidence of Divine favor during the reading, and the preciousness of the fellowship revealed in the epistles, were so manifest that it was felt that no privilege could be taken from our small meeting that would so impair their weight and usefulness as to drop this practice of correspondence while it is kept up in the true life and spirit of Gospel fellowship. On Seventh-day morning the representatives proposed the reappointment of Levi Bowles for Clerk and Alva J. Smith for Assistant. The meeting convened each day except Third-day with open shutters, as has been the practice of Kansas Yearly Meeting for some years. Many of these joint sessions are precious seasons and have a salutary effect upon the following business session. Two meetings were held on First-day, which were well attended by Friends and a considerable number of the towns-people, though the day was rainy. By convening the meeting with closed shutters on Third-day the business was concluded, but Kansas Yearly Meeting is never considered over until after the meeting for worship on Fourth-day. Some of us felt that our home duties were pressing, and the meeting on Third-day closed in time for the return train, but not one left and the closing hour was as precious to visitors and visited as any preceding it. The meeting concluded with the feeling of thankfulness in every heart that we had again been visited in a signal manner by our Heavenly Father. By working a little overtime and depriving ourselves of some social enjoyment, the Minutes of both Men's and Women's Meetings were ready for the press and the contract let in two hours after the meeting closed. Then we were free and ready to think of the homeward journey. A light snow had fallen and it was a beautiful sight to see fields of green alfalfa sticking up through the snow as if begging for

a little more time to make amends for a tardy growth during the extreme drought. Nothing but true religious fellowship as the fruit of our common Father's love can make these gatherings so precious to the burden-bearers in the church, and as this account is closed the desire comes that we may so carry the burdens of our small meetings that when our Yearly Meeting comes again we may enjoy the same blessings as in the one just past.

LEVI BOWLES.

#### FRIENDLY NEWS.

DURING the Tenth Month in company with Henry H. Albertson, of Burlington, Max I. Reich made a visit to central New York. In addition to family visits, seven meetings were attended as follows: two at Jacksonville, one at Oakwood Seminary, two at Poplar Ridge, one at the George Junior Republic, one at Barnes' Hall, Cornell University. It is understood that Max I. Reich has since been in Chicago.

A **QUAKER SOLICITOR GENERAL**.—Jonathan Pim, K. C., recently appointed Solicitor General for Ireland, is a member of the Society of Friends and the first of that body to fill the position of a law officer to the crown in Ireland. He is a son of the late Thomas Pim and grandson of Jonathan Pim, who represented Dublin in Parliament in the sixties.

He was educated at Oliver's Mount School, Scarborough, and afterwards at Trinity College, Dublin; and was called to the bar in 1886. He was at one time Hon. Secretary to the Statistical and Social Enquiry Society of Ireland and took part in its proceedings.

The Pim family came to Ireland in 1655 and settled in the midland counties.—*From Journal of Friends' Historical Society.*

**JOSEPH JAMES NEAVE**, whose death occurred last Ninth Month 14th, at his home in Australia, expressed a wish that a memorial card should be sent to many of his friends. He had at various times jotted down names of these, and also a suggestion for the wording to appear upon it. After fearing that some friends had been overlooked, he concluded by writing the following:—

"I go to life, and not to death, and hope, through the mercy of God in Christ Jesus, to meet them all in a better country, where the 'glass darkly' through which we now see shall no longer impede or distort our vision, but where 'we shall know even as also we are known.' May none slight this day of their soul's visitation, but turning with full purpose of heart to the Lord Jesus Christ, receive the salvation of their souls, and enjoy the 'Peace of God which passeth all understanding' that comes to us through Him."

**CONCORD QUARTERLY MEETING**.—The Ministers and Elders met on Second-day, Eleventh Month 10th, for the first time in the afternoon, at three o'clock. The new Electric Short Line to Media from Sixty-ninth and Market makes it easy for Friends having business in Philadelphia to reach the meeting. In the sweet and solemn silence of the first meeting there arose a remarkable unity of exercise which led to five communications much on the same line. The theme of the first was to have our house in order to welcome the heavenly Guest. The second was the quotation, "They that are wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever." The third referred to the Apostle John's desire "that ye also may have fellowship with us; yea, and our fellowship is with the Father and with His Son Jesus Christ," with the reminder that it is only as we have our house in order and welcome the heavenly Guest as He stands at the door and knocks that we can bring others to righteousness by inviting them to share our fellowship with the Father. The fourth reminded us of the importance of being in an expectant frame of mind, listening for the knocking, that we may thus be enabled to have our house in order. The last urged us to "forget not to show love unto strangers: for thereby some have entertained angels unawares."

While considering the second query, "Are ministers sound in word and doctrine and careful to minister in the ability that God giveth," we were cautioned against unfaithfulness in withholding any word that should be communicated whether in public or private.

A concern was brought forward from Birmingham for a joint meeting of ministers, elders and overseers, for united seeking after strength for the service to which they are called both toward our members and our neighbors. There was full expression of unity, and a meeting was ap-

pointed to be held at Media, Seventh-day, Eleventh Month 22nd, at two P. M.

The general session on Third-day was favored with the company of five visiting ministers. The vocal services began early and were continued with but short periods of silence, but the meeting was felt to be solemn and favored with the Master's presence. Among those engaged in the ministry of the Word were Daniel Oliver, of Syria, who spoke on the privilege and conditions of being endowed with power from on high; Rufus P. King, of North Carolina, in whose touching appeal for the life in God was illustrated this power and demonstration of the Spirit; and John B. Garrett, who dwelt on our need of knowing Christ Jesus as our Saviour and our life.

The second meeting in joint session listened to a heart-searching memorial prepared by Birmingham Monthly Meeting, setting forth the faithful and steadfast testimony of Josiah W. Leeds against corrupting posters, periodicals and other evils. Single-handed he carried on a warfare which after much opposition and set-back, produced results of great moral value. Much appreciation of his character was expressed and the memorial was forwarded to the Representative Meeting.

In separate session both Men's and Women's Meeting adopted the nomination by committee of two Friends to help manage the proposed building at 304 Arch Street, and of a larger number to collect funds toward the erection of it.

A most interesting item of business was a report forwarded under a feeling of concern by Lansdowne Monthly Meeting setting forth the work of their Bible Classes, as managed by a committee of the Monthly Meeting. It elicited some expression of concern and much of unity, which brought out the edifying and unifying fruits of united Bible study, if only done with the Holy Spirit as our principal Teacher. The meeting was to many a season of encouragement and refreshing from the presence of the Lord.

J. R.

### WESTTOWN NOTES.

THIS has been the week for the Committee to visit the School and all under appointment attended meeting on First-day, except Jonathan E. Rhoads, whose health was not equal to the effort. The Friends present were Samuel L. Allen, John L. Ballerston, Henry Hall, George Forsythe, Arthur R. Pennell, Samuel L. Smedley, Susan R. Williams, Susanna S. Kite, Eliza Ann Hall, Deborah C. Passmore, Mary R. Williams and Mary S. Cowperthwaite. In our morning meeting Arthur R. Pennell and Mary S. Cowperthwaite had acceptable vocal service. The collections in the evening were addressed, the boys' by William V. Dennis of Friends' Select School, Philadelphia, and the girls' by Susanna S. Kite. Wm. V. Dennis made a strong appeal to the boys that while opportunity favored them on every hand they should strive to develop in themselves that power which would win them success. His remarks took a very practical form when he emphasized the fact that in the creation of bodily power of the first order they must slun these three elements of evil: tobacco, alcohol and impure thoughts. The address was not committed to paper or we would gladly give it word for word to THE FRIEND. It sent every Westtown boy to bed with live thoughts burning within him and not a few of it is hoped with fresh resolves made for the morrow. Susanna Kite read a very interesting paper on the two prophets Jeremiah and Ezekiel, this we hope to hand to THE FRIEND shortly for a wider audience.

During the middle of the week we had a visit from J. Henry Bartlett, and on Sixth-day evening Mary M. Vaux gave an illustrated lecture on the Canadian Rockies. Though this was the fourth or fifth time she had spoken on this topic before the Westtown audience her lecture last week had all the elements of novelty; most of her pictures we had never seen, including many beautiful photographs of flowers and wild animals, and her descriptive parts were largely experiences of last summer.

THE topic of freshest interest with us just now is the orchard project. The conditions imposed by the Westtown Committee have been met, and \$15,000 subscribed. This money is to be judiciously expended during the next five or more years when there is a reasonable expectation that the return from the peach orchard will more than meet expenses. James Walker, a recent graduate of Westtown, who has spent four years at the Ohio State Agricultural College and is due soon to graduate therefrom, has been appointed to the position of director. He will probably enter upon his duties next spring and will give a few hours each week to instruction in the School to such boys as may elect certain studies in agriculture.

In this connection it will be of interest to note a wide-awake club now at work among the boys. There are about thirty boys, with Chas. W. Palmer associated with them, who call themselves the Rustics. They meet for a forty-five-minute period in the evening once a week, and discuss all manner of farm interests and read aloud short papers selected from some of the farm journals taken by the school library.

ARTICLES of the present interest in the farm and orchard movement the *Westonian* has the promise of a series of papers on the orchard question written by ex-students, all of whom have at least met some of the perplexities and disappointments incident to the first stages of orcharding. These papers may be looked for in one of the early issues of the *Westonian* 1914.

On last Third-day about twenty students attended Concord Quarterly Meeting at Media. These were all members of some one of the Monthly Meetings embraced in that Quarter, the place being so easy of access is the reason for granting the permission and withholding it from those of other Quarterly Meetings. The members of our Senior Class are interested in making up their answers to the series of questions formulated by the Round Table Committee; these answers with others are to form part of the program for the meeting scheduled for the afternoon and evening of the fifth of next month, at Fourth and Arch Sts. It is hoped that the Senior Class can number fifty of the audience on that occasion.

### CORRESPONDENCE.

IN a recent number of THE FRIEND appeared the "Letter of Advice" issued last Ninth Month by the Quarterly Meeting of Friends held in Belfast, Ireland. We in this favored land scarcely realize a tinge of the anxiety that presses at this time upon Friends and other Protestants in Ireland. Their position on the Home Rule question receives scant sympathy from their brothers on the other side of the Irish sea, who are warm advocates of Ireland for the Irish and who in many cases are less easily able than we are to see all round the question. The following is taken in part from a letter, not intended for publication, written Eleventh Month 2nd, by an aged Friend in Ireland to one but two years his senior in Philadelphia. He says, "It is perfectly awful that Protestants of England and Scotland who call themselves 'Liberals' should for purely party political reasons, league themselves together as they are doing to drive the Protestants and other peaceably-disposed people in Ireland from under the Imperial parliament. . . . They tell us there are safeguards in the bill for our protection, but we know by sad experience the Romanist Irish Parliament would utterly disregard them, and if we appealed against it, the English and Scotch Liberals would not interfere because it might lose votes to their party. . . . The saintly archbishop Usher prophesied about three hundred years ago that Romanism would gradually attain such power that it would seem just going to overrule everything, but that then Almighty God would cast it down utterly."

Alluding to the address issued by Irish Friends the letter continues: "I managed to get the most important paragraphs of the address into the leading London newspapers." Here he enumerates five or more prominent London dailies as well as several papers published in other large English cities and towns. A Roman Catholic paper in North Ireland highly commended the address and placed at the top of the column these words for a head line: "Ulster Quakers, true to their principles, remain non-militant." Again quoting from the letter: "For more than one and a-half years there have been weekly prayer meetings of all Protestant denominations held at the Y. M. C. A., in Belfast, to supplicate the Almighty that He might be pleased to interfere and save us in the present crisis. They have generally been hallowed seasons and are increasingly so. We increasingly feel prayer is our only sure defence and if we have but sufficient faith we believe we shall succeed in obtaining the answer to our prayers."

It seems difficult even with our sympathies strongly touched for all those who have most to lose in the expected change of policy, to accept the views that follow, also quoted from the same letter. May God grant that these fears may never be realized. "In a great crisis like the present, everyone should do something on the right side. Protestants of all denominations except Friends are joining the volunteers of whom about one hundred thousand have been enrolled and are spending a great deal of their time after business hours in being drilled, so that if the bill becomes law they will be ready to fight. It is all arranged to commence a Provisional government for Ulster the day the bill passes. About 1860, when controversy between North and South began, you in the North did not



expect fighting, yet it did come with the most awful and desolating results. We fear the same."

#### SUMMARY OF EVENTS.

UNITED STATES.—It is stated that the corn crop in this country for 1912 is valued by the Department of Agriculture at \$1,741,333,019, the most valuable ever produced in the history of the world.

A despatch from Washington, of the 10th inst., says: "W. W. Finley, president of the Southern Railway, gave statistics to-day to prove that travel by rail in the United States was much safer than by automobile, street car or some other means of conveyance." He also says: "As bearing on the comparative safety of different ways of travel, it may be noted that, as compared with 318 deaths of passengers from railway accidents in the entire United States, there were, in the registration area, 1883 deaths from street car accidents, 1291 from automobile accidents and 2237 from accidents in connection with other vehicles."

At a convention lately meeting at Manchester, N. H., the U. S. Secretary of Agriculture Houston said that less than forty per cent. of the cultivated land in the United States is reasonably well cultivated and less than twelve per cent. is yielding maximum returns. He also said: "I do not entertain the thought for a second that we have approximated the limit of our output from the soil. We have not even reached the end of the pioneering stage. We had better frankly face the fact that we are relatively inefficient, take stock of our shortcomings and earnestly seek the remedy. That we have practically reached the stage where we have ceased to be an exporting nation of food products and are becoming dependent on foreign nations for the necessities of life is a sad commentary upon our use of the opportunities bestowed upon us." He urged co-ordination of Federal and State agricultural agencies. In the field of marketing, he said, there was danger that pressure would be brought to bear to force the department to act everywhere before it was intelligently prepared to act anywhere.

It was stated from Harrisburg, on the 14th inst.: "The Attorney General's Department to-day gave an opinion to the Department of Labor and Industry that it would be a violation of the women's employment act to require female cooks to work in restaurants seven days a week. It was contended in a case submitted to the Department of Labor and Industry that a woman employed in a restaurant could work seven days a week if the aggregate did not exceed fifty-four hours. The opinion says: 'This department cannot acquiesce in this construction. If the Legislature meant to limit the working hours to fifty-four in any one week it was not necessary to limit the number of days. In order to give effect to all of the language used, the provision must be construed to prohibit working more than six days in any one week.'"

The head of the U. S. Bureau of Animal Industry reports: "It is now plain that the rise in meat prices in recent years is the natural result of an actual shortage in production. It is evident, also, that the country is facing an era of short production of meat, and that some means must be adopted if the American appetite for this class of food is to be supplied." The new tariff puts meat on the free list, so that it can be imported freely, without tax.

It was stated from New York City on the 10th inst.: "The Board of Arbitration appointed to settle the differences between the Eastern railroads and their conductors and trainmen filed its award this afternoon in the United States District Court. Wages were increased approximately seven per cent., as against about twenty-one per cent. asked by the men. The payrolls of the forty-one roads concerned will be increased about \$6,000,000, as against \$18,000,000, which the granting of the entire demands would have cost. The new scale is to take effect as of Tenth Month 1, 1913, involving considerable back pay to the men."

FOREIGN.—A despatch from Lima, Peru, of the 11th inst. mentions that an earthquake occurred on the 7th inst., by which the city of Abancay, in Peru, was wrecked and that more than 200 persons were killed, and thousands of persons are homeless. Later accounts state that ten towns, including Chalhuanca, with a population of nearly 4000, were destroyed by the earthquake. Official dispatches report a continuance of the shocks.

A despatch from London of the 12th says: "The International Conference on Safety at Sea held its opening meeting to-day at the British Foreign Office. Twelve nations are represented at the conference: the United States, Great Britain, Belgium, France, the Netherlands, Russia, Denmark, Germany, Norway, Spain, Canada and New Zealand. While the aims of the conference were simple, the means by which they were to

be obtained were far from easy. Many of them could be dealt with only by men of long experience and expert knowledge."

#### NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILA., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

FRIENDS' RELIGIOUS AND MORAL ALMANAC FOR 1914 is now on sale at Friends' Book Store, No. 304 Arch Street. Price, 4 cents each; by mail, 5 cents; per dozen, 30 cents; by mail, 38 cents. The same with paper covers, 5 cents each; by mail, 6 cents; per dozen, 40 cents; by mail, 49 cents. The Friends' Card Calendar for 1914 is also ready. Price, 5 cents each; by mail, 10 cents; per dozen, by mail, 90 cents.

THE COMMITTEE for Visitation and other religious service, under appointment of Haddonfield and Salem Quarterly Meeting, have arranged for the holding of a second appointed meeting at Arney's Mount, about two-and-a-half miles east of Mount Holly, on First-day, the 23rd inst., at 2.30 o'clock. Friends desiring to attend and who desire conveyance thereto, may apply to William E. Darnell, Moorestown, N. J.

FRIENDS' EDUCATIONAL ASSOCIATION.—The first meeting for the year of the Educational Association will come on Sixth-day, the twenty-first of Eleventh Month, at Friends' Select School. Supper (25 and 35 cents). 5.30-7.00 P. M. Meeting 7.15 P. M.

#### PROGRAM.

The Responsibilities of a Friends' School.

1. The Religious Aspect of Education—Rufus M. Jones
2. The School and the Community—Stanley R. Yarnall.
3. The Yearly Meeting School—Thomas K. Brown.

Please notify Bertha M. Fry, 140 N. Sixteenth Street, if thee expects to come to supper.

FRANCES C. FERRIS,  
*Secretary.*

THE Visitation Committee of Haddonfield and Salem Quarterly Meeting, in furtherance of the concern of one of their number, a Minister, has appointed two meetings for Worship, to be held First-day, Eleventh Month 30th, one at Tuckerton, at 10.30 A. M., the other at Barnegat, on the afternoon of that day, at 3 o'clock. Those desiring information with regard to reaching either or both these meetings, may communicate with J. Henry Bartlett, Tuckerton, N. J., not later than the 27th inst.

WALTER L. MOORE.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to the Library:—

- Allen—Missionary Methods.
- Fitch—Critique in the Occident.
- Fitch—Critique in the Orient.
- Grayson—Friendly Road.
- Montessori—Pedagogical Anthropology.
- Ross—Changing Chinese.
- Pumphrey—Stories of the Pilgrims.

LINDA A. MOORE,  
*Librarian.*

MEETINGS NEXT WEEK (Eleventh Month 23rd to 29th):

- Burlington and Bucks Quarterly Meeting, at Burlington, Third-day, Eleventh Month 25th, at 10.30 A. M.

MONTHLY MEETINGS:

- Philadelphia, Fourth and Arch Streets, Fifth-day, Eleventh Month 27th, at 10.30 A. M.
- Philadelphia, for Northern District, at Sixth and Noble Streets, Third-day, Eleventh Month 25th, at 10.30 A. M.
- Abington, Fourth-day, Eleventh Month 26th, at 10.15 A. M.
- Chester, at Media, Pa., Second-day, Eleventh Month 24th, at 7.30 P. M.
- Goshen, at Malvern, Fifth-day, Eleventh Month 27th, at 10 A. M.
- Concord, at Concordville, Third-day, Eleventh Month 25th, at 9.30 A. M.
- Birmingham, at West Chester, Fourth-day, Eleventh Month 26th, at 10 A. M.
- Lansdowne, Fifth-day, Eleventh Month 27th, at 7.45 P. M.
- Woodbury, Third-day, Eleventh Month 25th, at 8 P. M.
- Salem, Fourth-day, Eleventh Month 26th, at 10.30 A. M.

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# THE FRIEND.

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## THE FRIEND.

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To many of our readers no explanation is needed for the non-appearance recently of Editorials over the signature of our Editor, but there may be many in distant places who have not heard of his serious illness. He attended Ohio Yearly Meeting early in the autumn under considerable discomfort, and was favored in Gospel service, as it seemed to Friends there, in a remarkable degree. Soon after his return, his doctor advised that he give up all work for the present. He is under skillful physicians, and while his condition is grave, at the present writing he is resting much more comfortably than at any previous time during his illness. His associates in Editorial work miss most keenly his help and counsel, but gladly render what service they can to a cause that is very near his heart.

## WHY WORSHIP TOGETHER?

There was an appointed Friends' Meeting for Worship not long since to which many non-church members came, and after the meeting had settled into silence, one who occupied a forward seat in the assembly rose to his feet and gave a brief, forceful explanation of Friends' attitude toward worship. In substance he said that the most ritualistic worshipper and the Friend who was farthest removed of all from outward forms had the one and same object in view—namely, to commune in spirit with the Father of Spirits, and so to beget a worshipful state of mind, wherein the soul could be refreshed by the Divine outpourings.

Some of you, he continued, were taught at your mother's knee to believe that there was much in the outward forms that developed this attitude of mind; as one branch of the Christian church has placed an emphasis here, and another has placed it there, they have grown distinctly different. We, as a small body of believers, have felt that the emphasis should be placed on none of these, but that the spiritual life in us is best ministered unto by shutting out as far as possible all that belongs to the world outside us, and this we find by experience that cannot be contradicted is promoted by periods of silence.

We may have other reasons to support our form of silent waiting, but this seemed to be all the preacher had to deliver on this particular occasion, and it seemed to meet the need that some felt. After the meeting one of his auditors approached

him and queried on this wise: If outward means are not essential, why do not Friends go one step further and carry on their devotions in private, and fulfil in their individual measures our Lord's admonition, that "thou when thou prayest enter into thy closet and when thou hast shut the door, pray to thy Father who is in secret." The preacher's answer was confined to an audience of one, but it may have followed along a line somewhat after this order.

Some of the most evident facts of nature, so evident as even to have been called common, which are in daily display all the time about us are the least understood by us. We know them by their operations, but we do not comprehend them. With equal positiveness we know that when few or many are gathered together in the spirit of worship, there that spiritual life we crave will abound in proportion to the individual richness of each one's spiritual exercise.

A Friend was driving to meeting, and the thought pressed upon him that a message for the meeting that day should be of a certain kind, he could not see that it was to come through him, but as the meeting waited in silence his faith in his intimation grew all the while, and he prayed that the right message might be given, so he was not surprised when the Friend near him rose and ministered powerfully along the very lines that he had had presented to him; later he was not in the least unprepared in thought when a woman Friend offered her testimony on the same topic, and this was followed by an earnest prayer that the seed sown that morning might find a place in soil prepared, and that it might from time to time be watered by the life-giving principle from above.

Who will question that the faithfulness of this dear elder was not the very life of the meeting that day, and who will question that his meeting did not begin before ever he came in sight of the meeting-house? Such incidents are of daily occurrence, yet who is so wise as to explain them even to his own satisfaction, much less to ours? Who dare question that a meeting held as this was held, had for its leader any other than He who is the head of every rightly gathered assembly? And who could be so rash as to desire any different human intervention than that which actually took place? True, this may have approached nearer to the ideal than many meetings we have had a part in, but have we ever known a meeting in which we have striven to do our full duty that has been an utterly hopeless one?

Ever since we were children, and possibly long before, the case of the Friend in North Carolina has been told. He went regularly to a meeting-house twice each week and sat alone and even sometimes rose and ministered to a congregation of empty benches; some have translated the scene and placed it elsewhere. That it is a fact, and that a beautiful lesson is taught by it are excuses abundant, if excuses were called for, why the story should be kept alive. But we should not confuse this with what we have just now under review. A congregation we are told in time gathered about the faithful

preacher and the lives of many were enriched by his little act of faithfulness. The North Carolina Friend went to meeting primarily because the Spirit led him, he could not understand why; there was no fuller association with others there than had he been at home, for he would have been more likely of company at home than there. Probably the testimony he was called on to hold forth was the duty, as Paul puts it, for his neighbors "not to neglect the assembling of themselves together."

But our case is a different one. Who has not often heard the expression, "a sweet covering overspread us at meeting to-day," or "in our family worship this morning the covering under which we sat was too precious for words?" Can we give any truer explanation than this? As our thoughts are directed toward the Source of that power which we crave to receive, and as those about us honestly endeavor to possess the same with us there is begotten a feeling in the assembly as real as anything that is more material in its nature. That we cannot define it does not relegate it to the realm of the unreal, if so then many things in the world of matter will have to go to the same place, for our knowledge of them is more of their properties, than it is of them themselves.

Some sore trial has overtaken us, our friends heap kindnesses little and big upon us, but among them all there stands out one particular kindness that has touched us more tenderly than all the rest, it comes from some one who has been able to enter into a fuller measure of sympathy with us. We cannot define it; we know that real sympathy is not measured by anything that we can take knowledge of, and yet it is so much a reality that our knowledge concerning it cannot be counterfeited. Just so it is in a meeting for worship. The "covering" if really felt cannot be misinterpreted.

A Friends' meeting may be any of many manifestations of this fine feeling. The congregation may be drawn together in part as a matter of habit; to keep away from meeting would result in a feeling of loss, but the actual going from week to week is not fraught with that expectancy that it should know; again there may be the feeling that so much has been done for us by our Heavenly Father, that we owe this as but a slight return, to yield ourselves, body, mind and spirit to his unchecked government and we go to meeting and do all that we can to "feel after" the power that emanates from Him; still again there may be a sense of obligation we are under to our neighbors; closed meeting-houses do not speak loudly in the interests of the Kingdom; none of these, however, measure up to the full richness of a Friends' meeting, that is reached when the body as a worshipping assembly is melted into a oneness of spirit, when the life of my neighbor is quickened by the exercise of my spirit, and mine by his, and we all feel the communion which we were never intended to define, made stronger from the very fact that we are worshipping together.

D. H. F.

In the second of Luke mention is made of the census as having been taken in the time of Quirinius, Governor of Syria. Tertullian, in referring to this passage, places the taxing in the time of the governorship of Sentius Saturninius, and critics have insisted that Quirinius was a mythical personage, and the Lucan account so far to be discredited. Now we are told by Sir William Ramsey in the *Expositor* of the discovery, in Antioch in 1912, of an inscription on the base of a statue from which it appears that both Quirinius and Saturninius were governors of Syria at the same time.

## GIRLS' SCHOOLS IN JAPAN.

ANNA HARTSHORNE.

Put yourselves in the place of the few women in America who wanted and got college education forty years ago and then try to realize that even a smaller proportion of the Japanese women have the equivalent of what is now taught in all our best high-schools. The Japanese Government "high-schools" give as much as is considered possible for a woman to know and remain obedient. This covers about what our finishing schools offered forty years back—minus, of course, the religious teaching. They give a smattering of Chinese instead of Latin, about as much English as would balance the French; the "three R's" up to our high-school requirements; science that is about equivalent to the "Introduction to Science" in our primary or grammar schools; music, including foreign singing; and poetry writing, which has the same place in Japanese families as drawing has in the English. They have no history.

The private schools and country government high-schools are a year behind this even. Below these the primary schools while theoretically compulsory, and free, except for books, etc., have not enough school room for more than eighty per cent. of the children; (the government does not make statistics of this side of the facts but this number is well within the truth), so the left-overs are enrolled waiting their turn. This example of the elasticity of Japanese red-tape sometimes permits parents to have their children work instead of getting any schooling until they are twelve and after that age they may be kept at home legally. The high-schools charge about ten yen (\$5.00) a year tuition in addition to the cost of books, and they can accommodate one-fifth of the girls of high-school age; that is, about one-fourth of those who having finished the primary course could enter the high-school.

The mission schools, in addition to their Bible Classes, give naturally more English than the best "public" high-schools and most of them give regularly one year more of work. The "Women's University" is about on a par with the mission schools, with the one added advantage of an excellent domestic science course, of which the Japanese men approve, as it will improve the quality of their wives without lessening the quantity of their obedience.

There are two schools that stand out from among all others as Fujiyama towers above "his" foothills. "The Higher Normal" and the "Home School for Girls," or "*Ume Tsuda's School*," as we know it, give in mental development, though not an all around education in our sense, more than the American College Preparatory Schools. The Normal is limited in number to two hundred girls who come from all parts of Japan. Two are sent from each district, and are chosen by competitive examination. Coming from different grades of schools as they do the girls are, of course, quite uneven in their actual knowledge, and above all, in their ability to think. Almost all the Japanese have quick memories, while very few girls as yet know what it means to reason. The School offers three three-year courses: a science and mathematics course of about our high-school grade; domestic science; and an arts course in English, Japanese and Chinese, which goes a little farther than a first year in an American college. They get absolutely no history of other countries and none of their own as we understand history. Graduates from the Normal receive a teacher's certificate good for the government high-schools. Although these graduates have as good a reading knowledge of English as we should of German after a two years' course in college, they do not have a sufficient speaking knowledge to make satisfactory teachers. For this reason girls from the mission schools sometimes are given a teacher's certificate after taking examinations.

With this background, imagine a school that in English teaches psychology; practical ethics, approaching what our moral philosophy at Westtown is planned to be; practical physiology, domestic science; Chinese, corresponding to our college course in Latin—except that in language form it would

more nearly correspond to Anglo-Saxon, and as much actual English as one can well get of a foreign language in one's own country. Its chief purpose over and above teaching the language is to give these Japanese women an understanding of the ideas current among other nations, particularly aiming at a practical application of Western ideas to Japanese life. We try especially to show how women have progressed and met the changing conditions in conservative and still independent ways, so that they may learn, from seeing the uselessness of destruction, that their new work must be constructive even if it is only a small step towards a desired end. We want them to profit by the mistakes we have made in solving our difficulties in the West, such as much of the undirected charity work; and above all to reason, to work out individually a tentative answer to every least school problem as a foundation. The Japanese nation tends to follow implicitly a leader who has once gained their confidence. So naturally a bureaucratic government has suited the country until the men in the last decade have demanded equal chances to have a turn at being part of the bureau.

As a step in this direction with the girls the teachers here try only to *pass* on what the girls themselves decide, thus putting the burden of any decision upon them. One way of doing this is by a weekly discussion of current topics which each class has. All they know of their own country is what they have learned from their grandmothers (who are the family story-tellers) of their semi-historical legends. Until philo-sophic histories are written for the Japanese public, we shall have to begin at the modern end of Japan. For instance, they learn (dimly) that the Japanese-California question is but a modified form of what faced Europe in the third and fourth centuries during the period of the migration of tribes, and that England and Germany and America are not getting hysterical and demanding indemnity, and dismissals from a Chinese government that cannot help itself, because such things have happened to their countries before.

With such a discussion the question of self-control becomes personal as well as national. For with Western education the Japanese women are much more emotional and hysterical than formerly, as they open up to our ideas they find it difficult to recognize the accompanying restrictions. With the simplicity and directness of children, they tend to give way to maturer emotions, when they discover that they may rightfully have them, with a child's lack of thoughtfulness.

They are learning this lesson through games, that demand quickness and some giving out of oneself with the possibility of failure, such as various guessing games where you make your trial guesses out loud, and games like *Twenty Questions* and *Work-in-Sight*. Their confusion when they are slow is pathetic, and they are afraid to risk questions that may not draw illuminating answers. Consequently on Seventh-day evenings we teachers have fairly hard but most interesting work for a good three hours after our supper a la chop stick in the dormitories.

Every month at a literary society meeting, some of the "students" act out dialogues made from adapted English stories varying in quality from Anna Katharine Greene to Shakespeare. When they begin to interpret thoughts and do not just go through motions and speeches, we know we shall be able to talk to and not at them.

There are voluntary "prayers" every morning and compulsory Bible Classes for the dormitory students on First-days, otherwise there is no direct Christian teaching except at the definite requests of the girls themselves. But all the regular teachers are Christians, and because they do not talk Christianity, they are just so much the more bound to act a Christ-like life, and after all "Deeds are better things than words are," as our Friends have maintained. About half the girls are graduated as Christians and many become so afterwards.

It is exhilarating to be helping in a work of this kind, for one feels that a big sort of history is being made; that it is good to be a small cog in the wheel, which is turning out women

ready and determined to do pioneer work, and to do it without blowing trumpets; for Umé T-suda and an education in Christian thought and thoughtfulness have taught them, above their fellow women, to sift out the good that is in the old and not to condemn that part when introducing the new. They want to keep their exquisite thoughtfulness and courtesy while they insist upon independence in thought and action. They have learned to adapt and not to copy.

For "THE FRIEND."

## AT THE HAGUE.

WM. C. ALLEN.

We had not been more than one hour at The Hague, and were in the front hall of our hotel, when word went round, "The Queen is coming." So all hands rushed out onto the sidewalk where a great commotion was visible. People stood and looked up the street, and vehicles of all kinds went to one side. Then there came into view a handsome coupé-motor car, quite resplendent with gilt and liveries. Queen Wilhelmina sat on the rear seat and looked quite like her pictures—a fair and kindly-faced woman, some thirty-three years of age. She was dressed most simply and wore a little bonnet without a feather and almost without a ribbon. She constantly bowed to the on-lookers, whilst opposite to her sat the Prince Consort. On the same seat with her was the little Princess Royal. Very soon the royal party was out of sight, and all went back to their interrupted duties.

Our hotel at The Hague was very comfortable. In one way we liked it better than the one at Amsterdam. This was because they did not charge us at dinner for not drinking wine. During our first dinner at Amsterdam we ordered some plain water, instead of wine, and were charged extra fifty-six cents American money for it. That was an unfair tax on our temperance principles, so afterwards we dined out.

Our room overlooked a street where the steam and electric trams intersect each other. When a steam tram laboriously puffed its way to the corner a flagman would stop traffic, although it did not seem half so dangerous as the numerous rapidly-moving motor cars. The flagman's efforts were supplemented by a policeman who, with tense face, would stand at attention and elevate his baton in the air. It was quite a ceremony. Opposite our windows was a lovely park, in the greensward of which browsed numerous beautiful deer. When we wanted to get to this room we were obliged, as is generally the case in Europe, to ring the bell at the "lift" entrance for the boy to leave other duties and take us up. Going up the lifts in Europe and England is apt to be quite a function. "Buttons" would come, solemnly unlock the two doors, open them, wave us in, close and lock the doors, put the key in his pocket, pull on the rope, and slowly, with awesome manner, and with numerous creaks and groans our slow and perilous ascent commenced. It was a voyage we would have avoided except for the fact that the high ceilings of each floor made it a long trip upstairs. When we reached our destination the boy would unlock the doors, step outside, stand at attention, gracefully extend his right arm towards our room, make a low bow, and say something in Dutch. So much for hotels.

The Hague is one of the most attractive of cities. It now has about 300,000 people. Its general appearance is that of most Dutch municipalities, but it has the peculiarity of being surrounded by many woods or trees. These give a distinctive charm to one of the most delightful capitals of Europe. The great highways go out into the ordinary country scenes, under fine trees whose straightness and perfect shelter remind one of some parts of southern California. There are numerous public squares and parks which reveal the generous ideals of the men of centuries ago who planned the city. The private residences of the rich present noble façades, many of them of a type of architecture much more tropical than what is generally seen in the cold and foggy north. Maybe their architects borrowed some of these elevations from the many colonies of Holland, in the far and equatorial East. Plate glass is

everywhere; and at the broad windows are seen beautiful lace curtains, such as are observed in few lands. I have partaken of hospitality in the private homes of many countries, but know nothing about the homes of Holland. Yet a glimpse here and there of the interiors through open windows, exhibited rich furnishings and rare good taste, which indicated wealth and refinement. The houses of the people of modest means do not look less attractive to the visitor. Everything is absolutely clean.

The Corporation has of recent years erected handsome school-houses. It has also built numerous model dwellings to be rented at low figures to the poor. Extensive schemes are now being developed on this line. A Commission supervises the exterior and interior of many of the new buildings, whether for public or private use, so as to secure a harmoniously beautiful city. Building societies offer prizes on behalf of good architectural treatment. Many towns in our own country, which flattered themselves on the score of progressiveness, could well take lessons from Holland.

Our primary object in visiting The Hague this year was to attend the International Peace Congress. It was held in the historic and beautifully-furnished Ridderzaal, or Hall of the Knights, which is an ancient structure right in the heart of the city. About nine hundred and fifty delegates registered and were present from all parts of the world. The proceedings were largely transacted in French, and accordingly did not particularly edify one unfamiliar with that language. The conduct of the business of the meetings naturally rested largely with continental people who are conversant with different tongues. The delegates were a fine-looking body of men and women, and among them were a large number who are eminent in professional or commercial life throughout the world. No doubt there were some impractical idealists in attendance, but, on the other hand, there were many whose talents and sincerity are able to offer unanswerable arguments, economic, social and religious, against the impoverishments of militarism. After all is said for, or against such conventions the fact remains that they draw attention to what all thoughtful people admit are much needed reforms; and inspire attenders with fresh courage and faith to do their share of work for human betterment, when all shall have returned home.

Much courtesy was shown to the delegates by the Burgomaster of The Hague and adjacent cities, and trips were planned for those who desired to participate in them.

Of course the new Peace Palace is an object of great interest. It is located on the edge of the city and is approached by noble promenades about half-way down to the sea. It is surrounded by charming gardens which are the creation of the past few years. This magnificent edifice is of a style one cannot well designate—probably largely Romanesque—but is most harmonious in design, and combines the ideas of strength and gracefulness. Two great towers spring from it, as is so frequently the case from the Dutch town halls. The rose-colored bricks and white stone trimmings, capped by the blue slate roof, are, as a study in architectural color, most satisfying to the eye. The principal rooms of the interior are the great Court of Justice and the Library, but there are many other apartments connected with the objects of the structure. Many nations have contributed picturesque and symbolical offerings to this intended rendezvous of the world. Thus, Norway has donated granite; the Italian government, marble; Great Britain, stained glass; France, a great painting; Japan, silken cartoons, etc. Our own government has granted \$20,000 for statuary to represent "Peace through Justice," which, however, has not yet been placed. Andrew Carnegie's gift of \$1,500,000 made this beautiful building possible. May it prove to have been reared to the glory of the Highest and to assist in the development of peace and good-will among men!

The Hague has many museums and Scientific Institutions. There is, "de Gevangenpoort," where are shown hideous instruments of torture used in the past, wherewith to try the impossible task of changing men's convictions by force, in

politics or religion. Then there is that delightful picture gallery, the Mauritshuis, which is just large enough to be enjoyable. Two celebrated paintings here impressed me the most. One is "Paul Potter's Bull," which, life-size, is considered the most remarkable animal picture in the world. The creature, with nervous pose of neck, and whisking tail, looks as if he might charge out of the canvas straight at you the next minute. Not least in absorbing interest is Rembrandt's "School of Anatomy," dating from the year 1632. Doubtless many readers of this article are familiar with copies of it—the grave and intellectual group listening to the master physician at the dissecting table.

No brief account of The Hague would be complete without referring to the celebrated seaside resort, Scheveningen. It is said that no one outside of Holland can correctly pronounce the word. Scheveningen is really part of the municipality of The Hague, and is connected with the city by numerous steam and electric trams, which glide through pretty vistas of trees, and flower-encircled homes, to the sea. The principal street is the Boulevard, along the beach front, with its handsome promenades, drives and hotels on one side, and sea on the other. There is little bathing. Small pleasure yachts run in and out of the breakers, and both men and women passengers are taken to and from the sand to the boats by stalwart men who perch their cargoes aloft or between them, as they wade through the surf. In England they have little carts to perform the service. But the great wonderment of Scheveningen is the beach chairs. There seem to be thousands of these tall, upright, hooded, yellow wicker chairs spread over the sand; and sitting in them, sheltered from wind and sun, will for hours be seen the matrons, lovers and excursionists, who seek quiet recreation by the sea.

Holland is a great little country. Like other essentially non-militaristic nations its people are rich, its wealth is well distributed, and its bonds sell high. Its people are well educated, happy and progressive. They are splendidly polite to strangers. The night we left for England and sat waiting for our train in the richly furnished and heavily carpeted waiting-room in the railway station, at The Hague, we felt glad it had been our lot to see this fascinating country, which, in art, literature, science, and human ideals, has contributed so much to the progress of civilization and righteousness.

### THE SACRAMENT OF MONEY.

"In the world that man has made there is one thing above all others through which the influences of evil seem to work,—the devil's sacrament of money. When one thinks of the hatreds and lusts springing to birth around it, and the curse it so often seems to bring alike to 'him that gives and him that takes,' when one sees wealth, remorseless in its pride of power, worshipped and cringed by its recipients and its courtiers, it is easy to understand how a simple Christlike man like St. Francis would have no dealings with money, and shunned to touch it as we might some plague-infected garment. And yet how often has this hateful thing been redeemed from its base use to be the minister of right. Even money is not hopelessly lost for good. The sacramental efficacy of the widow's mite has not ceased through all the centuries since she cast it, in her humility, into God's treasury. The sand hides the gold of Pharaoh, and the imperial treasures of Augustus are vanished and forgotten, but that poor woman's gift still goes on! She gave to God, to the best and highest that she knew, and in giving, little thought that through the word of the Master of Masters, her tiny coin could become forever a sacrament to humanity."—T. EDMUND HARVEY, in a *Wayfarer's Faith*.

"A WEALTHY man who obtains his wealth honestly and uses it rightly is a great blessing to the community."

Is not His will the wisest?  
Is not His way the best?  
And in perfect acquiescence  
Is there not perfect rest?

For "THE FRIEND."

## OHIO COWBOYS IN NEW ENGLAND.

DILLWYN STRATTON.

By invitation from my friend, M. L. B., of Salem, Ohio, I joined him in an investigation of some of the Jersey cattle in a few of the States on our way to northern Vermont, where we made some stay, and visited many herds before each of us returned with a carload of our choosing from that section.

Our route going over included stops at some famous herds near Cleveland, Ohio, East Aurora, New York and central Long Island. We spent a night on Lake Erie from Cleveland to Buffalo. The heavy wind with occasional showers of the day before gave us promise of a rough lake. Before retiring the ship lurched about so that the passengers made a sorry sight as they attempted to move about on deck.

We roused in the night with such mixed notions of gravity as we had never experienced. At first it seemed a dream but the fact dispelled the illusion when we found that the resultant of the forces that seemed at play with us would take any new angle not calculated upon. The rocking in a straightforward way was rather pleasing but the new combinations were bewildering, to put the case in moderate terms.

The man at the news stand confirmed our estimate of the night when he said it was the roughest he had known. The next night but one we spent on Long Island Sound on the Fall River boat. Very calm indeed this proved to be. We arrived in the city of Fall River in the gray dawn and exposed our ignorance by asking if the great stone buildings we saw were penitentiary equipment. We were surprised to learn that they were the immense cotton mills. As we wended our way amongst them we fancied that their cold, forbidding exterior might well conduce to the "Cry of the Children." "As the factory wheels go round and round." Our question to each fellow passenger was "Where is North Dartmouth?" Our three days away from home and friends increased our longing for the plain little First-day meeting that we supposed was held at North Dartmouth. They knew of the town by that name but there was no village or city so designated. The conductor thought Spring Mills was in the town of North Dartmouth. By this time we remembered that in New England what we call a township is called a town. We also knew that Friends from New England asking for New Garden Monthly Meeting would fail utterly to find it at the town bearing that name and learn that Winona, full three miles away, was the home of said New Garden Monthly Meeting. But little inquiry set us upon the road to the home of our kind friend, Job S. Gidley. His hearty greeting and good visit till eleven, the hour for meeting, served to compose our minds as the small company settled into a profound silence. The ministry is not so easily passed from in a small company as in the larger congregations where each admires how the message fits another than himself.

It is encouraging to know that their meeting has gained four new members the past year. The afternoon was spent in calls upon friends and a tour to old Atonagansett Meeting-house, built in 1791 upon the same site as the first house for worship in that section which was built in 1699. Like most houses about it the weatherboards are shingles. These have been kept in a fair condition by renewals as time went on till the building and roof do not seem so old. Once inside we realize the antique in the famous andirons that came from England, the big fire-place and sharp-angled old benches. If the Pilgrims really boiled the peas they wore in their shoes why have not Friends learned to set the backs of their benches in conformity to the comfort of the occupants? We guessed at the seats occupied by the three who still worship there. Would that they might draw closer together! The scattered remnants, even though it may seem a miracle that they have been preserved unto the present day, greatly need the care and fellowship of the living church. With some of their numbers, expression by way of the ministry and otherwise has made them polished vessels; while others, feeling themselves in

narrow boundaries have repressed expression or kept their lights well covered. May the Lord of the Harvest still set such in a large place.

Our three hours in Boston were full of interest. For one hour we made a tour of original discovery on foot. We thus made ourselves possessors of Boston Common, the old State House, the old North Meeting-house and a lasting impression of Second-day morning's rush on the crowded streets in the rain. Then came the hour and a half auto tour to Harvard's classic halls and everything else of interest, so promised at least, but such trips are surfeiting in their volubility yet afterward memory testifies to what we saw.

Of the six days following we cannot go into particulars, yet we would commend the railway journey up the Connecticut and White Rivers, the auto trips to the mountain homes, the very many houses connected with the barns by well-filled woodsheds, and last of all the real homes in America of the persistent, patient and efficient Jersey cow. In other sections they come and go but here they remain to find a living on the rocky steeps, often to shelter themselves behind huge granite ledges from the fall winds, and during the long winter to be the objects of tender care by real dairymen.

We ate with three stuffed moose heads looking down upon our table and were assured that later in the season the very mountains upon which we bought our cows were the homes of the wild deer.

We will long remember the last cow we bought in the mountain section known as Greensboro Bend. Here the railway goes eight miles around to cover one mile across. The party had word we would see his cow. The day had been full. Five o'clock and no supper found the college-bred son of our host with his estimable wife (who by the way had completed a college course) in the concord wagon to wind about the mountain for five miles to the home of the little Jersey. The sunset was fine behind Mt. Mansfield, the highest of the Green Mountains. The dark green of the evergreen, the lighter shade of the cedar and the rich variation of the ripe maple leaves, half still clinging to their native boughs, with rich carpet beneath made an inspiring scene, and we thought no wonder our New England poets knew, loved and translated nature. Another scene was ushered in with gathering clouds and distant thunder. We had now begun climbing the mountain, the twilight gave place to darkness and the rain was gently pattering upon our big umbrella, when we reached the three-story barn, the home of our cow. The bridge led from the road into the third story where the hay is unloaded. Here our horse and wagon found shelter. The middle story was for cows and horses while the basement was tool shed and shelter for young stock. By the time we had witnessed the milking, investigated her pedigree and record of merit, and agreed upon terms, the moderate rain had become a torrent, soon again slacking to a shower. Our cow went fairly well with its old owner walking behind but when he returned home it was a case of walk and lead her. The darkness seemed almost a wall about the rays of our dash lamp for quite a distance, when the moon broke through the clouds to show us the complex outlines of Walden Heights. The buildings of the late Governor Bell's farm place, and the nicely kept sugar grove with its camp house painted white were located upon this summit from which we descended the long hill to the home where supper and sympathy awaited us. Of the latter we felt no need as nature in her varied moods made amends for our small inconvenience.

The tuberculin test gave our twenty-six kine a clean bill of health, so the nine hundred mile journey began. We provided mangers, racks and water casks and made a loft in the car of the straight cedar telephone poles so abundant in Vermont, upon which the supply of hay and bran were stored.

Notwithstanding these provisions we complied with the humane law calling for five hours' rest for every thirty-six hours in the car. Life in a caboose afforded a good angle from which to look, not only upon natural scenery but also to see our fellow-men who are vested with vast responsibilities and

tried by many vexations and perplexities. The beautiful animals were sufficient introduction to the many different train crews to make a welcome for their caretaker. Two companies gave their cabins a fresh scrubbing and a third thoroughly cleaned their windows. They asked many questions about the Jersey's instincts, history and habits. They all bore testimony in one way or another to their love of animals. They show great care to avoid accidents and contrary to preconceived ideas their feelings are not callous to the responsibilities of life.

They generally offer one side of the deck or little glass cupola in the top of the cab to the stranger and they visit him there by turns. From this vantage point we discussed one another's problems. They are from the best American, German or Irish blood and mostly use good English. They read the dailies and other literature from the Bible down to the rank Socialist tract. One conductor remarked that if thirty per cent. of the brakemen talked and read Socialism, there were not more than five per cent. of the conductors and engineers so inclined. He said their youth and inexperience sought something thrilling. The worst feature manifest in their work was the attitude toward ownership brought about by some labor leaders and socialist teachings.

It is not uncommon to be eight hours late on a through freight train, to be hungry and generally worried out. Such trains are off schedule and subject to continual misfortune.

Some of the men give way on these occasions to wholesale denunciations in which we can analyze the results of their false teachings. From such occasions we suppose it is said that a brakeman leads a dog's life. True, he is as a cog in a great wheel, but there are very many of these cogs required in the vast machine and our confidence is increased that not a few of these are filling up their measure of usefulness.

If we knew them better we would love them more and avenues would be opened up to spread before them the teachings of our loving Saviour.

THE following is a quotation from a late German paper: "Three thousand artificial legs wanted by the government of a nation at present in war." Of course this refers to one of the Balkan States. In that miserable part of Europe the "Wants" might be indefinitely extended, for example: Wanted, \$900,000,000 and the additional property lost in the first war; wanted, \$300,000,000 and the additional property lost in the second war; wanted back, the 80,000 dead Bulgarian sons; wanted, the 30,000 dead Servians; wanted, the 10,000 dead Greeks; wanted, the 8,000 dead Montenegrins; wanted, the 100,000 dead Turks—all lost in the first Balkan war. Wanted back, the 60,000 dead Bulgarians; wanted, the 40,000 dead Servians; wanted, the 30,000 dead Greeks—all lost in the second Balkan war. Wanted, some hand to push back the onrushing third war in that area of misery; wanted, something more effective than a "Treaty of Bucharest," which settled nothing; wanted, a cessation of such ghastly human behavior, wanted, by civilization, a civilized conduct of national affairs. "Three thousand artificial legs wanted by the government of a nation at present in war." Indeed!

THE loss to France from the expulsion of the Huguenots extends to the present day and to many lands. A recent illustration is that of the deceased Swedish inventor, Count Gustaf de Laval. This scion of an old Huguenot refugee family, settled in Sweden, has made the name of Laval known everywhere by his centrifugal cream separator. After a brilliant career in the polytechnic he devoted himself to scientific invention, devised methods for the practical use of phosphorus and nickel, for employing water power in pulverizing ore, for casting zinc electrically, and engaged in important studies in the utilization of the turbine. The Huguenots of the seventeenth century were famous for their industries and their technical skill. The economic loss to France from their departure has been incalculable.

#### HE WILL NOT FAIL THEE.

He will not fail thee—believe it still!  
The waters may dry of the singing rill,  
The sands of the desert stretch afar  
East and west, to the sunset bar  
Can He forget who hath never forgot?  
The Lord who loveth thee slumbereth not;  
Rest on that love, nor fear, nor fret,  
Thou shalt see His great deliverance yet.

His promises fail not; day by day  
Thou shalt find fresh strength for the onward way,  
If only thy glance go up to Him,  
As the journey winds through the shadows dim,  
The fears that vexed thee shall pass and fade,  
And nothing shall make thine heart afraid;  
Anxious questionings and doubts shall cease,  
For He shall keep thee in perfect peace.

He will not fail thee—nor count it true  
'Tis only to trust Him the whole way through.  
The prayer we win not, His plan may cross;  
The gain we strive for be endless loss;  
We cannot judge, and we cannot know,  
But oh! we can let the worries go,  
And look for the calm that He gives instead—  
The trusting heart hath no room for dread.

We toil and struggle for many an aim,  
Who are slow to trust in His blessed name,  
The waters of earthly comfort fail,  
And all things change—'tis the old, old tale;  
But summer or winter, heat or cold,  
Still doth the love of the Lord endure.  
In the darkest hour, when thine heart doth quail,  
Be strong—His compassions never fail.

—MARY GORGES.

For "THE FRIEND."

#### THE FEAST IN THE UPPER ROOM.

BY WM. C. MEADER.

(Copied by Edith Sharpless.)

To the Christian, how much of tender and touching interest centers around that gathering in the large upper room at Jerusalem, when Jesus for the last time kept the Passover with His disciples before He suffered. This was the last occasion when that ancient ordinance should possess its old time significance. It was now soon to be fulfilled in the Kingdom of God. He whom the Paschal Lamb typified, which was slain, first at the Passover in Egypt and then through all of their generations at every recurring memorial feast, until Christ should come, was now through His death and sufferings to open a way for a far more glorious deliverance for captive souls; and thus abrogate the old dispensation, and usher in the brightness and the fulness of the Gospel day, whose beams should illuminate and cheer a lost and fallen world, and thus unbar a portal for the escape and enlargement of souls held captive in a worse than Egyptian bondage, which was foretold by inspired seers of the olden times, when the bonds of the oppressed should be loosed and the power of the oppressor should be broken, when mourners should be comforted, and the glad tidings thereof should spread from sea to sea and from the rivers to the world's outmost habitable bound.

The Divine Master who was with His disciples in that upper room was the Lamb of God, who came to take away the sins of the world, by and through that sacrifice which was to be so soon consummated. For a few years He had been teaching and preaching through Judea, accompanied by a few chosen ones, whom He first called Disciples, and then made Apostles. He had gathered a little church around Him, but He told them that He could not always be with them in that outward appearance, as their visible companion and friend, but as a loving Saviour, Redeemer and Comforter He would be with them to the end of the world.



As the time drew near when He was to be taken from them, His love and compassion for them did not diminish and His tender and loving discourses were designed to strengthen and prepare them for the trials and provings which awaited them. How instructing and encouraging the thought that He who was and is the Son of the Father in Heaven and who was appointed by that Father as Lord of lords and King of kings, should bestow such a high and holy commission upon His mortal followers, and clothe them with power and authority to build for Him upon the foundation of His eternal Truth, a spiritual structure, where God is known, loved and worshipped, in which burdened and oppressed souls can find a refuge and a sanctuary more glorious and enduring than was Solomon's wonderful temple upon Mount Zion, the city of the Hebrews' love.

Those Disciples and Apostles of His choosing He taught to run on His errands, while He was yet with them, and promised the same loving care and regard for them when He should go home to His Father and leave them as His ambassadors to promote His holy cause, and to this day He sends His children on His missions, instructs them by His Spirit and clothes them with His grace. His light shines upon their pathways and in their fields of labor, and He still beautifies the feet of those who, upon the mountains or beside the sea or wherever human hearts are found, proclaim the glad tidings of good, and call subjects to His Kingdom of love, joy and peace. "Lo, I am with you always," is still the sweet assurance of the Heavenly Guide, who leads safely and surely to the fulness of blessing and at last crowns with the assurance of His salvation. On the occasion of the last Passover He commissioned two of His disciples to go and prepare a place for the feast, but He had another servant, unseen and unknown by them, who was also, with loving hands, preparing for that gathering of the Master's with His flock, which He had so much desired. In answer to the inquiry of Peter and John as to the place, He told them to go into the city and they would meet a man bearing a pitcher of water, and they must follow him to the house he should enter and say to the good man of the house, "Where is the guest chamber where the Master may eat the Passover with His disciples," and He told them that the man would show them a large upper room, furnished, and there they were to prepare the feast. They went and found the water-bearer and their Master's nameless friend, who showed them the upper room, and there they made the necessary preparations and then awaited the coming of their Lord.

Who that friend was who so freely opened his house for his Saviour's use we can never know, neither the name of him who was bringing the water, probably for their use on that occasion. The sweet and loving records from the pens of the evangelists do not reveal their identity. The master of the house might have been one whose heart had been touched and awakened by some words of Jesus' ministry; his eyes might have been illuminated by the brightness of the Truth emanating from the Divine fountain of life and light; he might have been one who had received some benefit of healing from the great Physician, or his mourning spirit might have received some consolation from the holy comforter, or he might have been one who had heard from those blessed lips the sweet language, "thy sins are forgiven thee," but how or when he became interested in the Saviour it matters not that we should know. From some source he had such a sense of the Master's need as to keep his upper room from other guests at that time, when, it has been said, that every Jewish home in Jerusalem was required for the entertainment of the great throng of Hebrews from all Palestine who flocked thither on every recurrence of that great memorial feast.

There is a secret communion between the Saviour and those who accept and prize His love, whereby His will is made known, and it is not incredible that the nameless householder should have felt a strong impulse which prompted him to keep his room apart and furnished for the homeless one, and at just the proper time to go or send to the fountain for the supply

of water for the needs of the Master and His little band of followers who were to gather there. We do not learn that he was at the feast himself, probably he was not, for it seems that Jesus earnestly desired that the assembly should be His first chosen disciples with Himself, for it was to be an occasion where joy and grief, innocence and guilt, heart burdening sorrow and kindly cheer should strangely commingle, for with the eleven who loved their Lord and were loyal to Him was to tarry for awhile the dark brooding spirit of the traitor. At that feast words of fearful import were to denounce the doom of the betrayer, "woe unto that man, it would have been good for him if he had never been born," and sentences of the sweetest consolation were to cheer the hearts of those who were dim-sighted and weak, but of guiltless and loving spirits.

At the appointed time Jesus came and sat down in that quiet upper room with His chosen witnesses and standard-bearers, and there He again told them of what awaited Him, and how one of their own number should betray Him into the hands of those who sought His life.

The burden of the sins of the world rested upon His Spirit; the base ingratitude of the traitor He keenly felt; the lonely prayer in the garden, while His friends were asleep, the arrest and unjust trial and condemnation, the scourgings, the buffetings, the mockings and the taunting cries were all foreseen by Him and were deeply impressed upon His mind. Before Him arose the cross, the languishing and the seeming desolation, in all their revolting features; the consciousness of Judas' guilt, and the weakness of him who should deny Him, and of the eleven who should all forsake Him in the fearful hour of His sufferings were present with Him; yet the gentle spirit yearned in love toward them as He said, "I have desired to eat this Passover with you before I suffer." In this hour of the Saviour's humiliation, when so much of sorrow and burden was upon Him, His gentle, tender love embraced the spirits of his own loyal Disciples, whom He owned, though they as yet did not fully understand Him or His teachings, neither could they comprehend the nature and extent of that love that would embrace them as His valiant soldiers in the spiritual warfare. He wished to cheer and comfort them while He was yet with them and prepare them for their ordeal or trial after He should be taken from them; but the free flowing of the fountains of consolation seemed for awhile to be hindered. Shadows fell upon the brightness of that upper room, the season had not yet quite come for that deeper and sweeter communion with His faithful ones, for the traitor was still with them. His communications at that time seemed burdened with thoughts of their parting and of loneliness, proving and sorrow. He took the cup and gave thanks and offered it to them, but told them He would no more drink of it until the kingdom of God should come, and with thanksgiving He took the bread and broke it for them, but His plaintive words revealed to them a mournful truth, "Behold the hand of him who betrayeth me is with me on the table," and then He pronounced a woe upon the betrayer. This startling declaration brought a sadness over them and they began to wonder which of them should do this thing. The Evangelist Mark says, "They began to be sorrowful and say unto Him one by one, 'Is it I? is it I?'" But they were not humbled for they quickly began to strive among themselves, which of them should be considered the greatest, or as some suppose the meaning was, which of them should have the chief seat and most honorable place at that table and that feast. The selfish, praise-loving and ceremonial Hebrews made great account of having the highest places at their feasts and in their synagogues, and those disciples, as yet very much unlearned in the school of Christ, might very naturally have striven about their seats on that occasion. So weak and foolish is human nature, that even when so near the scenes of infinite sorrow, the cross and the grave, they could engage in a petty, unseemly quarrel over their own selfish aspirations. But the Lord in mildness reproved them and told them that he who would be greatest should be as the youngest, and he that he would be chief should be as him who served.

Then He called their attention to the fact, that though they with one accord esteemed Him their Lord and Master, yet He was among them as one that served them, and to impress the lesson of humility indelibly upon their minds, He then arose and laid aside His garment, and girded Himself with a towel, poured water into a basin and began to wash their feet, and to wipe them with the towel wherewith He was girded. It appears that the most of them submitted to that menial service from their Master without protest, but when He came to impulsive Peter, he impetuously declared, "Thou shalt never wash my feet," evidently thinking it would be wrong to allow His Master to perform for him a service so humble, but Jesus gently assured him that if He washed him not he had no part with his dear Master; this brought the bold but now humbled disciple to a sense of what he should lose, for Peter really loved and honored the Lord, and prized His promises and regard.

(To be concluded.)

### YOUNGER FRIENDS.

HOW NATURE PROTECTS.—Did it ever occur to you to wonder why, as between animals of much the same general form and size—say as between the zebra, the horse, and the mule—there should exist such marked differences, and differences which are perpetuated, generation after generation?

The problem, which puzzled the early scientists has come, within the last few decades, to be quite well understood. The answer is that these changes are all part and parcel of nature's great scheme for the protection of her children, the promotion of their comfort and, in the case of the wild creatures, for enabling them to avoid their enemies and to gain a livelihood.

For example: There formerly roamed the African deserts a little creature much like the giraffe, but with just a normal neck. Here and there he cantered over the desert, feeding on the succulent leaves of the palms that were within easy reach.

One year a blight fell on the palm-trees; they withered and the leaves died and dropped off, beginning with the lowest and gradually running up to the top. Along with their passing went the food of the short-necked giraffes. By and by there were only the top leaves left to eat. The smaller animals could not reach these and so perished for want of food. Only those giraffes whose necks were long enough to reach the leaves high up survived.

Now as provision for just this thing it is one of nature's inflexible laws that not only does like reproduce like, but individual characteristics are accentuated. Here were only the extra long-necked giraffes left to interbreed. Naturally, only this sort would appear among the young, and so the new breed appeared with necks longer than any giraffe had known before. Throughout nature one finds, therefore, this gradual adaptation to locality and conditions.

Every year on the coasts of Labrador and Newfoundland thousands of near-seal are slaughtered for their hide, which is a substitute for shoe-leather. The baby seal or "pups," as they are called, are snow-white with a mottling that is grayish.

Were these baby seals the dull brown or black of the adults and cavoring here and there on the ice-fields, don't you see, they would stand out in relief. Bears and other foes would see them, make for them and devour them. But against the white ice the white seal pup is almost invisible even at a very close distance.

By and by, though, the ice on which these babies are born has broken loose and, caught in the currents, is drifting southward. It meets the Gulf Stream and melts. The baby seal must then put to sea. If, there, it were a snowy white object such as it was before—to be seen swimming in the deep blue waters, its foes would spy it at once and devour it forthwith. But by the time the ice has come so far south as the Gulf Stream the baby's coat has turned to brown and he's safe.

How does this happen? Here is the probable explanation. Once on a time, in a herd of seal, some few were a bit lighter

colored than others. Now in the course of time, the seals fell afoul of their foes. The bear, let us suppose, saw the darker-skinned babies and deserted them, but the lighter had the more chance to escape. So the lighter, only, were left to interbreed, and this seeming "fault" of a white skin at birth became accentuated, perpetuated.

The American buffalo is a notable specimen. See how that great broad forehead is built to withstand the gale that sweeps the prairies. See the shaggy growth just over the eyes, to protect, as he lowers the head, from the sand and dust that drive over the plain. Verily Mother Nature equipped this child to withstand anything save the man-made bullet.

Look at the zebra, and in his mottled coat you see the shadows cast by palm fronds on the sands of his native desert. Set in the edge of the palms the baby and mother are hard to tell from the wavering background of shrubbery. And so nature protects.

Throughout the animal kingdom these adaptations stare one in the face, so to speak. The wonderful coat of the deer, white in winter, making him almost invisible against the snow; the horns, in form and color like the branches of trees—what better cloak could conceal him from unfriendly eyes?

Descend to humbler forms and on our trees you will find, if you look sharp, the walking-stick, a wee bit of an insect that, for all the world, resembles a few twigs thrown together. On the bark, too, there may rest a butterfly or a night-moth, with wings so nearly the color of the wood that only when it proceeds to stir does one recognize it as a thing apart.

In his "Childhood of Animals" P. Chalmers Mitchell says, "There is no quality more generally useful to an animal than that of being inconspicuous. The living world is a very serious game of hide-and-seek, in which nearly every adult animal and those young ones that are not hidden or protected by their parent must join. The penalties are severe; those that are caught are eaten, and those that fail to catch starve. Animals may hunt their prey by scent, but there nearly always comes a critical final moment, when they must be able to see the object on which they are to pounce. Animals may escape by swiftness, but it is extremely useful if they are so invisible that their enemy cannot easily follow them by sight, and still more useful if when they are hard pressed, or when they have reached a favorable spot, they can suddenly fade into the background and become invisible."

Throughout the world this adaptation has led to like seeking like. It's a wonderful system and one full of interest. Keep an eye out for it in the next wild thing you see or seek. You will learn lessons you could never get otherwise, be assured.—*Our Dumb Animals.*

ELIZABETH MILBANK ANDERSON has given \$650,000 for social welfare laboratories to be conducted by the New York Association for Improving the Condition of the Poor. Some of the specific ends which this fund has in view are the increase of public comfort stations and public laundries, medical inspection of school children and care of their teeth, provision of sanitary drinking fountains, introduction of public bake-shops, extermination of common disease-carriers, as the house fly and roach.

Here is a second sample instance of the social activity of Christians which "social talkers" would do well to mark and inwardly digest. The Young Women's Christian Association of Seattle during the past year found employment for 3380 girls,—1426 in business positions and 1954 in domestic work. The number of meals served in its cafeteria reached a total of 124,628, of social gatherings and entertainments 4575; of travelers assisted 5601. This Association has a unique protective department. By means of this, care is taken of girls and women who, for various reasons, cannot be brought into contact with the others of the Association. The number of cases reported, investigated and disposed of amounted to 990. Three hundred and ninety-two married women, widows and deserted wives, were provided with legal aid; thirty-four un-

away girls traced and found, two hundred and sixty-four girls from eleven to twenty years protected from absolute crime, two hundred and thirty girls in financial need given temporary aid. And this work, carried on at an expense of \$53,550, comes within \$10,000 of self-support (from hotel, café, membership fees. fees from employment agency, etc.).

FRIENDLY NEWS.

The State of Maryland has the unenviable reputation of being one of four states of the Union where "Book Making" is allowed at horse races. Our Representative Meeting has had a Committee under appointment for a year or more with a view of using whatever pressure it could command to stop the unholy practise. A number of meetings have been held, one of them with a prominent Friend from Baltimore, where the matter is also claiming serious attention.

On Sixth-day last week George M. Warner and William B. Harvey, members of the Sub-committee of the Representative Meeting, went to Baltimore to confer with the body of Friends there which corresponds with our Representative Meeting; it is hoped that in the united efforts of the two organizations, effective work may be accomplished, having in view legislation that will at an early date abolish this sort of gambling.

SEVERAL YOUNG women of the Yearly Meeting who are closely identified with the interests of the Friends' School in Japan, propose to hold a sale of Japanese articles, etc., at the Friends' Institute on South Twelfth Street, on the sixth of Twelfth Month, at two o'clock.

AN article of considerable length appeared in a recent number of the *London Friend* under the title of "A Regiment of Quakers."

It seems that an Irish church officer made the statement last month that a regiment of Friends fought in the American War of Independence. He said he was surprised himself that the Friends did not deny the necessity of violence in the extreme case of self-defence, and further he stated that it was authentic history that in the American war of Independence a regiment of them fought against the British because their liberties and rights were being infringed.

Of course such a statement, which as a matter of fact received wide circulation, was not allowed to go unchallenged. It was made clear to the Bishop that he was in error and this is his explanation:

"I have in my common-place book a reference to the 'Letters of John and Abigail Adams' (pp. 60), but I have omitted to note which volume. John was Ambassador in Paris, and Abigail writes to him that she has seen 'in this city' (viz., Philadelphia) 'whole companies of Quakers, in uniform, going through the manual and manœuvres like regular troops.' I must retract whatever difference is implied in 'whole companies' instead of 'regiment,' spoken from memory.

"What I myself count more important is that I have since been informed that their action was repudiated by your authorities, and that they lingered for some years after the war as a separate communion. If I had known this, I should either not have mentioned them at all or have shaped my reference differently. Of course, you are quite entitled to make any use of this."

The facts of history are these and one will find them stated in Isaac Sharpless' books, "A History of the Quaker Government in Pennsylvania" and "The Quakers in the Revolution." Less than five hundred Friends so ardently espoused the American side as to accept positions of one kind or another in the American Army, the number who joined the British side were almost too few to count. There were at this time about 30,000 Friends in Philadelphia Yearly Meeting, and those who actively advocated war were "testified against" as out of harmony with Friends' views concerning war. A few very valuable men were disowned, but most who were testified against were those whose conduct had already disqualified them for membership in the Society.

Care was taken to call the Bishop's attention to the recently-issued letter of advice by Belfast Friends, the attitude of Friends in Pennsylvania toward the Indians during the seventy years of peace that Colony enjoyed, and also the heroic attitude of Friends in the South during the Civil War were brought to the Bishop's notice and he and others were abundantly satisfied that thus far in Quaker history the mixing of the name with the words regiment and military companies is about as unlikely of satisfactory union as that of water and oil.

LITTLE FALLS OF GUNPOWDER MEETING.—While delivering a talk on

old meeting-houses recently in the city of York, Pa. I was told of the tradition given of the founding of the meeting now known as Fallston, Md., formerly known as Little Falls of Gunpowder. It was that a soldier in the Colonial army, not being satisfied with the method of worship in the neighborhood in which he lived betook himself to the woods each First-day morning and with his dog would sit down in quiet meditation on an old log and commune with God. Others noticing him joined him, and shortly afterwards they discovered that there were people about twenty miles away called Quakers who worshipped this way, so they journeyed over to meet with them and were accepted by the Quakers even though the spokesman, William Amos, was dressed in full regimentals. Following this a log meeting-house was erected at the Little Falls of the Gunpowder Creek, and meetings here grew to be quite large. William Amos became an acceptable and valuable minister and continued in the ministry for seventy years. Such was the tradition given by one of his descendants.

Mentioning this incident to a Friend in Philadelphia, S. Mason McCollin, he remembered a history of this same meeting given by George Scott, of Deer Creek Monthly Meeting, about twenty-five years ago, the following copy of which seems to bear out in all essential particulars the interesting history of this meeting:

Account taken from manuscript of Daniel Longstreth, of Wormoister, Bucks Co., Pa.

"The following was related to me by B. Fussell, Twelfth Month 21, 1832. William Amos, an officer in the Militia, and a member of the Episcopal Church, feeling his mind uneasy, under their ceremonies, and by attention to that which had opened his understanding, felt drawn to an old School House, and on his way thither, to invite two young men of his acquaintance, Aquilla Thompson and Daniel Treadway to accompany him. Finding their minds quickened, they continued to meet there on First-days, and in six weeks their number had increased to nine persons, when Joseph Jones, a minister from Deer Creek, came and sat with them. William said, this was the first time he had ever known the good of preaching. They continued to meet, until their number increased to thirty, and believing themselves to be what the world called Quakers, they deputed five or six of their number to attend Gunpowder Monthly Meeting and request to be received, which was quickly granted. William Amos appeared in the ministry, and remained an approved minister among them for over seventy years. He died Twelfth Month 2, 1814, and his wife survived him about ten days. She had been a lunatic for forty years and he had desired to outlive her. Bartholomew Fussell called to see William Amos, a short time before his close, and taking him by the hand, Wm. said "Now I am ready to go to my dear and crucified Lord, but my fervent desires continue for the brethren, that when they depart out of this life, they may be prepared to receive the blessed promise, 'Come, ye blessed of my Father, inherit the Kingdom prepared for you', instead of 'depart, ye cursed, into everlasting punishment.' Little Falls Meeting-house stands on the site of the old school-house. Wm. Amos was received into meeting with his regimentals on. Daniel Treadway died in 1811. Aquilla Thompson died the same year, and his wife within six hours of him."

W. G. HEACOCK.

HARRISBURG, Pa.

CALN QUARTERLY MEETING was held at Coatesville the fourteenth of Eleventh Month. Its small membership was pretty well represented in the attendance, and among these the children were heartily welcomed. The presence of visitors from other meetings added greatly to the sense of Christian fellowship thus realized. The meeting for worship was felt to be a solemn and helpful one in the ministry offered, bringing a deep sense of responsibility to many hearts. The business meeting was opened in joint session to hear the report of the nominating Committee for the appointment of Friends to canvass for the proposed new building at Arch Street. Their report was accepted by the meeting.

The lunch served after the meetings brought all together in social opportunities that were enjoyed.

SINCE the article by Walter L. Moore in regard to Barmegat was contributed to THE FRIEND, the meeting-house there has been so changed in appearance that one would not now recognize it from his description. The roof has been renewed, the weather-boards re-nailed and other needed carpenter-work done. Two coats of paint, from which the roof has not escaped, makes the whole appearance most neat and attractive. Apart from the house, the grounds have received careful attention and the fence

has been re-built and painted. No longer do the premises suggest neglect and a lost cause. The whole outlay on the improvements has amounted to about \$300. Of this amount the Shrewsbury Trust supplied \$75, the balance coming from personal contributions.

It is in this meeting-house that the Visitation Committee of Haddonfield and Salem Quarter propose to hold a meeting next First-day, the 30th, at 3 P. M.

A REQUEST has come from the Christiansburg School in Va. for a selected list of about fifty books for the Library. The list is in the hands of Agnes L. Tierney, 118 W. Coulter Street, Germantown. Any Friends interested to contribute books from this list may communicate with her.

On Seventh-day the 22nd, a meeting of conference was held in Media, those attending it being the Ministers, Elders and Overseers of Concord Quarterly Meeting. Some one has asked what was the result of the meeting? A question about as far off the mark as any question could be.

The call for the meeting originated in Birmingham Select Meeting a month ago, and having gained the sanction and approval of the Select Quarterly Meeting the meeting was held with no expectation that there would be visible and tangible results, but that the cause which all the members felt to be a most precious one, would be advanced.

All who could be present were doubtless in attendance, the company numbering almost one hundred. After a period of silence of unusual solemnity, there were several vocal offerings in the real life that helped to crown the meeting as one of favor, in which the Master's guardianship was rightly owned.

We believe general interest throughout Philadelphia Yearly Meeting is felt in the approaching Conference to be held at Fourth and Arch Streets, Philadelphia, Twelfth Month 5th, 1913. The programme is here given.

Effort has been made to get notices of invitations to the heads of families throughout the Yearly Meeting, but as the list of families was not complete, a cordial invitation is hereby extended to all our members.

#### THE DUTIES AND FUNCTIONS OF THE CHRISTIAN CHURCH.

##### PROGRAMME:

Afternoon Session, Four O'clock.

EDWARD E. WILDMAN, *Chairman.*

The Fostering Care of the Meeting for its Members—Rebecca S. Conard, Frances T. Rhoads.

Religious Education—The Need of Religious Education, M. Albert Linton. Mission Study, Elizabeth B. Jones. Bible Teaching in Our Schools, Ethel M. Whitson. Religious Education in Our Social Work, Harold Evans. Denominational Teaching, Richard C. Brown, Round Table Work as a Method, Francis R. Taylor.

The Need of the Spiritual, John B. Garrett.

RECESS. Supper will be served from 5.45 until 7 o'clock to all who notify Emma Smedley, Media, Pa., before Twelfth Month 1st, of their intention of being present.

##### PROGRAMME:

Evening Session, 7.30 o'clock.

C. WALTER BORTON, *Chairman.*

Summary of Replies to the Following Questions as Answered by Many of Our Younger Friends, Ruby Davis.

How Can I Become a Greater Strength to My Meeting?

How Can I Increase Loyalty to the Society of Friends?

What Duty Have I to My Neighbor?

What is There in Quakerism That I Would Like to Share With Others?

The Duty of the Church to the Community, Rufus M. Jones.

What is the Function of the Church, Alfred C. Garrett.

A MEETING FOR WORSHIP at Upper Springfield, N. J., was held under the care of a committee of Haddonfield and Salem Quarterly Meeting, on the afternoon of First-day, Eleventh Month 9th. The meeting-house bears the date of 1727, but the Preparative and Particular Meetings held here were laid down in 1844, since which time the house has been occasionally used by both branches of Friends. A few years ago the house was burned, but it was rebuilt by persons in the neighborhood. The older part of the house was restored, and it has been refurnished with old

benches from other meeting-houses, so that it continues to have the appearance of an ancient meeting-house. It is the only centre of religious influence within several miles, and a "Friends' First-day School" under the care of a Presbyterian, draws from twenty to forty persons of various denominations, who seem to feel this neutral ground. Behind the meeting-house is a large graveyard, the part near the meeting-house having been used by Friends, and a section beyond by the public generally, as is evidenced by the larger stones.

The meeting-house is east of Mt. Holly, two and one-half miles from Jobstown and rather nearer to Wrightstown, which is on a good road. The house stands on a wooded ridge in the midst of large stock farms, that seem capable of greater development. Very heavy rain had fallen in the morning, and only as we approached the meeting-house did the sun come out and glorify the green fields and the richly colored trees. The roads were still very wet, and this fact, and the uncertain weather were explanations of the absence of neighborhood people, who would otherwise have filled the house, we were told by the few of them who did come to the meeting. There were Friends in good number, however, from Pennsylvania as well as from New Jersey. Four ministers shared the vocal service of the meeting, urging us to the service of our King through service to the least of His, reminding us of the supreme importance of the soul, and exhorting us to perfect surrender to what God requires of us, even at the cost of great self-denial. The loving interest for the neighborhood which had drawn Friends to hold the meeting was also expressed.

#### SUMMARY OF EVENTS.

UNITED STATES.—It was stated in the *Public Ledger* of this city on the 18th inst.: "Hobble skirts and high heels for training school teachers yesterday were barred by Superintendent Brumbaugh, who issued a set of rules to govern the dress of those women who entered the Teachers' Training Class for Playground Instruction of the Board of Education. The first rule governing the athletic activities of the course places the minimum width of the student's dress at the bottom at two and a half yards and the dress must reach to the ankle. No heels more than one inch high will be tolerated. Jewelry, fancy shirtwaists and freak hair-dressing also are prohibited."

Penny breakfasts were served to twenty-five children on the 18th inst., at the Durham School, Sixteenth and Lombard Streets, in this city. The meal consisted of one dish shredded wheat, one-half pint of milk and three dates. The experiment of feeding the children at the school was undertaken by the Home and School League of the Durham School. At present the breakfast is served only to the open-window class. Should it prove successful it will be introduced throughout the school. Breakfast is served at 9.30 in the morning.

It is stated that the recent storm on the Great Lakes resulted in heavy loss of life and shipping, especially on the eastern shore of Lake Huron. The *James Carruthers*, which was the largest freight steamer on the Lakes, was among the lost. Cleveland, O., had its traffic blocked for some days by a heavy snowstorm. The loss of life in the recent storm on the Great Lakes is now estimated at 200. Never before has Lake Huron been the scene of such destruction.

It is stated from Detroit, Mich., that that city has supplied America and the rest of the world with 10,000,000 stoves. The four big plants in this city are making an average of almost 1500 stoves a day. Their combined output runs about 440,000 stoves this year, and they employ from 5000 to 6000 men.

In a lecture lately delivered by Frederick L. Hoffman, an expert in life insurance statistics, he stated that cancer is on the increase in this country. "We have doubled our death rate from cancer in the last forty years," he said. "Deaths from cancer are increasing rapidly year by year. Last year more than 75,000 persons in the United States died from cancer. In spite of the good work of hospitals and special institutions, using radium, X-rays and surgery, cancer is becoming a greater and greater problem."

It is stated that wireless telegraphy has proved its great value as a life-saver. The Spanish liner *Balmes* caught fire in mid-Atlantic, about 500 miles southeast of the Bermuda Islands. Its "wireless" calls for help were picked up by the Cunard liner *Pannonia*, which put on all steam and went to the rescue. All the passengers, 103 in number, were safely taken off.

Almost 5,000,000 acres of corn were abandoned this year, according to an expert report. Owing to dry weather last summer it was not worth

harvesting. Still, there were over 103,000,000 acres on which the crop was harvested. The average yield per acre was only twenty-three bushels. In spite of the short crop the farmers are likely to get more money for it than usual, because the price is higher.

Twenty-five physicians in Ardmore, Bryn Mawr and other sections of Lower Merion township, pursuant to a request from the Board of Health, have advised their patients to boil all drinking water until further notice as a precaution against infection. This warning is the result of a report made by the Board of Health, of which Dr. B. K. Wilbur, of Rosemont, is president, by the board's chemist, Dr. David Wilbur Horn, of Bryn Mawr.

A despatch from Chicago of the 13th says that a national campaign against cancer has been inaugurated there. The report of Dr. Thomas S. Cullen, of Baltimore, chairman of the Cancer Campaign Committee of the Clinical Congress, was presented. He said: "Though surgery so far is the best cure that has been discovered for cancer, far more can be accomplished through education. Ignorance is the ally of every disease, and particularly of cancer. When the people know and can be made to realize that to delay in consulting a surgeon is to temporize with death in cancer cases the mortality statistics will tell another story. Magazines and newspapers must assume the task of education and already they have taken it up. But this is not enough. Knowledge of cancer should be spread by lecturers on hygiene in woman's clubs, factories and department stores." Dr. Cullen also made a report on the use of radium in the cure of cancer. "Few surgeons in the United States have enough radium," he said, "to give it a thorough test. In the meantime, surgery affords the most hope."

A recent despatch from Jacksonville, Fla., says: "Several hundred delegates, including Governors, Congressmen and representatives of commercial and marine organizations from practically all the Atlantic States, will gather here for the Sixth Annual Convention of the Atlantic Deepwaterways Association. The association's chief aim is to accomplish the construction of an all-inland water route along the Atlantic coast, from Boston to Key West. It is proposed to do this by completing a consolidation of channels connecting natural protected waterways."

A despatch from Washington of the 20th says: "Retail prices of food were higher on the fifteenth of Eighth Month than they had been at any other time in the last twenty-three years, according to figures of the Bureau of Labor Statistics, issued to-day. Retail prices of the principal articles of food in forty important industrial cities gathered and compiled by experts, show that in the year twelve of the fifteen articles advanced in price, while only three declined."

FOREIGN.—A despatch of the 17th from Montreal says: "A cargo of corn grown in Ireland was brought into port to-day by the steamship *Bengore Head*, from Belfast. The importation of corn has been necessary by the shortage of the American crop, due to the drought in the Middle West. It has been found cheaper to import corn from Ireland than to bring it to Montreal from Chicago."

It was stated from Panama on the 17th that the controversy between the Government and the Chinese residents of the republic over the registration law reached a crisis to-day when all the Chinese stores, laundries and factories in the republic, numbering more than 1500, closed their doors as a protest. The public is at the mercy of the Chinese, who almost monopolize these lines of trade. Pressure is being brought on the Government to modify the law, but the Government is still firm, as are also the Chinese. Privation is threatened unless there is a speedy adjustment.

A despatch from Panama of the 18th says: "With many prominent canal officials and their wives on board, the small steamer *Louise* to-day had the honor of being the first boat to pass entirely across the Isthmus of Panama through the Panama Canal. The trip was made possible by the cutting of a channel through the Cucuracha slide, the last obstruction which has delayed the work of connecting the oceans."

A despatch of the 18th from New York City says: "Exceptionally heavy cargoes of potatoes coming from Dutch and Belgian ports are pouring into New York by various lines, including the Holland-American, the Phoenix and the Red Star. Extra tonnage is being employed, the companies being encouraged by high rates they are obtaining. Importers, it is said, are making inquiries for 20,000 tons more, but if they are not granted lower rates they threaten to charter special boats. Baltimore, Philadelphia and New Orleans are all sharing in the benefit of this influx of potatoes."

A despatch from Mexico City of the 18th says: "Foreigners are leaving Mexico City in large numbers, and to-day every train bound to Vera

Cruz was loaded to its fullest capacity. The foreigners, Americans included, fear they will be prevented from leaving the capital if the rebels, operating between this city and Vera Cruz, succeed in cutting the railroad, which they have threatened at Orizaba."

A despatch from France says: "Forty-five thousand coal miners are on strike in the Pas de Calais basin. The miners demand a work day of eight hours."

A despatch from London of the 21st says: "A protest against the alleged ill-treatment of political prisoners in Russia is being published this morning throughout Europe. It bears fifty signatures of politicians, artists and men of letters of European repute. It says: 'Since the Czar's manifesto in 1905, promising liberty to the people of Russia, more than 40,000 persons have been sentenced for political offenses. Of these, more than 3000 have been executed, and more than 10,000 thrown into the horrible "katorga," or hard labor prisons. The prisons are overcrowded to such an extent that it is impossible for them to rest even on the bare floor. Absolute starvation and the most barbarous treatment are their daily portion.'

A despatch from Athens of the 13th says: "A treaty of peace between Greece and Turkey was signed to-night. The peace delegates reached an agreement practically on all points under negotiation and initiated the draft."

#### NOTICES.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WESTOWN BOARDING SCHOOL.—The stage will meet at Westown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY,  
Superintendent.

FRIENDS' RELIGIOUS AND MORAL ALMANAC FOR 1914 is now on sale at Friends' Book Store, No. 304 Arch Street. Price, 4 cents each; by mail, 5 cents; per dozen, 30 cents; by mail, 38 cents. The same with paper covers, 5 cents each; by mail, 6 cents; per dozen, 40 cents; by mail, 49 cents. The Friends' Card Calendar for 1914 is also ready. Price, 5 cents each; by mail, 10 cents; per dozen, by mail, 90 cents.

THE Visitation Committee of Haddonfield and Salem Quarterly Meeting, in furtherance of the concern of one of their number, a Minister, has arranged to attend the meeting at Tuckerton First-day, Eleventh Month 30th, at 10.30, and have appointed a meeting at Barnegat that afternoon at 3 o'clock. Those desiring information with regard to reaching either or both these meetings, may communicate with J. Henry Bartlett, Tuckerton, N. J., not later than the 27th inst.

WALTER L. MOORE.

MONTHLY MEETINGS NEXT WEEK (Eleventh Month 30th to Twelfth Month 6th):

Gwynedd, at Norristown, First-day, Eleventh Month 30th, at 10.30 A. M.

Wilmington, Fifth-day, Twelfth Month 4th, at 10 A. M.

Bradford, at Coatesville, Fourth-day, Twelfth Month 3rd, at 10 A. M.

Uwchlan, at Downingtown, Fifth-day, Twelfth Month 4th, at 10 A. M.

Kennett, at Kennett Square, Third-day, Twelfth Month 2nd, at 10 A. M.

New Garden, at West Grove, Fourth-day, Twelfth Month 3rd, at 10 A. M.

London Grove, Fifth-day, Twelfth Month 4th, at 10 A. M.

Burlington, Fifth-day, Twelfth Month 4th, at 10 A. M.

Chesterfield, at Crosswicks, Third-day, Twelfth Month 2nd, at 10 A. M.

Upper Springfield, at Mansfield, Fourth-day, Twelfth Month 3rd, at 10 A. M.

Falls, at Fallsington, Fifth-day, Twelfth Month 4th, at 10 A. M.

Haddonfield, Fourth-day, Twelfth Month 3rd, at 7.30 P. M.

Chester, at Moorestown, N. J., Third-day, Twelfth Month 2nd, at 7.30 P. M.

Evesham, at Mt. Laurel, Fifth-day, Twelfth Month 4th, at 10 A. M.

Upper Evesham, at Medford, Seventh-day, Twelfth Month 6th, at 10 A. M.

## A WORD ON SERVICE

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A RELIGIOUS AND LITERARY JOURNAL.

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### "DUTY BY DEPUTY."

This phrase would be striking in any context, but used by a former warden of Toynbee Hall (T. Edmund Harvey, in a *Wayfarer's Faith*, p. 95), in a consideration of "Institutions and Inspirations," it seems almost startling in suggestiveness. Some brief quotation of the context may make this more clear. "Life appears almost to become at times to some men one long committee, but, little, after all seems done. And this failure may be seen, to some extent at least, even in recent movements which were originally a protest against the narrowness and superficiality of earlier methods of dealing with the problems of modern society. The first thought of the men who conceived the idea of the university settlement was surely not to found a new institution, so much as to bring life into touch with life, to make centres in which knowledge and experience might be collected, and from which men and ideas might be put at the service of all who had most need of them. . . . Did there ever come before the vision [of the founders of settlements] the picture of a great building raised by some millionaire, maintained by like gifts, manned by a staff of salaried workers, and providing at the expense of far-seeing or enlightened manufacturers, healthy amusement and duly certified religious teaching and secular instruction to the workmen of these subscribers, as well as dispensing, on behalf of Dives basketfuls of crumbs, both of plain and fancy bread, to Lazarus and his fellows at the door?" [Ibid pp. 93 and 94.]

From this point of view evidently "duty by deputy" has defeated its own object, and has put what is called the "dead hand" upon the contact of men with one another in social work. T. Edmund Harvey does not mean to condemn institutions, nor the organized methods of work so necessary to our complex civilization. His plea is for the larger inspirational service of "life in touch with life" as against the mere cold machinery of routine. The point he makes is one of endless specific applications. It contains the very substance of what is life in a Society of Friends if properly cultivated, or death to such a Society if not properly heeded and developed. Christianity upon its own testimony fails unless it is in reality a brotherhood. There is no agency in the world however perfect, there is no machinery so refined that it can play the

part of brotherhood for us to the society to which we belong. "He that loveth not his brother is not of God." And love of a brother is far too subtle a matter to be discharged by proxy, whether that proxy is an officer of a meeting, a committee, a trained expert or an organized agency of social betterment.

It is often said that this is the age of the second commandment. Millions of money in every direction are dedicated to institutions and to service that realize neighborliness of a high order. But the second commandment was characterized by our Lord as being "like the first." This likeness doubtless refers to a personal quality. We cannot love God by deputy, and our deputized love of our neighbor misses the necessary reflex of love upon our own characters, which makes it an essential complement to the love of God.

It often seems that certain people of our acquaintance have a very special human gift by which they can enter into sympathy with a wide range of character. Such are sometimes called "good mixers," or in terms of Christian association they are said to have "the pastoral gift." Unquestionably there is a wide range of difference in the natural endowment of people along this line. Nor can it be denied that there is a general tendency for those of us not thus gifted to feel ourselves excused from the effort to overcome this defect. We do not hold ourselves responsible for it. We engage the specialist to treat our bodily infirmities with expectation of a better result than we could get from the general practitioner. And this is the very analogy we use to defend the trained social or the gifted religious worker to discharge the duty for which we feel a lack of qualification. Defend such a course as we will, believe in co-operation and well-organized machinery as we must, the vital point of Christianity is lost for us the moment it ceases to be a point of personal contact with our brother "for whom Christ died."

What, then, is the service we can rightly claim of Committees and Boards and trained workers? Evidently they should relieve us by their labor-saving methods for a larger opportunity of both time and strength for the personal contact of Christian fellowship. We are "members one of another" by no other process, and if we are not members one of another the Scripture is unqualified in saying we are "not of God." In pursuing the subject T. Edmund Harvey has these additional striking sentences: "For the only thing worth giving or asking is life; . . . Here surely we may find a hint of the explanation of all successful social work, which is the passing of life from life, the result of the contact of personality with personality. In so far as organization promotes this and makes it possible does it stand justified, and only by this test." Are we prepared to apply the test?

J. H. B.

"THE chief qualification of a guide is that he shall know the way. The Lord never leads His people over any paths which He has not traversed Himself."

## THE FEAST IN THE UPPER ROOM.

BY WM. C. MEADER.

(Continued from page 260.)

Jesus then sealed upon their minds the instruction He had given them, and told them it would be happy for them to do by each other as He had done by them. Still the shades of sorrow and depression rested there, and can we wonder? Judas cherishing still his unholy purpose, was in their midst, and the stream which gladdens God's heritage could not flow in its fulness and freedom of love, while such an obstruction was present. And now the spirit of the loving Saviour being troubled, He again told them that one of them should betray Him. The disciples seemed perplexed, the innocent ones doubtless feeling that it could not be they, and the affectionate John, who leaned on Jesus' breast, at Peter's suggestion, asked the Master who it was; He did not directly tell him, but said "It is he to whom I shall give the sop, when I have dipped it." At those feasts the flesh of the Paschal Lamb, and the unleavened cakes, were eaten after being dipped in a kind of sauce made of bitter herbs, and it was fitting that the dark and hard-hearted traitor, who had deliberately covenanted with the Lord's enemies, should have this evidence that the gentle and sinless one knew of his treachery; it was fitting that the token should be of bitter herbs, which was but a faint hint of the bitterness he should know, when, after having betrayed the Lamb to the slaughter, he realized the enormity of his crime, and friendless and torn with remorse, finding that a traitor has no friends, or any claim for consideration or regard, he cast his coveted silver down before those from whom he had received it as the price of his degradation and eternal loss, and then went out and hung himself, and his mangled remains falling in the field "Aceldama" gave it its detested name, "The field of blood."

And now the shadow deepens in that upper room, for the brooding spirit of evil found still deeper place in the heart of Iscariot, and the Master knowing of his settled determination to carry out his base designs said unto him, "What thou doest, do quickly." And then we note the almost incredible want of perception in those dull, but innocent, honest-hearted followers of the Saviour; for after having had the assurance that one of them should betray their loved Master, and having seen the sign designated by which they might know who should do the infamous deed, they could not yet comprehend the Master's meaning in these later words to the traitor. It was so hard for them to realize that he could be so devoid of good; even after they had seen the token of his guilt, they could not grasp the depth of his wickedness, neither could they understand the mystery of what they saw and heard; they did not even fully know their own hearts, they could not fully gauge their own weakness and dimness of vision, but their feelings did revolt from the fearful consequences of the base treachery which the Divine One had told them should befall Him, through the instrumentality of an unnamed one in their own midst. We wonder at the dulness of comprehension, while we deplore the weakness and want of understanding of those followers of the Redeemer who were so often foretold of the very things that shortly came to pass; and perhaps the best way for us to realize their situation, and truly feel for them, is to analyze closely our own heart's experience in the early stages of our religious lives, where I think we shall discern corresponding failures, want of faith, and unthankful behavior. Had it not been for the loving kindness and long forbearance of our tender Saviour and Teacher we should perhaps have proved traitors too, as we often manifested the frailties of the eleven, inasmuch as we too found it hard to receive the truths our Master taught; they were but mortals like ourselves, and if we had been there with them we might not have done any better, and perhaps our records would have been more marred than theirs. Their after experience revealed only a gradual establishment on the Rock unto which they were called, until the promise of the Father came upon them in that other upper room at

Jerusalem, where prayers and supplications were made and the full brightness of the day-spring from on high fell upon them, followed by the fulness of the pentecostal blessing which crowned them henceforth as proficients in the heavenly wisdom.

But while they were at the feast of the Passover on the night of the betrayal they were like little children in the school. Thomas was there, who afterwards doubted the testimony of those who had seen the risen Redeemer, and declared he would not believe unless he could see and feel the wounds in His hands and side; yet the thought of being untrue to his Master and ungrateful to his Lord, probably did not enter his mind. Peter was there, who afterwards in the night of temptation, and even after his earnest protestations, and honest they were, too, that he would lay down his life for his Saviour's sake, could three times deny Him; yet he never could have betrayed Him, for his ardent, honest soul could not enter into that dark and moody state in which gross wickedness only could be deliberately planned, determined and bargained for. There were Peter's loyal fellow-disciples, who in their mutual disappointment and sorrow could forsake their suffering Lord, yet not one of them could cherish disloyal feelings towards their Master, much less have sold Him for thirty pieces of silver; that only could Iscariot do; and Jesus knowing the hour had come for the consummation of his base designs, bade him perform quickly what was then his settled purpose to do. True to his dark and treacherous impulse, he rose up and went out into the darkness, for it was night. When the traitor went out, the shadows and darkness went with him, and left light and freedom in that upper room, and peace and joy rested there for the Master was alone with His faithful ones. It is true that He knew the hour of His own sufferings was near, He knew the traitor's unholy errand would be successful, He realized the sorrow, the loneliness and disappointment that so soon must fall upon His companions. He knew they would soon be like sheep without a shepherd; yet there and then the fountains of Divine consolation flowed, comforting and encouraging the little band with a brightness and beauty that were not clouded with the gloom which went out into the night when Judas departed. The sweetness of the Master's discourses, which were replete with infinite mercy, love and heavenly instruction, rested like Hermon's dew upon the spirits of that little flock. Before Iscariot left them the Master was troubled in spirit, and He spoke of ingratitude and betrayal, but when the door was closed behind the lost and fallen one, then He could joyfully tell them that the Son of man was now glorified and that God was glorified in Him, and then with more than mortal sweetness, with more than parental tenderness and compassion, He called them His children, and for their government and help, He gave them a new commandment to "Love one another as He had loved them." Love and compassion were the keynote of His discourses, and more than ten times in the course of that night's communion with them, the Saviour adverted to the subject of love and impressed its beauty and importance upon their minds. And I have no doubt that afterwards, when they remembered His words they were strengthened and consoled by the ministry of that love, manifested in the Spirit in the midst of their provings. He knew their human hearts were frail, and in the conflicts which would inevitably be theirs, they would need to learn, prize and practice that virtue, which should be a seal and evidence of their holy commission and loyalty therein. "Hereby shall all men know that ye are my disciples if ye have love one for another."

That Divine teaching bore fruit abundantly in the after lives of those learners in His school, and how sweetly the admonition settled in their hearts and how enduring was the impression there, we may judge from their labors and the record of their sufferings and triumphs, and emphatically from the teachings of that affectionate one, who leaned upon Jesus' breast at supper, whose gentle, inspired hand traced the assurance that "God is love; and he that dwelleth in love, dwelleth in God," and whose mind, after many years had



passed away and his mortal life had extended to extreme old age, still vibrated in unison with the sweet strains of the Master's counsel at the Passover supper, and over and over again he repeated, "Little children love each other."

(To be concluded.)

#### A MEMORY SYSTEM.

Forget each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to you  
The moment you have won it;  
Forget that slander that you hear  
Before you can repeat it;  
Forget each slight, each spite, each sneer,  
Wherever you may meet it.

Remember every kindness done  
To you, whate'er its measure;  
Remember praise by others won,  
And pass it on with pleasure;  
Remember every promise made,  
And keep it to the letter;  
Remember those who lend you aid,  
And be a grateful debtor.

Remember all the happiness  
That comes your way in living;  
Forget each worry and distress,  
Be hopeful and forgiving;  
Remember good, remember truth,  
Remember heaven's above you,  
And you will find, through age and youth,  
True joys, and hearts to love you.

—PRISCILLA LEONARD.

#### AN OPEN LETTER.

##### TO ALL WHO ARE ELDERS IN OUR MEETINGS.

As far as I am aware, the gift of eldership has always been considered by Friends to be quite as real a gift as a gift in the ministry, though perhaps something even less tangible. A true elder had the power of discernment. He was gifted with the ability to distinguish not only "sound" and "unsound" doctrine, but, more important even than that, an anointed utterance from that which (though preached with never so much earnestness) still lacked that freshness and power which characterizes all that is spoken, as we term it, in the life.

And many have been the examples of truly gifted elders in our Society's history.

The Discipline provides that "each Monthly Meeting choose two or more Friends to sit with the ministers . . . taking care that the persons chosen for that service be Friends of solid judgment, prudence and experience," but does not expressly determine any more particular qualifications to be looked for. So far as my acquaintance goes, our meetings have been uniformly careful to appoint as elders the type of person specified. But have they all the distinct gift of eldership, or if they have, are they as careful to exercise it as they ought to be?

Of course, we must not expect a person to exercise a gift he has not; and the more "solid," "prudent" and "experienced" he was, the less we should look to him to assume duties which he believed were to be rightly performed only by the exercise of a Divine gift, when he was not at all sure that he was the possessor of such a gift. It has been my experience more than once, after asking some Friend if he were an Elder to receive the reply, "I am in the station of one"—almost implying his own doubt as to whether he had any business to be there at all! And in a letter from a worthy elder of another Yearly Meeting, I find (after an expression of some dissatisfaction with regard to conditions among them) this sentence: "Per-

haps some of us are old-fashioned and cannot keep pace with the progress of the present day. I know I am not qualified to sit in judgment over our ministers."

Why, then, was he in the position of elder, whose chief service consists in that very "sitting in judgment" (both favorable and unfavorable) over those who speak in meeting?

But I believe many of our Elders do have that gift of eldership which will enable them to "be as nursing fathers and mothers to those who are young in the ministry, and with all care and diligence advise, encourage, admonish and, if they see occasion, reprove them in a tender and Christian spirit. . . . that so . . . they may witness a growth in their gifts, and be preserved from extending their declarations further than they find the life and power of Truth to bear them up."—(Discipline, p. 25).

But could they not exercise this gift more frequently and less fearfully? Probably the idea uppermost to-day in the minds of our elders, in regard to this matter, is that considerable harm may have been done in the past from too sharp criticising and too severe pruning. It were best, they say, not to interfere more than absolutely necessary. The spiritual life of one "young in the ministry" is indeed a tender plant. But if too severe cutting-back is detrimental to the best growth, neglect may almost prove fatal. Such plants need tending by those who have the gift of caring for them. Weeds may creep in and choke the young life, or they may grow up rankly, with many leaves but no fruit. They may become garbled or be trodden on by some unthinking foot.

To those who from time to time feel it right to speak in meetings for worship such speaking is just about the most serious thing they ever undertake. They desire earnestly that their message should be given forth nearly as purely as they have received it, with just as little tincturing as possible from the earthen vessel. There is not one of them who would not rather be excused from all such service if he might not perform it well. They all are fervent in their desire that their speaking may develop into that ministry that is truly convincing and tendering. But they feel so at a loss sometimes to know certainly if they are proceeding along the right lines. They are afraid they have made mistakes. There may be unfortunate mannerisms which they do not realize. Perhaps they hold back too long when they ought to speak. Perhaps in their sincere zeal they "run before their guide" and speak too frequently or too long, so that the sense of power with which they started is lost.

Perhaps a thousand and one things—but they feel the need of an occasional word of some sort from one whose spiritual experience is deeper. It is not congratulation that they seek—but the tender counsel of those accorded the gift of right counseling.

An example will help to show what I mean. A young Friend had spoken at some length in a large meeting where several acknowledged ministers were present and there had been considerable other service. He had taken his seat feeling he had done the best he knew, but rather under a cloud as to the suitability of what he had said. Directly after meeting a venerable elder came up to him, shook him by the hand, and remarked, "I think thou wert in thy right place." That was all. It was enough. The dark clouds of uncertainty were dispersed as by a west wind.

I know of a meeting where the average attendance is close to three hundred. Regularly present at this meeting are at least four and often five elders. Among those who take part in the meetings are some nine or ten young Friends. Scarcely ever, to my certain knowledge, is anything said by the elders to those who stand in such need of this caring for, and who would be so deeply grateful for any suggestion that might make their ministry more pure and effective.

Will not all who have been appointed Elders by their meetings ask themselves if they are performing their full duty in these matters?

A YOUNG FRIEND.

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

**STORMING THE ENTRENCHMENTS.**—The County of Delaware in the State of Pennsylvania is only a small part of a great commonwealth, and yet a smaller part, relatively, of the vast area of the United States. And yet many of its social problems are the same problems that are testing the citizenship and enlisting the thought and activity of patriotic men and women in many parts of this and other lands. Foremost of these is the question of licensing the sale of intoxicating liquors. It is the world-wide interest in this problem that makes interesting the efforts of those who are endeavoring to close the saloons of Delaware County with its one hundred thousand inhabitants suburban to the city of Philadelphia. The circumstances which make this effort somewhat unique, however, are that the question cannot be settled by popular vote, and that the citizens of the county-seat are powerless to enforce the provisions of their own borough charter.

The law of the State of Pennsylvania (the Brooks High License Law) seems to be one of the most secure entrenchments that ever guarded a corrupt business and its beneficiaries from all ordinary avenues of popular attack. Under the theory of "regulating and restraining" the sale of intoxicants, this law was passed years ago with much acclaim as to its restrictive features and the revenue to be derived from the licenses. The effect, however, has been to give to the liquor business a standing in law and a commercial prestige quite new and unexpected. That which was intended to "restrain and regulate" has been perverted, by the shrewdness of lawyers and merchants, into a means of "facilitating and encouraging" the sale of liquors.

By the provisions of the law, the granting or revoking of licenses is a matter to be passed upon by the Court of the county in which the saloon or distributing centre is located. Provision is made, however, whereby the public may petition for the granting of the license or remonstrate against its being granted. The former is necessary to the securing of a new license and to the renewal of an old one. The applicant must give bond, varying in amount according to the license fee, and endorsed by two property-holders of the district wherein the license is sought. He must be able to show, also, the signatures of at least twelve petitioners who are qualified electors and residents of the district in which the saloon, brewery, bottler, store or licensed house applied for is located. These petitions and accompanying bonds must be filed with the Court each year before a given date, varying according to the county, which is always six weeks or more prior to the convening of the License Court. In Delaware County, the petitions must be filed not later than Eleventh Month 1st. The Court meets for the consideration of the same on Twelfth Month 22nd. They are available to the public at the Office of the Recorder of Deeds and may be inspected by compliance with reasonable rules.

Any who desire to do so may present to the Court, in due course of procedure, a remonstrance against the granting of such petitions. In the case of saloons, however, the remonstrance may be signed only by citizens qualified to petition for such license. They must be residents of the same district. The regulation as to remonstrances against brewers and bottlers is somewhat different, as their petition asks for the privilege of delivering goods over a wide territory.

It is permissible, also, for adult women to present remonstrances separately from the men, but under the same conditions. Furthermore, it is in order for citizens, both men and women (separately) to sign a "Memorial to the Court" begging that no license at all be granted. Such memorial, however, is classed as having "no legal efficiency." It enables the Court, nevertheless, to form a judgment as to the weight of public opinion, and the work of securing signatures to such papers is a powerful means of agitation and education.

The final authority, however, as has been stated, rests with

the Court—the Judge—whoever he may be, and whatever he may be as to integrity and the strength or weakness of humanity. The law leaves to the Court the vital decision as to whether the license sought is "necessary for the accommodation of the public and the entertainment of strangers or travelers." He may refuse to grant a petition even though there be no remonstrance filed against it, if in his judgment the license is unnecessary. But the law says he shall have "due regard to the number and character of the petitioners" both for and against. In the interpretation of such vague provision, and in the exercise of such wide discretion it is not surprising that there should be some diversity of opinion and action in the various Courts. We are told that "a license may be properly refused where the petitioners far exceed in number the remonstrants, or it may be properly granted where the number of remonstrants far exceed the number of petitioners." This may be "sound law" to the legal mind, but it is not such to all laymen. It may be questioned whether the right to exercise such imperial power is not impinging the integrity of our Courts and establishing a flagrant inconsistency in the midst of democratic institutions. Be it said to the credit of our Courts that the situation is not as a rule to their liking, despite the opportunities it affords to the unscrupulous further to entrench themselves in power. Nor was it sought or brought about by the Courts, but by a legislature subservient to the liquor interests. Possibly these same interests may not have realized at the time the Brooks Law was passed, how completely it gave into their hands the power to pervert justice, and stem the rising tide of opposition to their trade. Illustrations of this are conspicuous every year. The relatives of a powerful political clique are granted a license despite an overwhelming remonstrance, while as a sop to the no-license people another license is refused on the grounds of "preponderance of sentiment" against it, when there was only one more name on the remonstrance than on the petition for the license. However, the no-license people of Pennsylvania have learned to feel "Thank thee" for every recognition they get. With few exceptions, however, our Courts do regard public opinion, and the no-license people are at fault in having wasted so much strength in quarreling amongst themselves and expending so little sacrifice of opinion as to methods in presenting a united front against the foe. The record of Chester County last year illustrates what may be accomplished by the aid of a liberal-minded judge and the odium of some murders and a lynching. In Lawrence County all licenses have been refused in response to a popular uprising, while in some other counties much effort has been expended on the part of the people with but little result as to reducing the number of licenses. In some places the Courts have sustained the contention that "if it appears that a hotel or restaurant as a place where food and lodging may be obtained is necessary, then it follows as a matter of course that a license is necessary." But in other places this contention has not been sustained.

It would seem a very simple and natural solution to a troublesome and often vexatious problem to apply to the question of license or no-license the American principle of majority rule. In some counties of the State the majority would vote, no doubt, to "do wrong" by licensing saloons, but the vote could not make right that which is evil. On the other hand, this principle of "local option" would result in most of the territory of our state exercising a privilege they do not have at present—the privilege of "doing right" by abolishing the saloons. For more than ten years a "rum ridden" legislature has denied this just right to the people in the face of strong protests from practically all the religious and philanthropic organizations in the commonwealth. The same power which has controlled the legislature has adroitly contrived to control the individual votes of a great many good citizens who sincerely desire the overthrow of the liquor traffic while at the same time voting for legislators and other public officials who aid and defend the traffic.

The impotence of the no-license people and the difficulties

that confront them in their effort to abolish the saloons by remonstrance is further illustrated by the fact that to carry "legal efficiency" each remonstrance must be specific. There are, at the present time, doing business throughout the county, fourteen stores, five bottlers and one brewery. If then the people of Media, where there is no saloon, desire to protest against these "saloons on wheels" which so successfully defy our borough ordinances, we, in common with other electors throughout the county, must sign *twenty separate specific remonstrances*. This is the only way by which we may hope to suppress the "beer-wagon nuisance." It is true that the charter of the Borough of Media, granted by the same legislative body that passed the Brooks High License Bill, declares that it shall be unlawful "to vend or sell or cause to be vendied or sold any malt, spirituous, vinous or other intoxicating liquors within the limits of the said borough." But by the rulings of superior courts the delivery of such goods and the acceptance of payment for the same does not constitute a "sale" or violate the provisions of the Charter in a manner that can incriminate. Is it surprising that the "sanctity of our Courts" is being ignored? Is there in such decision anything to command the respect of honest men? Certainly not the respect of women?

There are parts of Delaware County in the city of Chester, where, by the process of protest by remonstrance, the elector should sign more than thirty separate papers. Consider for one moment the magnitude and hopelessness of the task of the No-License Campaign. And yet this is exactly what they have undertaken and in which they have enlisted the active, house-to-house work of more than one thousand earnest, hopeful, patriotic citizens.

First, however, the county was divided into four districts and a field marshal appointed over each. Then the work of local organization was carried into each township or borough or other political unit. A fine body of "splendid" men are laboring heroically in this movement, laboring often far into the night under varying conditions of encouragement, apathy and lack of faith—laboring as did our brothers in Chester County less than one year ago—and hoping, aye, *praying*, for a similar measure of success. Side by side in harmony and hopefulness are working on committees, on the rostrum, on the street and at the ubiquitous telephone, men of differing views,—Methodist, Presbyterian, Baptist, Catholic and Quaker—the merchant and the mason, the capitalist and the clerk, the pastor and the teamster, the teacher and the engineer; the total abstainer, the "tippler," and the reformed drunkard; the Republican, the Democrat, the Progressive and the Independent (this statement is a literal truth), all united on the one issue, and determined to do all that they can under the law to unload the economic burden of expense, inefficiency and distress heaped upon us by the liquor traffic.

A campaign of this character cannot fail of doing good so long as it be true that

"The hope of the world is kindly living  
Learned from the joy of God above."

As soon as the organizations had been effected, each group sent circulars to every voter in their district. The leaflets used most were, "Coatesville (Pa.), After Six Months Without Saloons," and "Something's the Matter with Kansas." Following these many public meetings have been held. Simultaneously came the work of sending a personal letter, to be returned if not delivered, to every individual signer to any petition for a license. This letter is a bold, frank statement of the issue, asking the recipient to consider the stand he has taken and not misrepresent himself by his position. It is likely that the names of signers to petitions will later be published, but not before each one shall have had an opportunity to rescind his action. And now the work of gathering evidence to law violation and the greatest task of all—the remonstrance work—has begun. Each group has its legal counsel and the serious effort of "storming the entrenchments" of the saloon in Delaware County is in progress. In the meantime let no

one forget that all along the battle-line of reform from Atlantic to Pacific the onslaught is being made with prayerful determined endeavor.

### JOHN BIDWELL.

A GREAT HEART AND AN OPEN HAND.

DANIEL A. POLING.

The story of John Bidwell, pathfinder, pioneer, soldier, general, reformer and empire builder is one of rare, inspiring romance. Some day I hope that *American Advance* may give it, as I have read and heard it, to all the men and women of unswerving faith who follow in his train.

He was in the first wagon caravan that crossed the continent to California—years before gold was discovered there. A youth, not yet out of his teens, he bore with full seasoned men unspeakable hardships.

He was the first American to set eyes on the great trees of California that were before the days of Joseph and the famine in Egypt.

He was the discoverer of California's unrivaled fruit-growing possibilities and as a United States Congressman he won for the "Queen of the Golden West" her crown of statehood.

He refused a governorship, but was willing to be defeated for the same office as the candidate of the Prohibition party. He was the standard-bearer of the largest host that ever rallied at the polls for a Prohibition presidential nominee.

On the broad acres by the clear flowing stream that hurries down from the "High Sierras" still live the "Chicos," for he was a William Penn in his dealings with Indians, their judge when they quarreled, their provider when they suffered, and always a friend.

Through the heart of his mighty estate, he opened a free way for the coast line railroad that connects San Francisco with Portland, and helped that project to success when it trembled on the brink of failure.

In power and wide domain his sway outrivaled that of many an ancient baron, but he was a commoner, a far-eyed prophet of development, a builder and soldier of progress. His was the strength that lifts up, that despises not the weak and his power made strong.

He dreamed great dreams and reading his words to-day, after the lapse of more than two decades, we find that many of his dreams are now facts of history.

When he passed it was as the falling of a giant oak, for he was old only in years.

AMONG MUNICH ROMANISTS.—Pastor Rambaud, who is of Huguenot extraction and has worked many years in the Belgian Missionary Church, has been quietly evangelizing in Munich among Romanists. He finds much hunger for spiritual religion. A restaurant keeper, brother of two nuns, and a priest, tired of ceremonial religion, read diligently in the Bible and gradually formed a circle of twenty-five Romanists in his home, who studied the Scriptures together from week to week. Pastor Rambaud was invited to instruct this group. He mentions many other interesting cases to prove that direct evangelization can be carried on with profit among German Romanists if denominational considerations are not pushed into the foreground. For, in his judgment, it is better in the spring to leave the ice to the sun than to seek to hack it away with iron.

"What shall we say of that priest with whom I spent a whole day and who laid bare his whole heart to me? A noble, transparent soul, who longed for the Gospel of Christ, and suffered under the burden of an external religion. We were in agreement on the weightiest points—especially that the Gospel should be given at any price to those who did not have it. He had presented his housekeeper with a New Testament two years before, when she came to work for him. One should have heard how she said to me, 'But, sir, when I read the Gospel and then see our church! These things are very different.'"

[The name of Joseph James Neave is known to very many of our readers. A few recall the days of the Civil War, when as a young man he spent some time in America, and more perhaps will have fresh in their minds the later visit, 1890-1900. His career was far from the beaten track of most of us, and furnished most interesting material for his autobiography which was published a score of years ago.

Of recent date several letters from his pen have appeared in THE FRIEND, and now that he has gone from among us, it is natural that we should want to know more of his life and his services. A recent issue of THE FRIEND (London) publishes the following sketch of his life, and an appreciation by one who knew him intimately. We print both in full.—Ed.]

#### JOSEPH JAMES NEAVE.

At no time during the past few years would the intelligence of the decease of Joseph James Neave have taken his friends by surprise. He has consciously lived in the Borderland so long, that one has grown used to the thought that he was quietly awaiting the inevitable summons that has now come. And in that time of waiting he has appeared to live in as close communion with his Lord as is possible to mortal man.

Though his life in the Southern Hemisphere has cut him off from personal touch with his English friends, correspondence, public and private, has kept him as one of ourselves to an unusual degree for one so far removed by actual space. Never daunted by the difficulties of circumstance, his pen has constantly been at work, even during the years when his impaired sight prevented him from reading what he had written. He followed with the eye of a seer events passing in the world around him and saw therein the working of spiritual forces for good or evil, but ever with the conviction of the final triumph of good. To him these unseen forces were intensely real, and he wrote of them as the old Hebrew prophets would have done, or the Jewish enthusiasts of later days. He saw visions and dreamed dreams which, in a matter of fact age, he related with the naive simplicity of an old time mystic. Experience told him, at times, that he was liable to misinterpret what he took to be the Divine voice, but this never shook his faith. To that voice he listened as a child to the words of an earthly parent, ever clear in his conviction that the Most High is over all, ruling in the kingdom of man, giving it to whomsoever He will. And now what he saw in this life dimly he sees, face to face, beyond the veil, and we who are left behind awhile may learn from his faith to follow where he has led. In obedience to the Divine call, he would cheerfully have faced fire or sword, firmly trusting that, whatever befell him, he would feel the everlasting arms underneath.

With a somewhat rigid adherence to the form of faith in which he had been matured, he could not follow all the workings of new and strange forms of thought. But he had that which is above formula, dogma or creed, a deep baptism of the Holy Spirit, that peace of which our Lord spake as given not as the world giveth, a faith which overcometh the world and ever giveth the victory.

The following biographical notes are gleaned from the autobiographical Leaves from the Journal of Joseph James Neave,\* in which interesting accounts of his travels may be found.

Joseph James Neave was born at Leiston, Suffolk, the twenty-seventh of [Fifth Month], 1836. He was the son of Gundry Neave, of Leiston and Woodbridge (son of James Neave, of Fordingbridge) and of Susanna Neave (daughter of Joseph Markes Green, of Saffron Walden and Littlebury). He went to boarding schools at Reading and Hertford, where his schoolmaster, Daniel Peirson, exerted upon him a strong influence for good. Leaving school, he entered his father's shop, and soon became interested in Temperance effort. The visits of ministering Friends deepened his spiritual experience, and he first opened his mouth in a Friends' meeting for worship in 1857, simply quoting Psalm ciii: 13, 14. Acknowledged by Woodbridge Monthly Meeting as a Minister in

1862, he very soon applied for and received minutes for service in other Monthly and Quarterly Meetings.

In 1857, the brothers Edward and Joseph Neave took over their father's business, and in 1861 Joseph married Eliza Appleton, of Tottenham, who died in 1864. In the latter year, accompanied by William Norton, Joseph Neave visited Friends in the United States and remained among them till the end of the Civil War. In 1867, accompanied by his cousin, Walter Robson, Joseph Neave went for a lengthened visit of Gospel service in Australasia, continued after the return of W. Robson at the end of 1860, till 1872, in which year he returned to England and married his second wife, Helen Grace Davy, of New South Wales, the union lasting thirty-four years.

After about four years at home, Joseph and Helen Neave returned to Australia, which thereafter became his home. In the later years of the century our Friend was on several occasions enabled to unite in service with visiting Friends from England and America, notably with the late Isaac Sharp and Alfred Wright, and with Rufus P. King. In 1892-3, with John Bellows as companion, a visit was paid to Russia, including the Trans-Caucasus, for the religious help and encouragement of the Stundists and other dissenters from the National Church. At Moscow they lunched with Tolstoy, of whom J. J. Neave wrote, "I never met anyone who seemed so deeply baptised into the wrongs and sufferings of humanity, or more intent on rectifying them." In 1899, our Friend was again in England and was granted a certificate for a second visit to America, in which he had the company of John M. Watson, of Kansas. While engaged in this service he had a serious illness, after which, at the beginning of 1901, he returned, in great weakness, to his home in Sydney, where or in the neighborhood of which his remaining days were spent.

#### AN APPRECIATION.

At short notice I can only attempt a very brief "appreciation" of the life of my late—more than a brother—cousin Joseph James Neave.

One of the greatest treats of my boyhood was to visit his home in the Suffolk village of Leiston, where his father was the principal shopkeeper, the very comfortable dwelling-house adjoining the business premises, as was customary sixty years ago. It was but two miles from the sea, and how well one recalls the delight of a walk with Joseph along the sandy road or over the heath to Sizewell, there to enjoy a bathe or sail our boats. He was always a lively boy, and all through life could enjoy a bit of fun; but under all there was the very tender conscience, the love of what was good and pure, and the recoil from untruthfulness or from anything degrading. His boarding-school life was at Reading and Hertford, and I remember when he left school his master, Daniel Peirson, wrote of him that "he had been a blessing to the whole school."

He worked hard in my uncle Gundry Neave's business, and the next few years of his life were uneventful, but marked by very evident growth in his spiritual life. I do not think he could tell of any definite "conversion," though often alluding to visits from traveling ministers as red-letter days in his experience—perhaps all the more valued as the little meeting at Leiston was usually held in silence. He first spoke as a minister in 1857, an event far more marked than than now. I recollect feeling quite in awe of him the next time we met, till I found him the same very approachable friend to me he had ever been.

My uncle having retired from business, the two sons Edward and Joseph James had taken it on. But the latter was brought under great conflict of spirit, because, like other country "stores," they sold tobacco, and as Leiston is principally populated by Messrs. Garrett's great iron-works, employing over 1,000 men—mostly probably smokers—it was an important article, and to give up its sale involved heavy loss. But with Joseph "a conscience void of offence towards God and men" was far more essential than aught beside; and so the "fragrant weed" was expelled, with the result of most serious diminution of trade, from which the concern never recovered.

\*Headley Brothers.

Before Joseph was recorded as a Minister, he felt drawn to hold several "public meetings" in neighboring villages; and I know he felt not only much helped in preaching to the villagers, but that his gift grew largely by these acts of devotion, and from the time when in 1862 Friends recognized his ministry he was never long without a minute for religious service.

Of his memorable visit to the United States in 1864 I cannot now speak; it was an act of faith, not only on his part but of the then existing Morning Meeting, to liberate a young man of twenty-eight for such a service. It involved much real physical hardship. He came in contact with the belligerent armies of North and South, while he paid visits of love and sympathy to the suffering Friends in East Tennessee and North Carolina, and he was in Richmond, Virginia, on the day that it fell.

In 1867, he felt constrained to visit Friends and others in Australasia and Polynesia, and it was my great privilege to go as his companion; and during the two years following I was seldom parted from him night or day. No amount of labor or fatigue was spared by him in visiting solitary Friends living in remote parts in the Bush, and many an adventure we had together, very amusing to talk of afterwards, but experiences rather trying at the time—swimming our horses across deep rivers, getting lost in the trackless forests, etc. Once, after walking some twenty-five miles, as we hoped in a straight track, as evening approached, we found ourselves back at the spot from which we started. We visited the Society, Islands, the Friendly Islands, Savage Islands, and Samoa in the little barque *John Williams*, preaching to the islanders and sympathizing with the missionaries in their then very lonely life, sometimes a whole year without seeing a white man. I think we both have felt the five months so spent the most interesting of our lives. We returned from Samoa to Sydney, a voyage of thirty-one days, in a rotten old guano ship, in which my cousin found an open door for his ministry among the sailors, who were having a rough time under an ungodly captain.

Joseph J. Neave spent nearly all of 1870 in New Zealand. He returned to England in 1872, and was married at Saffron Walden to his second wife, Helen Grace Davy, a daughter of Abraham and Jane Davy, of Herrington Park, near Sydney. They resided in Leiston nearly four years, and then returned to Sydney.

For some time he suffered from cataract and his writing became nearly illegible; but after one operation he regained almost perfect sight in one eye, and I have received hundreds of letters from him, all telling of his sense of the Lord's presence and love, so that he was "utterably happy." Yet he was deeply exercised with the sad evidences in the homeland and in Australia that people were "worshipping the three gods Mars, Mammom and Bacchus," rendering homage to them and not to Christ. Latterly he was often deeply distressed with the working of the Defence Acts, and wrote powerfully of them in a letter I received the day he died.

I close this very imperfect sketch with his very favorite text which tells us the secret of his strength for service, "We know that the Son of God is come and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in his Son Jesus Christ. This is the true God and eternal life." His standard for life was not that of the world, but of one "who knew the Son of God."

WALTER ROBSON.

"Look not every man on his own things, but every man also on the things of others." (Phil. ii. 4.)

We suffer, even in our spiritual life, when we confine our thoughts to the narrow horizon of our individual welfare.

Nothing is more pitiful than a life spent in thinking of nothing but self, yes, even in thinking of nothing but one's own soul.—F. W. FARRAR.

[Our readers are deeply interested in the struggle of Friends and others in Australia under the Defence Act. The following, taken almost in full from a recent issue of the *Australian Friend* will give a fair picture of what is before those people, and will make very evident that testimony bearing is in no wise obsolete.—Ed.]

#### A MORNING WITH THE "SHIRKERS."

To realize to some extent the iniquity of the present Defence Act, one has but to visit one of the Courts and witness a "trial" of the "Shirkers." Feeling that we should see for ourselves how this was carried out, we visited the Melbourne District Court one morning recently. Once up at the Law Courts, the Ambulance van waiting outside indicated which door we should enter; and to reach the Court-room we had almost to push our way between policemen, soldiers and waiting boys. Why so many soldiers, we might ask? unless it be to over-awe the boys—a show of force to brow-beat them into submission. They do not have such an array when the older lads—the citizen soldiers (!) are before the Court.

Inside we saw more soldiers—the prosecuting officer with Area Officers as witnesses, whose evidence is always taken in preference to the boys'. The Magistrate sits above, but he admits he is anxious to give the military all the assistance he can. The boy is practically sentenced before he is tried. A sonorous charge is hurled at him, that he "having been given in charge of" such an officer, "failed to return to custody at" such a time and such a time, etc., etc. "Guilty or not guilty?" It would almost stun a grown man—it quite stuns most of the boys—and they usually plead "guilty," which simplifies matters for all concerned.

A bolder spirit, smarting under the injustice, will plead "not guilty," and he is then allowed to question his Area Officer or make a statement; he may also call witnesses to speak for him, but it avails little save to bring down the magistrate's wrath upon his head. No matter what inconvenience or hardship the boy may have labored under, nothing, *nothing*, must interfere with the work of this Act. Then the prosecuting officer asks for the boy to be given into custody for so many days, corresponding to the number of drills he has missed, and "whatever further penalty you choose to inflict." In the case of this Magistrate, it was an additional ten days. Then the sentence, "You are committed to the custody of the Officer commanding the Royal Australian Garrison Artillery in the Port Phillip Fortresses for" ten to twenty days as the case may be. The sentence was repeated so often (forty boys were before the Court that one morning), and it rang in one's brain with painful reiteration. Oh! the pity of it! and each day's detention means six hours solid drill. One wonders how the magistrate would deal with a case of genuine conscientious objection,—such has not come before him so far.

The boys are ordinary boys of the working class; there might be a few of the larrikin type, but most were decent, respectable lads. Many gave no reason for their failure to drill; they do not know that, in their inarticulate way, they are protesting against the infringement of their liberty. They are all under eighteen, with but little education; how can they stand up against such force and protest, when they hardly understand themselves? Many of them are extremely nervous and unable to speak, even if they wished; some are careless, and take what comes with an easy nonchalance; others are smarting under the injustice, while faintly hoping to receive some consideration. But it is pitiful, to one who cares for boys, to see the cloud, the look of resentment, or even of bitter anger, that flits across the face as sentence is passed—it is fleeting and they pass out impassively, but it has left its mark. One lad has a caged look, the iron has entered his soul. Oh, the blind wickedness of it all!

I might mention two or three cases. One lad particularly interested me—a fine type of face, straightforward and intelligent. He pleaded "guilty," and gave no excuse. I do not believe he could have spoken, for one could see by the movement of his throat the nervous tension he was under.

The Magistrate liked his looks, for he told him he "was sorry to see a boy like him there," that he had "watched his demeanor in Court, and judged he was a boy who should be a credit to his corps." None the less, he sent him to the fortress for eighteen days.

As a contrast, a lad of larrikin type, but obviously half-witted, received scant mercy; was bade to "stand at attention," and not smile in Court. The boy's reason for not attending drill was that the non-commissioned officer had pushed him away and told him he was not fit to drill with the others; "so," he said, "I was not going back when he said I was not good enough to drill with them." His officer, on oath, then gave him a bad character for disturbing the corps and causing disorder. Whereupon the Magistrate rated him and said, he could see he would be a "perfect pest," and proceeded to give him extra time as "some extra drill would do him some good." The lad was mentally deficient and needed care. What good could military drill do him? Another boy pleaded "not guilty," as he could not be "in two or three places at once." He was working in Sydney and had come from there (nearly six hundred miles) in answer to the summons, his parents sending for him. As he worked at sea, he did not find it possible to drill. It was an obviously hard case; but the Magistrate said it was his "own fault that he had had to come down from Sydney" as he should have got a transfer from his Area Officer when he went there—"Fortress for twenty days."

A lad, employed in the railway department, said he worked on night-shift, or else in the afternoon from two o'clock; so the time did not fit in with drills. The prosecuting officer stated that they had an arrangement with the Railway Department that such lads could drill on certain afternoons. This the boy did not know; to which the Magistrate replied: "It is well known to you boys; I have heard the same excuse over and over again. There is very little Australian boys don't know—I guarantee you know when the next football match is." (A favorite gibe.) "You knew all this months ago, and the regulations, too." (Regulations! who could know them? They are legion.) "Twenty days."

Another case, a citizen soldier brought down on warrant from the country—non-attendance at drills and at the continuous camp. A friend gave evidence as to his good character; he said the lad had erred through ignorance, he was a clerk in the Railway Department, and had failed to report to his Area Officer when he was transferred to a country station. He was willing to make up his drills, but feared if he went away to camp it would prejudice his position. The continuous training has to be done, however, and he was sent to Langwarrin Camp for eight days.

We must think what it means to some poor families to be deprived of the boys' wages for from one to three weeks, and perhaps for the boy to find his place filled when he comes out. "It is the law and must be obeyed,"—yes, and a most unrighteous law. If a boy fails to appear, a warrant for his arrest is issued. Many boys have run away from home when the summons has been served. We of the Australian Freedom League hear sad stories from sorrowing mothers. One I must tell, which has come to our knowledge since the day of which I am writing. One boy who had been summoned did not appear at the Court, and a warrant for his arrest was issued. He was determined not to drill, for what reason I do not know. Two policemen appeared at the house with the warrant at eight o'clock one morning; one knocked at the front door, while the other went round to the back. The boy was in the house, but his mother, who went to the door, refused to give him up, and the police went away thinking he was not there. The boy then disappeared, and for some days his mother did not know where he was. At last she discovered, to her great distress, that he was hiding with people of bad character, and she was in great fear for him. The lad now steals home at night and sleeps in the house. The mother goes downstairs to talk to him; but dare not take a light as the place is watched; so they meet and talk in the dark. Before it is light, the boy steals away again for the day.

To resume our Court experience. Besides the onlookers in Court, are others that come and go—such as young lawyers, clerks and officials. To them it appears to be a comedy; to us how different! And in our hearts we wonder who are the "shirkers"—the men who pass their burden on to the boys, or the boys who object to bear it?

As we passed out of the Court, Leyton Richards, who had been with us, exclaimed to the bystanders at the door, "They are making *rebels* of the boys! they will never make soldiers of them this way!" and many agreed with him.

A large military ambulance wagon was drawn up at the door full of boys. It was drawn by four horses, a soldier to each pair, and an outrider to go before; three or four soldiers on the front seat, and the same number on the back. As it waited for its last passenger, Leyton Richards talked with the soldiers, some of whom did not seem to relish the work. He wanted to find out what would be done to a boy if he refused to drill when at the fort; but they were uncommunicative. One said in his elegant way, "Oh, they have to drill all right; there is no 'acting the goat' down there." Another of our friends was told in answer to the same question, "Oh, we 'clink' them." Imagination must translate that.

As the heavy vehicle lumbered off, the second that morning, one's indignation rose high. This is the way Australia expects to make boys into patriotic citizens! The fortress to which the boys are condemned may be any one of the Bay Forts. A previous consignment of boys was removed from Queenscliff fort on the mainland to South Channel fort, on an island some distance out in the Bay. As it was callously remarked in the Melbourne *Argus* at the time, "they would be unlikely to escape, as the waters of the South Channel are deep and infested with sharks."

This sort of thing is going on week after week in most of our capital cities; and the Military Police are hard at work, trying to "round up" all defaulters.

The people have been worse than blind to allow the introduction of such a state of things. It is the poorer class who are being penalized and who feel the pinch; the public-school lads drill as part of their curriculum, and it is easier for them. But the people are waking up, and will yet shake themselves free.

If any are only half convinced of the iniquity of it all, let them be persuaded to attend a "trial" at the Court. They come away not only convinced, but ready to do their utmost to remove a cruel burden from the shoulders of helpless boys.

I. M. ALLEN.

MELBOURNE, Fifth Month, 1913.

OPPORTUNITY.—When Thomas A. Edison was twenty-one years old he was wandering the streets of New York one day, looking for a job, when his attention was attracted by a large crowd gathering in Wall Street, in front of the exchange. Inquiring the cause of the excitement, he learned that something had gone wrong with the telegraphic communications. Here was his opportunity. He volunteered his services, and in a few minutes had things in working order, and within twenty-four hours was engaged as an electrician at a salary of \$300.00 a month. These same opportunities are ahead to-day. Some are taken, but too often men are not ready for them or have not energy, pluck or ambition to go after them. Opportunities are always ahead of you, and the man who can overcome an opportunity can bag it. When you go after an opportunity you must travel with a strong heart and make haste, for on the road you will find friends to detain you, enemies who have given up the chase, and the morbid, mangy mortals who will tell you that opportunities are all gone. But don't you believe them. Strike out after opportunity in the field that you are prepared for, with energy and a determination to win and success is yours.

Why do we worry about the years

That our feet have not yet trod?

Who labors with courage, and trusts—not fears,

Has fellowship with God.

## FRIENDLY NEWS.

**THE WAR TRUST EXPOSED.**—(From an Exchange.)—Under this title J. T. W. Newbold, M. A., a Friend, has written a timely pamphlet, embodying much careful and painstaking financial research. The writer shows how most of the armament firms are connected one with the other, and their "patriotism" he exposes with relentless logic and accuracy. Many a firm is shown to possess works in more than one European country; all are prepared to build for any hostile country that is prepared to pay the price. The armaments ring "has merely taken out its own wings, and wheresoever the carcass is, there shall you find the armament vultures gathered together—British side by side with Germans, and Americans sharing the spoil with Italians." Most readers will rub their eyes when they see some of the names which J. T. W. Newbold has obtained from the lists of persons financially interested in these concerns. Liberals and Conservatives, Churchmen and Nonconformists, own large numbers of shares in companies directly or indirectly interested in arms. Till such facts are made more widely known we shall not make that progress which we should like to make.—D. P.

A book of verse, entitled "A Brook by the Way," by Jesse Edgerton, of Damascus, Ohio, has recently come from the press. In his prefatory note the author says that he was "on the point of destroying many of the verses contained in the book, when the partiality of members of the family intervened and saved them from the fate which," he modestly says, "perhaps they deserved."

The range of titles sprinkled through the two hundred and nineteen pages of the book is varied, the last being a poem written for the Centennial last summer, when Ohio Yearly Meeting celebrated her one hundredth birthday. The book contains a few tasteful illustrations and while at this date it has not received more than a cursory glance we are grateful for it. It can be had for one dollar, postpaid, by addressing the author.

*The Friends' Quarterly Examiner* probably reaches but few of our subscribers; did space permit it might be well for THE FRIEND to review briefly its contents. The last number [Tenth Month] contains a full budget of matter of interest; not least among the papers is one entitled Jenny Harry, which opens with this sentence,—“The name of Jenny Harry will be scarcely known, even to members of the Society of Friends, except to students of Quaker history, and yet her memory justly deserves to be rescued from the dust of the ages, for she was a woman of a thousand.” This of itself should arrest the attention of most and call for a reading of the entire twenty-six pages; those failing to be captivated by the opening clause, may be captured by noting the names of Dr. Johnson, Sir Joshua Reynolds, Molly Knowles and Boswell sprinkled not infrequently through the pages. This will surely prompt such to read the paper and they will be well repaid.

We do not often find in the *Quarterly* a paper from one of our Philadelphia Friends, but the issue under notice contains a very informing and readable essay by Joseph Elkinton on "New Testament and Non-Christian Literature of the Imperial Age," which later may appear in full or in part in our columns.

The Editorial Notes contain numerous allusions to the address delivered before the British Association Meeting at Birmingham by its President last month. The addresses on these annual occasions are well worth attention. They represent as a rule the latest findings along whatever line of thought the speaker is best qualified to discuss and this year coming from Sir Oliver Lodge, the man of all others in England today who can translate the most profound philosophy into language understandable by the relatively simple, all who had any interest at all expected a treat and they were not disappointed. The concluding remarks of his address are these—it carries one back to the teachings of Francis Wayland of Providence, or to the simple statements of George Fox as unfolded in his *Journal*: "Genuine religion has its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it; the actions of the Deity make no appeal to any special sense, only a universal appeal, and our methods are, as we know, incompetent to detect complete uniformity. . . . We are deaf and blind, therefore, to the imminent grandeur around us, unless we have insight enough to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God."

Another paper of value in the *Quarterly* is a sketch of John Everard,

who antedated George Fox and whose sermons, some have thought, were reflected in Fox's; as a matter of fact, George Fox was suffering his first imprisonment in Derby Jail when these sermons were first published. Another paper is on the popular topic of Eugenics in which the writer advances a strong reason for the position that many of our hardest social problems rest upon biological facts and call for scientific knowledge for their best treatment.

The number also contains a beautiful tribute in verse to the founder and first editor of the *Quarterly*. The words are eminently appropriate to many others whom we all have loved and honored and with a little change of pronouns could be adapted to meet scores of instances; we intend to print them shortly.

On Sixth-day the twenty-first ult., with weather conditions which rendered even a light overcoat almost a burden, Western Quarterly Meeting met at West Grove. The attendance was fully up to the average; a number of visitors being present.

A reverential silence covered the assembly for a period, after which Rufus King of North Carolina delivered a message of comfort and cheer to any who were under discouragement.

John B. Garrett spoke forcibly concerning the Deity of our Saviour, he also dwelt on the significance of Christ feeding the multitude when there appeared to be nothing but the few loaves and fishes for them.

A supplication from Zebedee Haines further baptized the meeting. Charles Kirscht's sermon on the Kingship of Jesus Christ was in harmony with the expressed exercise which preceded it; it would surely be a caloused soul who could not say that it had been good to have been at the meeting. After about one and a half hours of worship, the business session was opened, men and women Friends together, to hear the report of the joint Committee appointed in the Eighth Month last to nominate Friends for work in connection with the proposed new building at Fourth and Arch Streets, Philadelphia: there was some discussion as to the advisability of proceeding with the enterprise.

A man and a woman were appointed to act as our Quarterly Meeting's representatives on the Management Committee, and a larger number set apart to solicit funds.

In the separate sessions, there was an unusually small amount of routine business to claim the attention of the meeting. A prayer and three other communications in the Men's Meeting, added to the solemnity of the occasion. The social period of the meeting, when families which have been scattered can meet, and friends renew intimacies, is a most pleasant feature.

We will remember in years gone by when a homestead might be favored by a score or more guests to partake of Quarterly Meeting dinner; three months later, with full preparation as before, perhaps one carriage load of guests would complete the list.

Very few, if any, we are persuaded, would desire to return to the old custom, though visits from Quarterly Meeting Friends were bright spots, long to be remembered by many in our younger years.

**REPRESENTATIVE MEETING.**—An adjourned session of the Representative Meeting was held in Philadelphia last Sixth-day, the 28th ult.

A Friend suggested that it might be timely to send a telegram to President Wilson to encourage him in his efforts to avert war with Mexico. After weighty deliberation this was done and the message was despatched while the session of the meeting continued.

A letter from Jonathan E. Rhoads, whose health has confined him to his house for some time, called attention to a bill recently proposed to Congress to levy a special tax (a surtax) on incomes of \$20,000 or over, this tax to be especially applied to the navy. The bill, the meeting was informed, is not likely to come out of committee, but the concern of our absent Friend was spread upon the minutes and the committee of the Representative Meeting on legislation was specially charged to watch the bill.

In the line of unfinished business, information was given of the distribution of the letter, approved at last meeting, to the managers and masters of ocean steamships on the question of gambling by passengers. Several replies to the letter had been received, and in one instance it appeared that a wholesome order on the subject by the directors of a company had followed the receipt of the letter.

Two members of the Committee on the Havre de Grace races had been in consultation with the Representative Meeting in Baltimore to good effect. This Committee presented an appeal against "book-making"

and other evils of the race-track addressed to the members of the Maryland Legislature. This appeal was adopted by the meeting.

The remainder of the time of the meeting was devoted to the consideration of an address to our members on the subject of gambling. The intricacies and difficulties of the evil in its connection with business and recreation were felt to require very wise treatment and the address was held under advisement by the Committee for presentation at the next meeting.

The prospect of the Visitation Committee of Haddonfield and Salem Quarter was fulfilled last First-day (the 30th ultimo) in well-attended meetings in Tuckerton and Barnegat, N. J. The attendance at Tuckerton was about 50. Of these 30 were visiting Friends, perhaps a dozen were interested town's people, and the balance resident members of our Society. Four favored communications seemed in harmony with the solemnity of the united worship in silence. One minister repeated the remarkable account of the dealings of the Lord with Edward Andrews by whose faithfulness the meeting was established on that spot in 1702. The manuscript journal of this worthy Friend is on deposit at Friends' Library. As is often the case, the concrete presentation appealed forcibly to the meeting and had the effect of focusing the attention upon the essentials of the Christian life.

At Barnegat visitors had an opportunity to observe the improvements recently made in the meeting-house and grounds. An old resident of the town said that there was general rejoicing in Barnegat to see the property restored and that Friends' meetings were much appreciated in their midst. This was evidenced by a full attendance, more than one hundred people being present. As in Tuckerton, the meeting here was a favored one. The appeal of Friends to the "inner light" was shown to be in unison with the revelation of God in "the face of Jesus Christ" and the invitation went forth to "come and follow Him," not necessarily in any great work of public notice but "in simple, practical, every-day life."

Both these meetings seemed to produce the feeling that the Committee and individual Friends had been led out under the captaincy of the great Head of the Church.

### WESTTOWN NOTES.

THERE was no lecture on the 21st ult. on account of the Educational meeting in Philadelphia.

Dr. Sina Stratton has begun a series of talks to the girls on practical hygiene; they are being given at the time of the usual evening collection.

On First-day, 23rd ult., we had an unusual number of visitors at meeting. Those who had vocal service therein were: John B. Garrett, George Abbott, Rayner Kelsey, Emily Oliver and George du Vol.

The last named person spoke in the library to the boys and girls jointly concerning China from a medical missionary's standpoint, he having spent thirteen years' service as such in that far away country.

The Orchard project is now fairly under way. A contract has been awarded for the erection of a neat cottage and a combined barn and packing shed near the edge of woodland, north of and overlooking the lake.

On Fourth-day, 26th ult., a number of the special committee on orcharding being present, approximately 1500 trees, leading varieties of apple and peach, were planted; they were secured from a nearby prominent nursery; weather permitting, it is hoped that some 2000 additional trees will have been set before this issue is in the hands of its readers.

The Westtown dairy is finding itself placed by the Philadelphia Pediatric Society among the best recognized as being the best in this part of the country. Bacterial counts in the milk were as low as 663, and the average for Eleventh Month, as shown by the chemist's cards at E. W. Woolman's, who handles our certified product in Philadelphia, is 2120. Ten thousand bacteria to the cubic centimeter are allowed by this association of doctors, chemists, veterinarians and bacteriologists, who, by monthly visits to the special herds, are guaranteeing the healthfulness of the products therefrom. The School, the Philadelphia Episcopal hospital and others are profiting by the care given; the object lesson given in the establishment of the plant is not without its marked effect.

The School Soccer team has recently measured itself with two Haverford College teams, winning in one case, though allowing the College first team to rank in the other; this is but natural, as the visitors were mostly heavier and had the advantage of more experience in the sport.

A lively game of hockey between the Senior girls and others of the School was one of the interesting events of the past week.

SOME seventy-five pupils are availing themselves of the privilege of week-end visits to their homes, or to those of their friends; this will naturally be the last large exodus of pupils until the twenty-third inst., when the holiday vacation is scheduled to begin.

The lecture on Eleventh Month 28th, was by our friend, Daniel Oliver, on Syria and its people. It was illustrated by pictures, many of which were in connection with his work in that country. His lively delivery and apt description kept the audience very much awake throughout the one and a-quarter hour's entertainment.

LAST First-day evening, Samuel H. Brown addressed the boys in evening collection; he recited the poem, "St. Augustine's Ladder," and "A Quaker of the Olden Time," and with these as a framework, spoke regarding "Will Power." Katharine Jones gave a talk to the girls on "Life at Hampton Institute, Va."

### SUMMARY OF EVENTS.

UNITED STATES.—A recent despatch from Washington says: "More than one billion menhaden were caught off the coasts of New Jersey, New York, Delaware, Virginia and North Carolina in 1912, the United States Bureau of Fisheries reported in reciting the prosperity that attended the business of catching the fish and transforming them into oil and guano. The season was one of the most successful of the last half century."

On the 19th ult. it was stated from New York City that the Equitable Life Assurance Society issued to-day a statement calling attention to the extraordinary increase in the death rate from cancer, which is said to have assumed the proportion of a great plague. In the last ten years, it says, the indicated death rate from cancer has increased 30 per cent. among men and 22 per cent. among women in the United States registration area. The mortality from external cancer has increased 55 per cent. in ten years.

Superintendent Brumbaugh and Director Porter began a crusade against cigarette smoking in the public schools of this city by notifying teachers and dealers of the law prohibiting sale to minors. Copies of the law regulating the sale and use of tobacco were distributed to all the school teachers with special instructions to caution the children against the harmful effect of the narcotic. Director Porter distributed more than 10,000 circulars to dealers in the city warning them that the law prohibits the sale of tobacco to minors and asking for their co-operation.

It is stated that a shipment of corned beef aggregating 36,000 pounds has reached this city from Queensland, Australia, and will be released shortly for local consumption. In conformity with the regulations governing foreign imports, samples of the goods were forwarded to Washington where they will be examined in the Government food laboratory before the consignment is turned over to the buyer, a well-known local packing house. The beef was shipped from Queensland to London and there was transhipped to this port, arriving here on the steamship *Maine* of the Atlantic Transport Line.

It is stated that twenty double model houses, all of concrete, have been built at what is known as Concrete City, near Nanticoke. Even the stairways, sinks and wash basins are concrete. Each house has seven rooms and modern improvements. In the concrete floors wooden strips are imbedded, so that carpets may be tacked down.

It was stated from San Bernardino, Cal., on the 19th ult., that Southern California, with its memory of a frozen orange crop, is preparing to "heat up all outdoors." Five million orchard heaters are to be put beneath trees at the approach of frost. It is the intention of the growers to start the fires when the thermometer reaches 32 degrees. Oranges can stand 28 degrees without danger. If heaters keep the temperature 12 to 18 degrees higher than that of the normal atmosphere, the thermometer could drop to 16 degrees without danger.

A despatch from Pittsburgh of the 29th ult., says: "New Zealand creamery butter, 33 cents a pound," is a placard displayed by a downtown Pittsburgh dealer.

A despatch from Washington of the 21st says: "Three weeks of patient experiments culminated in success last night, when the United States Naval Observatory here heard the beats of the Paris observatory clock, as transmitted by radio signals from the Eiffel Tower to the great radio station at Arlington. The beats were compared with those of the Washington clock for some minutes. The American and French commissioners conducting these experiments to determine the difference in longitude



between Paris and Washington and the velocity of radio signals through space were greatly encouraged. They announced to-day that the season when atmospheric conditions are best for radio work is now coming on, and that their work will proceed as planned."

It is stated in reference to Philadelphia: "The city's birth rate is steadily increasing. Last year it equaled or excelled that of any other large city in the country, with a general average of 28 births per 1000 of population."

A despatch from New York City of the 19th ult. says: "One hundred and fifty thousand clothing workers in New York City face idleness within 48 hours because of the strike of a single union of 350 men, who demand a 15 per cent. increase in pay. Unless the strike is broken the entire garment-working industry of the city will be tied up. The striking organization is the Cloth Examiners' and Spungers' Union. It is said the supply of cloth is scant, and a serious condition is feared."

It is stated from Washington that Postmaster General Burleson has authorized a new issue of stamps of the 7, 9, 12, 20 and 30 cent denominations to meet the needs of the parcel post business. With these new stamps and smaller denominations already in use nearly every amount from 1 cent to 60 cents can be made up with not more than two stamps, thus saving the annoyance of so many stamps on a parcel.

It is said that the Pennsylvania Railroad and the State Agricultural Colleges of Delaware and Maryland have organized a joint movement for spreading a knowledge of intensive farming in Delaware and the peninsula formed by the eastern counties of Maryland and Virginia. A party of teachers will stop at 31 stations to give instruction, theoretical and practical, to the farmers on farming subjects.

It is stated from New York City that for some years William C. Brown, president of the New York Central Railroad Company, has been giving careful study to the problem involved in the greatly increased cost of food products. His investigations have convinced him that one of the causes, if not the chief cause, of this increase, is the surrender of the soil by those who used to cultivate it so that they might take up vocations in cities and, in addition to that, the disinclination of the younger generation to make agriculture a vocation. President Brown established great farms in New York State so that he might thereby teach a lesson of intensive farming, demonstrate what reasonable profits may be expected from that kind of soil cultivation.

The Director of Public Safety in this city, George D. Porter, has lately stated that 75 per cent. of the boys sent to the House of Correction in this city, all less than twenty-one years old, were users of cigarettes.

He has called attention of parents to the importance of having children who complain of sore throat immediately examined by the family physician in order to make sure that it is not caused by scarlet fever.

FOREIGN.—Eggs brought from Germany have lately been sold in this country at the rate of 40 cents per dozen. These eggs are brought from Germany in about ten days. Fresh eggs from the western part of the United States take virtually the same length of time to reach this city. The cost of shipment from Germany is about the same as from Kansas.

A despatch of the 28th from Sarnia, Ontario, says: "Last night the wireless station on the shores of Lake Huron above Point Edward picked up signals from the wireless station at Darwin, near Palmerston, South Australia, which was calling the wireless station at Sydney. The signals received were quite clear, although the distance they were transmitted was almost half way around the world. This is said to be a record distance in wireless telegraphy."

It is stated from Winnipeg that "United States scientists will not be permitted to export fossils from Canada in the future, according to an announcement made by Government officials here. In recent years scientists from the United States have made several remarkable discoveries of the remains of prehistoric animals in Alberta, particularly dinosaurs."

It is stated that Great Britain has launched at Devonport the most formidable battleship in the world, the *Warspite*, costing \$14,000,000. Perhaps the most interesting feature of the *Warspite* is the provision of oil for fuel. Her tanks, built to hold 4000 tons, would enable her to circumnavigate the globe without pausing for replenishment.

It was stated from Paris on the 28th ult.: "Prof. Charles Richet announces that tuberculosis can be cured with raw meat juice." "The treatment is difficult to follow," he said, "but I have proved its effectiveness. Every day the patient must go to a slaughter-house, obtain ten pounds of fresh meat, then extract the revivifying juice from it. This is a long and tedious task. Ten pounds of meat yield about a half a pint of juice, which should be conserved on ice. My patients who were suffering from tuberculosis of the lungs were cured by this treatment although it had to be followed faithfully for three years."

#### NOTICES.

MEETING at LLANERCH.—Under authority of a committee appointed by Concord Quarterly Meeting, a meeting for Divine Worship will be held in Paiste Hall, Llanerch, Pa., on First-day afternoon, Twelfth Month 7th, at three o'clock. All interested are invited.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—  
Cowen—Education of Women in India.  
Dopp—Story of the Early Sea People.  
Fauce—What Does Christianity Mean?  
Grinnell—Blackfeet Indian Stories.  
Haskin—The Immigrant.  
Jordan—Self-Control.  
Marden—Training for Efficiency.

LINDA A. MOORE,  
*Librarian.*

THE Visitation Committee of Haddonfield and Salem Quarterly Meeting, has appointed a public meeting for Divine Worship, to be held in the Meeting-house at Woodbury, N. J., on First-day, the seventh of Twelfth Month, at four o'clock in the afternoon. The meeting may be conveniently reached by electric train leaving Market Street Ferries, Camden, at 2:42 P. M.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6:32, 8:21 A. M., 2:48 and 4:30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY,  
*Superintendent.*

MEETINGS NEXT WEEK (Twelfth Month 7th to 13th):  
Haddonfield and Salem Quarterly Meeting, at Moorestown, Fifth-day, Twelfth Month 11th, at 10 A. M.  
Trolley leaves Market Street Ferry, Camden, 8:38 and 9:08.

MARRIED.—At Friends' Meeting, Reigate, Surrey, England, the eighth of Eleventh Month, 1913, MURRAY GORDON BROOKS, of Montreal and Ceylon, and ELIZABETH COPE WISTAR, daughter of Edward M. and Margaret C. Wistar of Philadelphia.

DIED.—At North Dartmouth, on the tenth of Eleventh Month, 1913, SARAH F. WILDER, in the fifty-seventh year of her age; a member of Dartmouth Monthly Meeting of Friends (Mass.).

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# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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## THE ONE ESSENTIAL OF SERVICE.

Friends have never held that the Scriptures are the alone and sure guide to the Christian disciple; on the contrary, they have taught very positively a different doctrine, but none the less they have held and always must hold, if they remain true to their fundamental teachings, that all phases of experience have been anticipated for us in the Scriptures, and that in the perfect pattern shown us in the life of our Lord nothing has been omitted that it is essential for us to know. His life covered all that can come to us.

We believe with Paul that the Scriptures were given for our help, "that we through patience and comfort of the Scriptures might have hope." Patience, comfort, hope: what a world of possibility is wrapped up in these three words! A waiting to know our call should beget the needed patience, a comfort granted us through no effort on our part except a simple yielding to an influence from above, and these two working out for us a hope whereby as Paul elsewhere puts it we are enabled to lay hold of the promises He has made to us.

No promises can be more rich than the promises contained in the Scriptures, and no promises will ever be more faithfully fulfilled than these. They fail of their fulfilment in our special cases, not because the circumstances surrounding us are unfavorable, but because we do not live up to the conditions imposed. We confound too often the measure of our endeavors with what we seem to accomplish, forgetting too often the goal we should strive to reach is not attainment so much as it is obedience. This statement arrested my attention some weeks ago and it has revolved over and over again in my thoughts since then, "Apparent success is not always the measure of real success, and besides God has not enjoined success upon us, but only labor. To look at our success is to walk by sight; to look unto Jesus and to persevere in following and serving Him despite all discouragements is to walk by faith."

The promises of Scripture do not hold forth crowns of material glory, they give us rather a mind content with God's law and satisfied with His revelations. In this day when the practical in religion has come so decidedly to the fore it is essential that we do not lose sight of the principles just stated. Some one has said that the slogan of the Christian church

to-day is *service*, and who can find a better field for the church to work in? She has always worked in this field you may say when her life has been most effective, but to-day more than ever before is she not more earnestly engaged in real whole-hearted service, not the kind that philosophizes about doctrines and beliefs, but that which accepts the promises and commands of the Master as He gave them to us to live them out?

She, the church, we know has weaknesses on every hand; worldliness, wealth and power with kindred others are the false gods with which she must contend and contend to the very finish if she means to maintain her ground, much less advance her borders, but philosophy and the splitting of hairs over doctrine have for the present lost their grip, and the Christian church faces to-day as probably never before the great lessons taught by our Lord in his second commandment, which He declared was like unto the first.

Whatever the field of service may be that opens up to this particular group or to this particular individual, the exhortation of Paul should be the watchword. God's Will inwardly revealed will enlighten all, but there is in addition to this the common boon, which admits all alike to its wisdom, and which we have been earnestly exhorted to consult, the written record of His will concerning our actions. The patience Paul enjoins in his letter to the Romans is not a thing very difficult of attainment. It does not come as the result of a simple waiting any more than a good Friends' meeting necessarily follows the sitting down in silence with a congregation of fellow-members. It must be striven for, and effort is needed, but the patience will beget expectancy and this will call forth God's blessing, which at first may be so gentle as scarcely to be known, comparable to the light dew which a gentle wind or a beam of sunshine will cause to vanish, but the feeling grows, and the comfort which came at first in such little measure expands, and finally possesses you, and the natural attitude of mind and soul then becomes not one of fear and misgiving but just the reverse; hope crowns your effort, and you have fulfilled in your own experience the very declaration of Paul. Your patience has called God's blessing upon your effort and hope has sprung up in your heart and that is your sure and sufficient return for all that you have tried to do.

It matters not, I think, what channel you are called to follow, so that it be a channel of live service. It may be to speak a word for the Master, as the Apostle says, "in the congregation of the people," or to carry the message of life to some dark corner of your home town, or to go far from what you most cherish among people whose ways you do not know, or it may be and most likely will be to pass on the word of comfort or of caution as you go about your daily calling, the same Hand will guide you that guided Paul, if you are watchful to heed its beckonings.

Do not question about fruits. It is natural to worry if you see no visible results of your efforts, and you are justified in

putting the question, am I fulfilling the conditions imposed or am I failing in an essential particular? You have no weaknesses that cannot be crowned with greater successes than any you dream of if you wholly consecrate yourself to the service. But the very questioning that springs up to check you may be the voice of the Evil One, and not a check sent by your Master to caution you. Hence the need for further patience, that it may have its perfect work. Paul's infirmities as he tabulates them could not have been less pronounced in his eyes, than are your imperfections in yours, weakness and fear and much trembling and others he includes in his catalogue. He was beset with temptations not unlike those that vex you, and he fought with no other weapons than those that must be yours.

Christ is declared to be the power and the wisdom of God, and countless numbers have testified to this. The wisdom must not be foolishness to you as it is to many or you cannot know the power, and the power is essential that you serve with acceptance. Whatever our message and whatever our work, our service never rises to the level it is intended to reach unless we yield a full faith to His directing leadership. The efforts of others who have left Christ out of their reckonings may seem to surpass those who have striven to follow Him, but we need to remember that the end is not yet; there may be long seasons of seemingly hopeless endeavor, but if patience is maintained, comfort will attend, and hope will spring up and a rich harvest be assured.

There are plant seeds that must lie dormant a full twelve months before the life within them stirs, but the blossoms are none the less lovely for this long delay out of sight, so there are often periods with us when no action on our part may denote the times of most advancement in best things. It should be enough for us to feel, not necessarily to explain that our Guide is before us and that we are close behind. Our service will be different from that which our fathers rendered, because we live in a different world, controlled by different influences, but it will be quite as true and helpful a service if we know the pointings of the Divine finger and follow them, abiding patiently under His chastenings, not cast down by the difficulties that surround us, buoyed up in our spirits by the blessed promises of Scripture until comfort begotten of them gives place to hope, the Christian's anchor, which will hold when other means that have left Christ out have yielded to the strain of outward things.

D. H. F.

"THEY OF ITALY."—A bureau for the religious welfare of Italian Protestant emigrants and immigrants was started in the summer of 1912 and has been in successful operation since then. These Protestants are both Waldensian and New Protestants (converts in the United States from Romanism), whom the Bureau aims at reattaching, in the country to which they travel, to organized Christianity. This enterprise has been called into existence as a consequence of the tremendous ebb and flow of population between Italy and the United States—a movement which may have fateful consequences for both countries; for Protestantism and, above all, for the Papacy, if American Christianity rises to the opportunity presented.

Colporteurs stationed at Genoa, Naples and Palermo under the Bureau's direction have begun the distribution of the Scriptures.

"Our wish," affirms the Bureau's prospectus, "is to give a guide to America and a copy of the Gospel (the colporteurs call this 'The Guide to Heaven') to every man, woman and child leaving Italy, who can read."

[At the Friends' Educational Association Meeting, held at Select School on the evening of the twenty-first of last month, three addresses were given, which we would gladly reproduce in THE FRIEND, had some one present furnished us the notes. The first address by Rufus M. Jones, was taken down in part, and is here given.—Ed.]

#### ABSTRACT OF ADDRESS ON "THE RELIGIOUS CONCEPTION OF EDUCATION."

BY RUFUS M. JONES.

We Friends have always felt the religious education of the child to be one of the most subtle and delicate tasks in life. We never held it could be properly achieved by learning words by rote or a catechism by heart. We have always believed that it requires something vastly different from the method by which we teach geography or the multiplication table. An obedient child will consent as easily to say "God is infinite, omniscient and omnipotent," as to say that Popocatepetl is a volcano in Mexico, but we may still be far from having made him religious.

A little boy who was asked to define Canada, answered that it was very "pink", because that was its color on the map. He was not more remote from a knowledge of Canada than is that child remote from a knowledge of religion who has simply learned religious phrases.

You may have heard the story of the boy in Massachusetts who was asked by a traveler who met him in the road, how far it was to Taunton. "Twenty-five thousand miles the way you are going," said the boy, "It is only five miles if you turn around." The rote and phrase method of teaching religion is "twenty-five thousand miles" from the right method.

Although Friends have shunned this, they have by their system of a guarded religious education often missed the full richness and adequacy of a genuine religious teaching in the past. A guarded education has many admirable features, but it has its decided limitations and pedagogical defects. There are many things from which we want our children guarded. But it is serious to have the environment of a boy made too artificial, and to have him pass from school without a virile and robust moral and religious fibre, gained through experience with actual problems.

We have too nearly assumed that religious education consisted in passing on a certain fixed and defined form of religion, a definite set of views and practices already decided upon, in trying to transmit unchanged an inherited faith and truth. The pupil is too much regarded as a receptacle into which we must put things. This is what Plato called "the bird-cage theory of education," and my main criticism of it is that the truth put in was won by some one else and not by the boy himself.

Too little attention has been given to the formation of the child's own autonomous and original and creative personality, and also to the way truth is psychologically apprehended and digested. There is danger that it be passed on uncriticized and unexamined, and not put to test. There has not been enough discussion of the doubts and questions that almost always arise in the mind of the sincere seeker after truth. The child was taught to hold truth without knowing why it was true and without knowing how it was historically grounded. This is a reason why it is difficult to get an answer from Friends when we are asked just what we believe. Many a one has found himself at sea when met by life and its problems, because he has not been trained by fearless discussion. A further fundamental difficulty in our religious education has been that the man has not been trained to make his independent contribution to the spiritual thought of the world, he has not formed a creative mind that can carry truth forward. He is consequently inadequate as a spiritual leader. Finally, he has found it difficult to give progressive gains to the splendid movement his fathers had started. He was not enough trained as a spiritual athlete.

What should be the central lines of a constructive relig-

ious education? First, we should have a child's religious education begin at least ten years before he is born, if possible much further back. The best thing for a child is to be born in a home which is religious. Our great regret about the modern world is that it has made so few of these homes possible. Then when he begins school the religious inculcation should begin with the cultivation of feelings and attitudes rather than with a set of views. First, cultivate wonder. All children have more or less wonder, and it should be developed by all the subjects of study, by our treatment of mathematics, of stars and flowers, and everything. Make a child wonder and you are building one of the best approaches to religion.

Secondly, cultivate the sense of the infinite. Every child has this. George MacDonald wrote:

"I am a little child and I  
Am ignorant and weak;  
I gaze into the starry sky  
And then I cannot speak:

"For all behind the starry sky,  
Behind the world so broad,  
Behind men's hearts and souls doth lie  
The Infinite of God."

Don't let the child grow away from this and "ichor o'er the spot," as Browning says. The child lives in a natural atmosphere of the Infinite, but he needs to have this native spiritual hunger and interior sense of God cultivated.

Third, impress upon the child the beauty of self-sacrifice, and the supreme beauty of loyalty, long before you need to deal with the definite ideas of religion. Loyalty is the basis of a good team, of a good school. It is one of the best foundations for a genuine religious life.

Fourth, create a vision of the ideal. Use the story material of saints and heroes who have done great deeds for the love of goodness. Here let the child learn loyalty to Christ in a vision of Him as the supreme ideal, until he loves Him above life.

Fifth, through the spiritual value of literature and the moral and spiritual value of history, train the child in the deeper value of religion. Make him feel the plumb-line of God all through history. History is the supreme judgment-day. Literature cultivates the ideals of life, the beauties of goodness. All great classic writers, whatever their theme, have been showing mighty things about the soul.

I feel that one of the most important things about teaching science is that we should always make the student realize that the scientific method is a limited way of approach to reality. If he thinks the only way to get truth settled is by scientific description he becomes an agnostic, and it takes years to overcome the results of his mistake.

Finally, I have felt for thirty years that the most important thing, religiously, in any school or college, is to have some one there who embodies religion in its noblest form, and whom boys and girls love for his goodness.

I have been having a visit lately from a college friend, Augustus Murray, and we were discussing what had been the greatest thing in our education, and we decided it was the influence of Pliny Chase. He smote our souls with loyalty to goodness.

Dr. Herbert Goddard while studying abroad heard some lectures by Professor Wundt, in whom we psychologists are much interested. When Dr. Goddard returned I asked him, "What about Wundt?" "Wundt?" he said; "his face was the greatest argument for God I've ever had in my life."

To be in the presence of a life that makes one feel that way is the supreme thing for religious education in school or college.

Eleventh Month 21, 1913.

## THE FEAST IN THE UPPER ROOM.

BY WM. C. MEADER.

(Concluded from page 267.)

Jesus knew the trials and sorrows awaiting them in the fields of conflict for His sake, and how sweetly, how assuringly must His further discourses have fallen upon their tender spirits, "Let not your heart be troubled; ye believe in God, believe also in Me, in my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you," and "I will come again and receive you unto myself, that where I am, there ye may be also." "Ye are they who have continued with me in my temptations, and I appoint unto you a kingdom, even as my father has appointed unto me." Oh, what Divine companionship! What enduring love they were assured of! What heavenly consolations animated them in their passage here, in this present scene! and what unutterable felicities awaited them in the eternal world! How fitting to cheer their faithful souls in all the proving ordeals in paths which led them, with one exception, to the Father's house through gates of martyrdom, which for them were gates of praise! To further strengthen and encourage them in their high and holy, yet toil-strewn calling, He also told them of the present fruits of their obedience. "Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also, and greater works than these shall he do, because I go to my Father." And then came the promise, full of assurance and blessing, "Whosoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." Touching again the sweet chords of love, to which the gentle heart of John responded when recording the discourses crowning that Passover feast, "If ye love me, keep my commandments," and to assure them that they should not be forgotten or forsaken in their heavenward way, He continued, "I will pray the Father and He shall give you another Comforter, that He may abide with you forever; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you. I will not leave you comfortless. I will come to you." Then to show them how endearing are the ties which bind the flock and family of Christ to Him and to each other, He continued, "Yet a little while and the world seeth Me no more; but ye see Me, because I live, ye shall live also. At that day ye shall know that I am in my Father and ye in Me, and I in you." To impress their tender, awakening minds with a sense of a necessity for constant and loyal obedience to the precepts of the Holy Spirit, He told them, "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Their understandings, though evidently expanding under the influence of Divine Wisdom contained in these words, could not yet comprehend how He could perform these promises, and manifest Himself unto them, and not unto the world, until, in answer to their question, Jesus said, still keeping love—the brightest jewel in the Christian's diadem in view, "If a man love Me he will keep My words, and my Father will love him, and we will come unto him and make our abode with him;" and then came that sweet benediction, which has solaced untold thousands of Christian souls since then, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Arise, let us go hence."

As they went out from the brightness and quiet seclusion of that upper room, and walked together towards the further side of the brook Cedron, where the betrayer and the emissaries of the chief priests and Pharisees were waiting with a band of Roman soldiers to arrest the Master, His unbounded love and tender regard toward them did not cease; for He continued to discourse with them, in the same tender and even sweeter strains, and under the similitude of the vine and its branches He taught them of their mission, and where they would find

THE more we help others to bear their burdens the lighter our own will be.

the life, strength and virtue that would enable them to bear the fruits of the spirit to the glory of the Father, and then He reiterated and discoursed upon the doctrine of love, its source, its blessings and its rewards; and over and over again impressed it upon their minds. He reminded them that they, His servants, must not expect to have better fare than their Lord from the unbelieving world, and assured them that they as His witnesses and called by His name, should meet the same bitter persecution from the world, that He had had to suffer; and when sorrow began to fill their hearts He renewed the promise of the Comforter, and sweetly added, "Ye now, therefore, have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." After more counsel and consoling assurances, He lifted up His eyes to Heaven, and poured out His soul in that pleading and touching prayer, than which none more sweet, loving and tender, are found in the records of the Holy Book, in which He not only interceded for their own temporal and eternal blessings, but for those also who through their instrumentality should believe on Him; and that they all might be bound in eternal loving unity to the Father and the Son in words which indicated the infinite tenderness of His compassion. He prayed not for the world on that occasion, but for the dear ones there, whom His Father had given Him, "that," said He, "they all may be one, as Thou, Father, art in me, and I in Thee, that they all may be one in us, that the world may believe that Thou hast sent me, and the glory which Thou gavest me, I have given them, that they may be one, even as we are one, that the world may know that Thou hast sent me and hast loved them as Thou hast loved Me." When His prayer was finished, He went with His disciples over the brook Cedron, and entered a garden, and there He was betrayed with an unholy kiss, by him who had but a little while before partaken of the Paschal feast with that suffering Master, and His true-hearted followers in the upper room, and who was soon to be a rejected, friendless outcast, and then a suicide.

It is well for us who follow the same Divine Master in His spiritual appearance in these later days, to ponder well the lessons taught by the records of the Evangelists concerning that memorable feast, and what transpired there and after. The tragic scene in the garden by the banks of Cedron was not for the disciples of that day alone, nor yet for those exclusively who should soon follow them into the Gospel fields; but they have a sweet significance for us and for our children for generations yet to come. In the Christian ranks the Paschal feast is not kept by the Master and his disciples as it was at that day in Jerusalem; but there are still upper rooms in many hearts, which if opened, furnished and kept for the Master's use, will be graced with His presence—memorial suppers, feasts of love, the holy, spiritual communion, of which that in the nameless stranger's upper room was but the type and emblem. "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in and sup with him and he with Me." His love is not less to-day than in former times. He knows our frame and remembers that we are dust. He has borne our griefs and carried our sorrows, and is waiting near us to counsel, console and strengthen us in our conflicts and trials.

He still enjoins us to heed the Christian's superscription, "Love one another, as I have loved you." He still sends the promise of the Father upon us. All those beautiful precepts at the feast in the upper room and while going to the garden to betrayal and arrest, are still given unto us, and it is essential that we should obey them. He is still the vine and we are the branches, and our Heavenly Father is the Husbandman, and if we bear the true fruits of the spirit, the Father is still glorified through His disciples' constancy and their devotion to His cause. The badge and bond of Christian union is still Love—perfect love to God, and good will to man. Then beautiful lessons of humility are still set before us by the great Teacher; we still have sorrow of heart, but He increases our joy, we have to meet with temptations, but the Helper

of the weak will be with us there, and He still appoints a kingdom for those who endure unto the end. He still intercedes for us, that our faith may not fail, and that we may be kept in every conflict and danger as under the shadow of His wings of love, until the Heavenly crown is worn.

We may learn wisdom and receive serious warnings from the accounts of the temptations, the fall and the fate of Judas, who had been one with the disciples, and had received a portion of their ministry; but with him the seed had fallen on stony ground, and the plant soon withered and the harvest was worse than a failure. While pondering these lessons let us remember and profit by the Saviour's words still spoken in our hearts, "What I say unto one, I say unto all, watch, watch and pray that ye enter not into temptation," that so while we are in the world we may be kept from the evil, as faithful and prayerful followers of the Redeemer, and when we are called to come up higher, we may be welcomed into those mansions, more glorious than aught of earth can be, where no betrayer can obstruct the stream of heavenly felicity or bring a shade of gloom over the light and brightness there, but where we may meet and forever be with Him who was with His flock in the guest chamber at Jerusalem and went forth from thence to the right hand of His Father and our Father, along the paths of sorrow, humiliation, the cross and the tomb.

#### TUNESASSA NOTES.

The three thousand trees alluded to in our last report have been planted and as far as we can tell are growing nicely. They will make a valuable as well as an attractive little forest.

Ann Fry spent about a week with us and enjoyed, we hope, some of our family life.

Joseph Elkinton was here also. He stayed but a short time, but we were greatly encouraged and cheered by his short sojourn. He had an appointed religious meeting at the Indians' W. M. C. A., which was attended by the children of the School and by many other Indians. The weather was stormy or a larger gathering would have been expected. His heart overflowed with love and sympathy for the Redman. The kindly advice which he offered them we hope will be felt and accepted.

Our superintendent, W. Mifflin Hall, has been ill for three weeks or more, which has caused much worry on the part of his wife and the School family; at the present writing he shows encouraging signs of improvement.

The Matron of the School was interested in a visit on the twenty-second to an Indian man, in middle life, who is, we fear, a victim of consumption. He seemed very glad to see us and talked of the years gone by when he was a boy at the School. He was here when the building burned in 1884 and came back when the present one was ready for occupancy. He spoke so highly of the School, and its influence on his people, and said, "Oh, I long to go there once more, and talk to the children, and tell them to appreciate their opportunities and not to run off, and do wrong things. I have had time to think things over as I lay here, and I think I am not afraid to die. I have been given to drink sometimes but I have never killed anybody, and I cannot remember ever stealing anything; thanks to the training I had up at the School. There is one other thing come up to me. I always liked to talk and the Indians came and liked to hear me spin my yarns and I did not always stick to the truth as I should have done, but I've thought things all over and I think I am not afraid to die. I just lie here on my lounge and think about the Heavenly Home."

If we are to keep our hearts with all diligence, we must be kept by the power of God, and that power is not merely to make diversion outside the beleaguered fortress which may force the besiegers to retreat and give up their efforts, but is to enter in and possess the soul which it wills to defend. It is when the enemy sees that new succors have, in some mysterious way, been introduced, that he gives up his siege. It is God in us that is our security.—*Evangelical Visitor*.

## MARGARITE SORORI.

(Wm. Ernest Henley, an English writer, critic, editor, 1849-1903.)

A late lark twitters from the quiet skies;  
And from the west,  
Where the sun, his day's work ended,  
Lingers as in content,  
There falls on the old, grey city  
An influence luminous and serene,  
A shining peace.

The smoke ascends  
In a rosy and golden haze. The spires  
Shine and are changed. In the valley  
Shadows arise. The lark sings on. The sun,  
Closing his benediction,  
Sinks, and the darkening air  
Thrills with a sense of the triumphing night—  
Night with her gift of stars  
And her great gift of sleep.

So be my passing!  
My task accomplished and the long day done,  
My wages taken, and in my heart  
Some late lark singing,  
Let me be gathered to the quiet west,  
The sundown splendid and serene,  
Death.

*From The Haverfordian.*

## AROUND THE WORLD.

It takes about thirty-five days of actual travel to go around the world in latitude forty degrees or thereabouts. Six days will take one from New York to London, fourteen more will carry him across the Eastern Continent to Japan. Then there will be ten needed on the Pacific Ocean to Vancouver, and five days more will bring him by rail back to New York. Of course the ability to do this will depend on connections, and on railroad trains and steamships running on time. But assuming these facts no especial skill is needed to make the trip.

I would not have any one infer that in our recent trip over this route we made it in any such brief time. In fact we spent ninety-three days. One week was passed in London, another was scattered along through Belgium, Germany and Russia. We had a full month in Japan, and a week in the Canadian Rockies.

In England we had the pleasure of meeting a little group of Haverfordians. . . . We found in London a young man who is coming to Haverford as freshman the coming year. We had the pleasure of attending sessions of the House of Commons and a Liberal Meeting in the suburbs of London. In the latter they got some American advice.

Having had some experience in Russia twenty-five years ago, when the officials threatened to expel me from the country for unwise reflections on the Government, I was somewhat alarmed that upon entering the country my passport was so long detained; but it was finally given to me, after having spent two and one-half hours in the middle of the night in a dreary custom house at Alexandrovo, on the boundary between Germany and Russia. After that I was discreet in saying nothing that could be tortured into any lack of appreciation of the methods of the Russian Autocracy.

Three days in Moscow give an opportunity to soak in the beauties and history of the Kremlin,—a most impressive mass of churches and fortifications on a hill in the center of the city. It is worth while to visit Russia once, but probably a reasonably short stay will suffice, and the desire to repeat the visit will not be very strong. There is something rather fine in the Russian character. The common people are uneducated but courteous. They have apparently none of the capacity for combination and mutual support which the American working class has. They relentlessly underbid each other, and union prices are unknown; but they are a kindly, sympathetic people

—and even when they cheated you it was with a sort of innocence which disarmed one's indignation.

It was a long ride of nine days and nights by the Siberian Railway through Moscow to Vladivostok, which is worth taking once if for nothing else than to note the people that crowd the platforms. As you move eastward the Mongolian element increases in evidence and the Russian type becomes less prominent. There are Tartars and Mongols, Chinese and Japanese. The immigrant trains going both ways are full to the brim of hungry, thirsty, poorly clad people who pour out on the station platform for tea and cheap supplies of food which are furnished at the booths at one end. The country is capable of great development, and is the eastern counterpart of our Canadian and Northwest prairie land. Some day it will be a great wheat producing country, but the inveterate conservatism of the Russian peasant prevents any effective exploiting of the natural resources. Nevertheless there are large cities growing up of the modern sort. Tomsk has a University of 2,000 students with all the equipment of a modern institution. Omsk, Irkutsk and others are well built cities with the electrical and mechanical attachments we are accustomed to see at home. There is, however, as everywhere in Russia, a great gulf fixed between the comparatively small number of comfortable citizens with all the appliances of civilization, and the vast mass of poorer people who are purposely kept in ignorance and poverty. If history repeats itself there will some day be a great uprising of the Russian people, who will demand opportunities to lift themselves above the conditions in which they have stagnated for centuries.

When you cross over into Japan you find another condition of affairs. The electric energy of modern life is there in full force with a compulsory system of popular education, a great desire to learn from other nations, especially in the way of material improvements, with a sensitiveness to criticism which is the sure precursor of future development. Japan will occupy a large place in the coming history of the east. When we were there the Japanese pride had suffered a severe wrench from the California legislation, a piece of work which it seems to me, if necessary, was most unfortunately arranged, and if not necessary, as is more probable, one which has done damage to both countries. Japan has been looking to us as an example in government and education. We had so often expressed our sympathy for her rapid development and for her efficiency as shown in the Russian War and otherwise that she had come to consider us as her friend. To be rudely and unexpectedly told that her people were not wanted in this country while all other immigrants were welcome was a slap in the face, which she had a just right to resent. The matter will doubtless be fixed up by diplomacy, but a few other such discussions will destroy our influence in that country and the commercial interests and the religious influence of America there.

We found Haverfordians—Harold Morris, '08, who had come up from China for his vacation and Lloyd Smith, '12, who was also taking his recreation in the high land of the Japanese mountains at Karuizawa. Mt. Asama at this place got up an especial eruption for us, shaking the houses and giving us a shower of sand and ashes which covered the country with dust. As a compensation for this it also gave us some beautiful displays of volcanic energy in the shape of great clouds which were forced out from its apex and spread through the heavens. . . . Karuizawa is the headquarters for the foreign residents in Japan during the summer months and is more an American than a Japanese city. We had the pleasure of meeting a considerable number of the influential Americans in Japan and talked very freely concerning the conditions of Christianity and civilization in general as the result of foreign influence and effort. It seems to be their opinion that the number of professed converts is no index of this influence. Certain moral questions such as temperance, peace, sanitation and sound dormitories and the developments of the ideal of a higher life for women have largely had their initiative in foreign effort though greatly aided by the Japanese themselves. Many Non-Christian Japanese are perfectly willing to admit

the ethical superiority of Christianity and are anxious to adopt the Christian virtues if not the Christian doctrines. In this way, if in no other, the missionary effort is finding itself justified and there are something like 100,000 Protestant church members in Japan at the present time. This represents the work of some fifty years of missionary effort. Equally interesting was a conference to which an American missionary who had large influence with the government made way for me in Tokio with a number of public men, members of the Japan Parliament, and others. We had a very frank illuminating discussion concerning the relations between the two countries, and the means to be employed to retain the confidence and attachment which had hitherto existed. The most of them could speak English, as indeed all the Japanese college graduates can do, more or less well. Many of them had been in America as students or otherwise and were very well informed as to conditions here.

Japanese public life leaves much to be desired in the way of fairness to opponents and unprejudiced adherence to certain beliefs. The parties do not seem separated so much by principles of government as by adherence to the fortunes of some strong man. This brings in the personal element of politics and the attempt to overthrow an adversary by attacking his character is sometimes too strong to be resisted. So as in other directions Japan is going through a stage of evolution which America and probably all other countries have passed through long ago. She is passing through it, however, rapidly, and while political troubles are doubtless in store for her, it is hard to believe that a nation that believes in universal education and trained leadership will not rapidly conquer its difficulties and emerge into continuous civilization.

The Pacific Ocean belied herself and gave us a rough, cold passage for half the journey. The *Empress of Asia* on her maiden trip was so comfortable and roomy, the service so good and the officials so courteous that the journey was made as pleasant as is possible. The dates of leaving and arriving are deceptive, for on the antipodal meridian an extra day is thrown in, and while the schedule only counts nine days, we were in reality ten days in the passage.

One need not say anything about the Canadian Rockies. Here we had the finest scenic effect of the whole trip. The snow-covered peaks, the glaciers, the water-falls and in some places the fine trees give to western Canada a reputation for beauty which is well deserved. The week there was an ample antidote for the uneasy feeling which we brought from the ocean.—ISAAC SHARPLESS, in *The Haverfordian*.

FOR "THE FRIEND."

#### THE INSTRUMENTALITY OF A DOG.

Two instances of the revival of Friends' meetings referred to in THE FRIEND of this week (Eleventh Month 27th), one in the editorial and the other by a correspondent, have recalled an incident of somewhat similar character which I heard narrated many years ago by the late Samuel Bettie, Senior. He said there was a Friends' meeting (I think it was in Virginia) where the membership was gradually diminished by deaths and removals until there was but one member remaining, and he continued to go regularly as his custom was on meeting-days and take his usual seat alone, excepting that he was accompanied by his dog, who would lie quietly at his master's feet during the usual hour.

After a time this lone member died, but the dog so long accustomed to attend with his master on meeting-days, continued the habit, until he was observed by one of the neighbors who followed him into the meeting-house and taking a seat near the dog he presently dropped into serious meditation, and was made to realize, as never before, the life and power of silent worship. Mentioning the matter to some of his neighbors a few of them joined him, and soon there was a considerable gathering, resulting in the re-establishment of a Friends' meeting, and all through the instrumentality of a dog.

JOSHUA L. BAILY.

PHILADELPHIA, Eleventh Month 25, 1913.

#### A STUART AMONG THE QUAKERS.

The autumn of 1688 had made shipwreck of the Stuart fortunes, and during the winter months that followed the shores of France and the remotest counties of England were strewn with the wreckage. Amongst the flotsam and jetsam cast up by this calamity there was no figure so remarkable as that of Jane Stuart, the King's natural daughter. She had spent the thirty-five years of her life at the Court—an acknowledged and favorite child. Then, seizing the opportunity of her father's flight, she herself stole away in disguise from Whitehall, and taking no one into her confidence traveled alone and on foot through half the counties of England. The goal of her journey was Wisbech, then an obscure market-town in Cambridgeshire. She had chosen it, perhaps, for its remoteness and inaccessibility, which had become a by-word in the seventeenth century. Arriving towards the end of the summer, she joined a group of laborers who were standing to be hired beside the Old Bridge, where farmers still come to engage their extra workers at haytime and harvest. In spite of her evident inexperience she was hired with the others and sent out to reap in the fields. So great was her industry that before the season was over she had come to be known as the "Queen of the Reapers"—a strange title for a woman whose sister was even then seated upon the throne of England. As the winter drew on she bought a spinning-wheel, and, hiring a cellar, she took home the flax and wool which are the chief produce of that grazing and agricultural county. Then, sitting on a stand in the market-place amongst the farmers' wives, she sold the thread which she had spun. From the time of her arrival she attached herself to the Quaker Meeting, a little community which was beginning to breathe again after the barbarous persecutions of the reign of Charles II.

Little by little her story leaked out. Her speech or her habits betrayed her. She was discovered in the act of reading the Greek Testament, and her confusion still further aroused the suspicions of her neighbors. Reluctant as she was to speak of her past life, the day came when the chief facts of her history were known in the town. For thirty years after her death in 1742 her memory was preserved only in the recollection of the inhabitants who had known her, and in the entry in the Friends' Registry of Burials. But in 1773 the grandfather of the present Lord Peckover came to live in Wisbech, and set himself to collect such details as still survived. In 1800 they appeared for the first time in print in an article in the *Friends' Monthly Magazine*. I am indebted for this information, as well as for some further particulars, to the kindness of Lord Peckover of Wisbech. He can himself remember his grandfather, who died in 1833, and thus forms a link, however slender, with this surprising history.

Jane Stuart was born in Paris in 1654, a natural daughter of the exiled Duke of York, but happy beyond the usual fate of these children in bearing her father's name. It is significant that her mother's identity has never been known, though she is believed to have been a Maid of Honor to Queen Henrietta Maria, and a Protestant. This secrecy seems to indicate that she came of a family which felt the disgrace of the royal favors, and the name of Stuart may have been granted to the child as an expiation of the wrong done to her mother. She may have been one of the ladies referred to by the Earl of Sandwich, when he declared that Anne Hyde was not singular in being able to produce a promise of marriage, signed by James with his own blood while he was resident in France.

At the time of Jane's birth her father was a youth of twenty-one, handsome, brave and affable. He was the idol, if we may believe Chancellor Hyde, of the French Court, and of the Army, to which he was attached as a member of the staff of Marshal Turenne. But in 1658 the French Treaty with Cromwell obliged him to leave the country and to resign his commission. He removed with his whole household, which included his little daughter, to Bruges. Here and at Brussels she grew up in the midst of a society only less corrupt than that of the Court of the Restoration. When in 1660 the exiles were welcomed back to Whitehall she came to England



in her father's train; and when he set up his establishment on a scale comparable to that of the King himself he was careful that proper provision should be made for the child.

In the following autumn his secret marriage was acknowledged with the daughter of Sir Edward Hyde, the Chancellor, whose loyalty had been newly rewarded by a peerage. The bride brought the leaven of decent middle-class virtues into James's household, and it is to her influence that one can trace many of the qualities in Jane Stuart which would be otherwise inexplicable—her integrity and economy, her love of learning, and her purity of life.

Her attachment to the Quakers, which showed itself while she was still living at St. James's, is easily capable of explanation. The Friends held a prescriptive right, which they still possess, to appear before the King, and during the persecution which followed the Conventicle Act, they came almost daily to Charles the Second to plead the cause of their society. Their "Thou Speech," as it was called, and their quaint dress, crowned by the hats, which they refused to remove on a point of conscience, were familiar to every habitué of the Court. The Duke of York was notoriously friendly to them, and added to the distrust with which he was regarded by his intimacy with William Penn, the son of his favorite Admiral. Jane Stuart herself traveled in Germany in her girlhood, where she would be entertained by her father's cousin, the learned Princess Elizabeth of Bohemia, the correspondent of Fox and Penn, and a kind hostess to all wandering Quakers. Jane Stuart's "convincement" to their principles brought no difference in her position. It is related, though the tale has the smack of legend, that she pushed her beliefs to the only conclusion possible at the time, and suffered imprisonment at Newgate.

She had hoped to escape by marriage from a position that was distasteful to her, and was about to wed a man whose name and station have both been lost in the wreck of her memory. The wedding was to be celebrated in the Quaker Meeting House, but as she was driving to the place with the bridegroom and his brother the coach overturned and the bridegroom was killed. Jane, who had escaped unhurt, drove on to London with the brother, whose leg had been broken in the accident, and stayed with him in his lodgings, nursing him till he recovered.

The only other picture which she has left of this period of her life is a glimpse of the infant Prince, afterwards the Old Pretender, "a little white-headed boy," whom she nursed upon her knee. His birth gave the signal for the Revolution, and in a few months Jane herself was an exile, working unknown amongst the fields of Wisbech. At first some effort seems to have been made to draw her back to her old life. The partisans of the new King in particular desired her presence as a witness to their contention that the new-born Prince was a supposititious child and not the heir to the throne. The Duke of Argyll succeeded in fact in tracing her as far as Wisbech. But Jane recognized the familiar arms upon his coach as she sat in her stall in the market-place, and hastily packing up her thread, she hid herself until the search which she had foreseen had been abandoned.

Once, indeed, she was tempted out of her retreat. When her brother, the Old Pretender, landed at Peterhead, to lead the ill-fated rising of the '15, Jane Stuart hired a chaise and traveled the 300 miles into Scotland to see him, a journey which is in itself sufficient corroboration of his claim to be the son of James the Second.

With this brief and heart-stirring interlude her life pursued its even course for 54 years. Through the summer she worked in the fields, and in the winter she toiled at the spinning-wheel in her dark cellar or sat without awning or shelter among the farmers' wives in the market-place. Her cellar was filled with birds, which she loved and cared for. She was never so happy as in the company of children, to whom, it is related, "she gave suitable religious advice when opportunity offered."

The last scene of her life has a touch of that romantic pathos which was the birthright of all her family. She had fainted

one day in the Friends' Graveyard, and, as she came to herself, the peace of that green shade stole into her brain, and she asked that when she died she might be buried in the place where she had fallen. She had a rowan tree planted to mark the spot—a tree, as one of her chroniclers has noted, most fitted to guard the resting-place of a daughter of Scotland. The tree grew too large for the little graveyard, and was eventually cut down and sold for 12s. But the grave is not uncared for. Some reverent hand has hedged it round with box, and her initials, with her age, eighty-eight, and the date, 1742, grow in evergreen letters upon it. She was perhaps the happiest of all her ill-starred race, for she has left it on record in the only saying of hers that has come down to us, that "she enjoyed such contentment and peace that she would not leave her cell and spinning-wheel to be the Queen of England!"

MABEL R. BRAILSFORD, in *The Glasgow Herald*, Fifth Month 31, 1913.

#### FROM SANTIAGO, CHILE.

The following extracts from a letter written to a Friend by a sojourner in Chile have the merit of freshness in addition to the general interest attaching to that distant country to the south of us.—[Ed.]

SANTIAGO, Chile, Eighth Month 3, 1913.

We are having winter such as it goes here. So far this year we have had a very pleasant winter. Little rain and many bright, sunny days, though the nights are quite cold, round about zero (Réaumur) many times. But the days of rain come with such strict attention to business that three of them make up for a week's rain in other countries. Not only the streets are flooded, but also our corridors. We have to shovel the water up with a coal shovel and dust-pan and keep buckets and pans standing all over the house. But the worst part of the winter is over now, the days are getting longer and the sun has more strength; in another month we can look for spring.

In spite of all this cold weather, now is the time for oranges; they are ripening in all this cold! The funniest carts and wagons are driving through the streets full of "golden apples" and fat lemons. One can buy the former for one peso a dozen (about twenty cents). Lemons are from ten to twenty centanos apiece (two to five cents).

Fruit and vegetables are the only things that are cheap here: meat is going up, up, up. Soon the poor people will not be able to buy any. Eggs I have not bought for three months. They are six to seven cents apiece. Butter costs three pesos twenty centanos a pound, that is about sixty-five to seventy-five cents, and there is only one kind to be had, nothing cheaper. Milk this month is fifty centanos (ten cents), but is not very rich, half water. So you see you are not the only people who have to pay for things!

The only thing cheaper is wages. But the work done is not what it is in the States at a higher price. You need two or three people here to do the work of one over there, not only in regard to servants (but) also (in the case of) all the workmen. It makes me boil to see them work in the house. We are having some papering and painting done and you should just see the way they slash the paint all over the walls and floors and windows (and) never dream of wiping up one single spot! The floors are simply ruined. Not even Japalac will cover the spots! The landlady is having the work done and they have been at it just nine weeks and it is not finished yet! One room! . . . The air is very clear and bracing and it is never too cold to be comfortable out-of-doors; it is indoors that I freeze!

(In) front of the post office is a very beautiful square. I often sit there now in the sun and admire the different trees and the soft green lawns. There are beds of blooming flowers, large clumps of calla lilies in bloom under beautiful palms and other evergreen trees; then again other trees and plants (are) black and frozen, orange trees full of fruit and the apple blossoms beginning to open. To-day I went along a square in the "Alameda" or the "Avenida de las Delicias" (Avenue of Delights); the trees, oaks, were still black and bare, but under them were tables with flowers for

sale as far as I could see. Such lovely, fresh, golden yellow and white lilies, violets in big bunches, large bunches of peach and apple blossoms; in short, all the spring messengers of our northern clime. I could hardly pass by without buying. Most of the public buildings, as the Palace of Justice, House of the Deputies, Senate, etc., are situated in lovely grounds with wonderful palms and blooming tropical trees and bushes and some kind of flowers blooming all the time. Now is the time of delicate white flags and white wankie camellias.

I think after the canal has once been opened this country will be found to contain unknown riches. All it needs is capital and strong laborers. The cry for laborers is great even now. The crops last fall could not be harvested for lack of arms, and what was harvested often was ruined by the weather all along the railroad lines in the south for the want of cars to ship the produce, especially potatoes and wheat. The north of Chile does not produce food, mostly only salt-peter and other minerals, and is dependent for foodstuffs on the south. That is the farming and cattle-raising region, but owing to the lack of quick transportation there is not half the amount shipped north that is needed; at least that is what I read in the Spanish papers. The country is sparsely populated; the natives are not very strong and not over-fond of work, so there is a general cry for hands for the few factories that exist. In some of the mining places they have had to shut down the works from lack of workers. The Negro element is missing here and the Chinese and the Japanese are not encouraged to enter; the Irish are all in the States, so there remain only a few Germans and English. These of course are more interested in business than in farming, except that there is in Valdivia a large German settlement fifty years old. The place is quite German; in fact, schools and everything. It is the garden for the northern part of the land.

The people of this country are very much afraid that the United States will "gobble them up" when they once get a foothold here, so there are lectures and newspaper articles, etc., against the "dangers of the Yankees!" The other countries, as France and Germany, join in this chorus. They have held the greatest part of the trade here and are afraid of losing it.

In Peru they have had lots of trouble again lately, political disturbances all the time. We can be glad to be away from there. You just ought to hear the way the rats are chasing each other over the top of my room! There must be several families who occasionally "fight it out" at midnight. They are a great plague here and won't go into traps. They dance around in the kitchen, eat up my best jellies and preserves in the store-room and just seem to own the house. But I do not like to lay poison for they would die and remain in the walls and ceilings. Fortunately, this is not the land for bubonic (plague), otherwise I would be frightened.

At present though there is quite an epidemic of small-pox all over the city. There are more than two hundred at the hospital besides several hundred who are at their homes. The doctors are not reporting lots of cases, so there is not the necessary quarantine nor the fumigation of houses. The people are so used to this state of things that they do not pay any attention to the danger of it. The municipality is trying to do its best, but has a hard fight against the ignorance and the dirty houses and streets of the poorer districts. The officers who are sent to clean and fumigate are attacked and beaten at times.

### FRIENDLY NEWS.

At a special session of the Representative Meeting of our Yearly Meeting, held on the 28th ultimo, the following telegram was directed to be sent to President Wilson at Washington:—

To WOODROW WILSON, President of United States of America, Washington, D. C.

We earnestly pray that Almighty God may strengthen and support thy heart and bless thy endeavor to preserve our Nation from dipping its hands in the blood of our Mexican brothers. We desire to be fellow-workers with thee in hastening the righteous and peaceable reign in the earth of our Lord and Saviour Jesus Christ.

Adopted by the Representative Meeting of the Religious Society of Friends for Pennsylvania, New Jersey, Delaware and parts of Maryland, at a meeting held this 28th day of the Eleventh Month, 1913.

WM. B. HARVEY, Clerk.

WITHIN a month past the Monthly Meeting which assembles in the large house at Sixth and Noble Streets, Philadelphia, decided to join itself to the Monthly Meeting of Philadelphia. The official title of the Meeting about giving up its identity is "The Monthly Meeting of Friends of Philadelphia for the Northern District," and the Meeting to which its members are to be attached is the one that meets at Fourth and Arch Streets.

IN THE FRIEND a few years ago appeared a full sketch of the "North Meeting," written by a life-long member, Anna Taylor Stokes. The house at Sixth and Noble Streets was built within the memory of those now living; it gives one, on entering it, the impression of being the largest and best built meeting-house in the city. The first couple to be married in the house are still living, and are members with Friends in one of the western States.

The minute adopted at the Monthly Meeting referred to was to the effect that the last Monthly Meeting under the old régime would be held next Sixth Month, after that the members are part of the Arch Street Meeting and all property, etc., is transferred to that Meeting.

BURLINGTON AND BUCKS QUARTERLY MEETING was held at Burlington, N. J., on Eleventh Month 25th. Early in the meeting James M. Moon offered prayer, asking that the meeting might be held in the spirit of true worship and that all might be freshly baptized in the Spirit of Christ, that there might be an overflowing from one vessel to another.

John B. Garrett rose with the words, "The Master has come and calleth for thee." He gave a word picture of the scene with Mary and Martha, closing with the thought that the Master calleth for each one. Jacob Elfreth spoke of the need for humility, and quoted an Old and a New Testament verse, explaining true religion. From the Old Testament, "He hath shewed thee, oh man, what is good and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God." From the New Testament, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." William Bishop also rose with the verse, "The Master is come and calleth for thee." He spoke of the need of the Spirit of love driving out the spirit of criticism in our lives. Alfred Leeds's concern was especially for the younger people that they might watch to the pointings of requirements in small things. He believed that there were those present who should take a firmer stand in these things, and he believed that the reason we did not now have Penns and Woolmans was because there was not this attention to duties in small things. Lydia Leeds and Thomas Mott were also acceptably engaged in the ministry. The greeting was felt to be a time of real uplift. In the business meeting, which followed, the same spirit was felt as we transacted certain matters of business.

AN appointed meeting with those who assembled for Divine worship at Harrisburg, in the hall of the Board of Trade, on the afternoon of the 30th ultimo, will long be remembered as a most profitable occasion—demonstrating what can be done to gather our neighbors and friends to a realization of the precious privilege of real communion with our Heavenly Father. A group of more than one hundred, including quite a number of Brethren in Christ, and several from a distance, gathered into a reverent silence. Five visiting Friends had come from Philadelphia. Daniel Oliver presented the Gospel message in a straightforward and impressive way. Joseph Elkinton spoke of Wm. Penn's settlement of Pennsylvania as founded upon liberty of conscience and a belief in self-government, but above all upon that universal spirit he so earnestly commended to all. His appeal was made in behalf of a Christian brotherhood and faithfulness to the guidance of the indwelling Christ.

One or two others took part in the vocal exercises acceptably and when the meeting concluded few were willing to leave, as the cementing power of heavenly love had bound us all together in a soul-satisfying manner.

It was then suggested that Daniel Oliver should give to the company some account of his late visit to President Wilson. He felt an earnest concern to visit the President in behalf of peace, while attending Baltimore Yearly Meeting. Friends of that meeting entered fully into his

concern and also sent a telegram to the President expressing their sympathy for him in the trying position he found himself with regard to the Mexican situation. Daniel Oliver was also encouraged to see the President and Secretary of State, which he did to great satisfaction. Secretary Bryan received him most cordially and appreciated his encouragement to maintain the high moral position the Administration had taken in dealing with the Mexican Government. He also said that he would do all in his power to secure an interview with the President, although he knew the latter was very busy, especially as his daughter was to be married the next day, and the duties of the State business were very exacting. This, however, was accomplished and the hour set and a cordial welcome extended to our dear Friend, who brought home to the President the great service he was rendering the world by bringing into our diplomacy a higher principle than had usually prevailed in European countries. He reminded the President of the many who were continually praying for him, not only in these United States, but also throughout the world, that he might be enabled to demonstrate to the world that the moral and spiritual powers were infinitely greater and more practical than force could possibly be in international as well as domestic affairs. The President responded in a very heartfelt way and said he would read every word of the written message which our Friend had carefully prepared for him, in case the opportunity to speak it was lacking. Daniel Oliver was profoundly impressed by the gentlemanly manner and character of the President and said more than once, "He is a kingly man."

The remainder of the time at our disposal with the company at Harrisburg was spent in a serious consideration of what this little group of Friends and others might accomplish by a closer fellowship. There is a house, formerly used as a library, which is admirably adapted to meeting purposes, and can be purchased for \$9000. It is located in the central part of Harrisburg. The Friends there were strongly encouraged to purchase it and to invite their neighbors to share the blessings of occasions such as we had so much enjoyed at this time.

While some of our meetings are growing smaller, here is one which is steadily growing stronger, because of the right spirit and method which directs the efforts of a few earnest Friends.

J. E.

The Meeting for Sufferings of Iowa Yearly Meeting has encouraged Henry Standing of Earlham, Iowa, to collect letters of our late beloved Friend, Archibald Crosby, and to prepare them for publication. Any who have such letters will further a good purpose by forwarding them to Henry Standing.

CONFERENCE AT FOURTH AND ARCH STREETS.—Something like one thousand Friends took part in the Conference at Fourth and Arch Streets, last Sixth-day, the 5th inst. The program was printed in THE FRIEND, of Eleventh Month 22nd (No. 22) and need not be repeated here. Between the afternoon and evening sessions supper was served to the large company. The efficiency with which this was accomplished was the subject of much favorable comment. Only some of the more striking points of a few of the papers can be mentioned here, but this is intended as no disparagement to others. All were in good measure wholesome and profitable.

Under the title, "The Fostering Care of the Meeting for its Members," the peculiarly democratic character of our Society organization was made clear, and the functions and duties of those not under appointment as elders or overseers were specified and emphasized. A healthful growing body is impossible until in some very true and practical sense the Scripture ideal of "being members one of another" is realized. The function of hospitality toward fellow-members to the extent of entertaining them at your table was claimed to be of particular importance in country districts, but is applicable as well throughout the Society.

"Religious Education" was treated in papers or addresses by six young Friends. A proper diffusion of education throughout the body was shown to be necessary if we would maintain the advantages that we have inherited. This system of general education was probably better worked out in George Fox's time than since. He saw sixteen boarding schools organized as well as a normal school for training teachers. The particular point of "Denominational Teaching" had lucid treatment. Friends have not realized how different they seem to other religionists. This is largely due to the fact that they are classed as anti-communionists. Our denominational teaching needs to be so positive and so clear that responsibility for such radical misunderstandings cannot be charged to us.

The religious element in "Social Work" was shown to be fundamental.

Such efforts apart from religion fail to reach that which is abiding. A changed heart in the final analysis is required for a changed life.

All the papers, as well as the introductory remarks of the afternoon meeting emphasized the spiritual life as the centre from which personal or meeting activities must spring and to which in turn they must bring contributions of development and growth. John B. Garrett therefore had ready illustrations at hand in summing up the meeting under the subject "The Need of the Spiritual."

The evening session was signalized by a piece of original research work of rare value. Ruby Davis had summarized answers submitted by young Friends to these questions:

How Can I Become a Greater Strength to My Meeting?

How Can I Increase Loyalty to the Society of Friends?

What Duty Have I to My Neighbor?

What is There in Quakerism That I Should Like to Share with Others?

Two points were shown to be clear. Young Friends are thinking along these lines, and they are thinking conservatively. It remains for meetings and for well concerned Friends to see that such resources are not diverted from Society uses.

In a paper on the "Duty of the Church to the Community" Rufus M. Jones reminded the meeting that the early Friends re-discovered the value of a human life. "To them human life was too sacred to be slaughtered in battle, to rot in prison, to be besotted in drunkenness or vice, or to be used as a beast of burden." This cardinal principle is capable of indefinite expansion in reaching out to save individuals or groups of individuals.

The Conference was concluded with a thoughtful paper by Alfred C. Garrett. After a careful examination of the two points of view of a church as a central storehouse of spiritual power, or of means to spiritual power, and as an agency for engaging its members in organized work, the claim was made that the former view seems to have prominence in the religious thinking of the day. This of course is in accord with the position of most of the Conservative Yearly Meetings. That it is not the position of lessened, but rather of greatly increased personal responsibility was cogently proclaimed.

Looking out over so large a gathering intently engaged for several hours in such serious considerations one bears a very clear challenge. "If ye know these things happy are ye if ye do them."

ON Eleventh Month 26th, the regular session of Abington Monthly Meeting was held in the little house at Abington on Jenkintown Road. Since 1876, the Monthly Meeting has been held at Horsham, but by recent action it will in the future alternate between the two places.

A Committee of the Quarterly Meeting has labored for many years to assist the Abington and Horsham Friends to maintain their Monthly Meeting. The membership of both meetings is only thirteen, but it is hoped the change will strengthen the Monthly Meeting and encourage Friends resident within its limits to bring their certificates thither.

#### WESTTOWN NOTES.

The event of greatest interest last week to a portion of the Westtown family was the attendance on the part of the Senior Class at the large meeting at Fourth and Arch Streets, Phila., on the evening of the 5th. Quite seventy went from the School to attend either one or the other or both of the sessions.

The Seniors attended to all their school duties of the afternoon and left in ample time for the supper; there was half an hour or more for social visiting with their families and friends and the evening's programme was so planned that they were able to remain to the finish. Arrangements had been made by George L. Jones for a special trolley from Sixty-ninth Street at 9.45 and the walk home over Walnut Hill at the late hour was not an inappropriate ending to such an afternoon and evening. Many members of the class have personally expressed their appreciation of the favor shown them. The mere attendance at a meeting of such earnestness should stimulate some to high resolves.

THERE was no lecture during the week on account of the meeting in Philadelphia taking the date usually given to the lecture; to offset this, on Fifth-day evening Daniel Oliver spoke in the Library to the teachers and members of the advanced classes on the Balkan situation and the events which led up to it. Our lecture course has already been outlined, but omission was made, by accident, of a very interesting illustrated lecture on India by Margaret Jenkins of Germantown.

The Senior Class held their first joint business meeting for the term

some time during the past week. They elected their officers, an important action, as it is the practice for the officers now elected to serve their class for the future. The elections resulted in Alfred H. Dewees for President, Marguerite L. Brinton for Secretary, James W. Parker for Vice President, and Charles E. Jacob for Treasurer.

The Literary Union, at its meeting on the third, ventured on rather untried ground, but with real success. One of the great advantages of such a Society, where pupils and teachers stand on the same platform, is along the line of expressing oneself in public. The Society on this occasion resolved itself into a "Committee of the Whole," appointed a girl for Chairman, who proved herself amply equal to the occasion, and gave an hour to passing or amending resolutions, explaining points of order, and in a general way learning by actual practice how a legislative body works.

The orchard project has assumed a new phase, and we shall gladly keep our readers posted from time to time as matters progress on Walnut Hill. A water pipe has been laid from the new well dug in the valley of Hickman's Run and modern civilization has invaded the south slope of the hill. Several have inquired in regard to the varieties of trees planted. These are confined to apples and peaches. There are fourteen kinds of apples and nine of peaches, in all 3500 trees. Of the apples, 320 Stayman's Winesap lead the list, with Wealthy and Northern Spy close seconds. Yellow Transparent, Smoke House and Jonathan number about 200 each. Grimes Golden, Gravenstein and Baldwin come next. Then there are fifty or fewer of various other varieties, which list possibly includes all those that would satisfy the query of interested readers who put the question, "Why did they not plant so and so?"

Of peaches Elberta comes first with 400 trees, then in order Belle of Georgia, Carman, and Hiley, with a few of some half dozen other varieties.

We have had none of the Committee with us during the week, but on Fifth-day Elizabeth C. Goodhue was at our meeting and had what was felt to be a real message for the occasion. At our First-day meeting, Daniel and Emily Oliver and Paul D. I. Maier were present and had part in the vocal exercises of the meeting.

PREVIOUS arrangements had been made for Rayner W. Kelsey of Haverford to address the School in joint collection in the evening, but he was unavoidably detained at home; Mary Ward gave a suggestive talk on Lessons from the Life and Poetry of Whittier, which was listened to with marked appreciation on the part of the boys, and Annie B. Gidley read a paper on "Orderliness" to the girls, which was brimful of such pointed but kind suggestions that every mother of our one hundred girls should be grateful to her for it.

### CORRESPONDENCE.

"I no feel a real concern that the meeting for worship should have a more important place. There is great danger in the fact that our younger generation is not feeling the duty to attend meetings for worship. Things will go on for a time by the impetus of the past, but it will not last forever."

### SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Charlotte, N. C., says: "Preachers ordained hereafter by the Western North Carolina Conference of the Methodist Episcopal Church, South, must abstain from the use of tobacco. The conference ordered this after a hard contest at its closing session here. Members now addicted to its use will be allowed to continue its use 'without encouragement.'"

In a message to Congress, President Wilson lately said: "The country, I am thankful to say, is at peace with all the world, and many happy manifestations multiply about us of a growing cordiality and sense of community of interest among the nations, foreshadowing an age of settled peace and good will. It has been the privilege of the Department of State to gain the assent, in principle, of no less than thirty-one nations, representing four-fifths of the population of the world, to the negotiation of treaties by which it shall be agreed that whenever differences of interest or of policy arise which cannot be resolved by the ordinary processes of diplomacy they shall be publicly analyzed, discussed and reported upon by a tribunal chosen by the parties before either nation determines its course of action."

In an annual meeting of the American Society for the study of alcohol and other narcotics, Dr. John D. Quackenbos stated that out of 10,000 cases he had treated in the last fifteen years, seventy-five per cent. had been cured and stayed so after a lapse of twelve years. The remainder

of the patients had left no trace of themselves or had not been treated often enough to effect a genuine cure. He held out hope to those afflicted by habit—not through his own will power, he explained, but through the awakening of the better self, latent in the conscience and soul of every human being.

It has been lately stated that cures of eighty-five per cent. of insane persons taken to the Stockton State Hospital, Cal., for the Insane have been made possible by employment of scientific methods, according to the unqualified declaration of Dr. Fred P. Clark, medical superintendent of the institution. Use of water, in various degrees of temperature and force, is one of the chief elements of the treatment.

Lead pencils and penholders used in the school-room may become carriers of deadly diphtheria germs, according to a statement made by Dr. Joseph S. Neff, Director of Public Health and Charities, who discussed the epidemic of diphtheria in a Connecticut school, for which lead pencils, used in common by the school children, are held responsible. "Penholders and lead pencils which are distributed each morning and collected at night should be sterilized each day," said Doctor Neff. "We have issued orders through the Board of Education that special attention be given this matter. Individual pencils and penholders are the best safeguard against the spread of disease in the school-room."

The statistics show that seventy-five per cent. of all the boys sent to the House of Correction in 1911 and 1912 were addicted to the cigarette habit, and records kept by Judge Carey of New York, show that ninety-five per cent. of the boys who came before him for trial were victims of the insidious practice of smoking tobacco wrapped in paper.

It is stated that back yard plots as gardens may reduce the cost of living in Philadelphia [very materially]. This fact was brought out at a late meeting of the Social Workers' Club in the New Century Club.

A despatch of the 3rd from Dallas, Texas, says: "With three rivers, the Trinity, Brazos and Colorado, and innumerable small streams out of their banks, as a result of torrential rains which still continue, the flood situation in central Texas has assumed serious proportions. The lowlands of a territory 200 miles long and 100 miles wide are under water; approximately 15,000 persons have been driven from their homes; scores have been rescued from tree tops and floating wreckage and several railroads have been forced to suspend operations. Seven persons are known to have lost their lives."

A despatch of the 3rd from Chicago says: "Chicago faces a crisis caused by an army of thousands of unemployed men, indicating that the hard times of 1907-08 may be repeated, according to a report of the Committee on Homeless Men, submitted to-day at a meeting of representatives of charitable organizations."

A despatch of the 2nd from Washington says: "President Wilson today was called upon by the delegates to the forty-fifth convention of the National American Woman Suffrage Association to send to Congress immediately a special message advocating an amendment to the Constitution that would give the suffrage to women."

It is stated that the expenses of the railroads east of the Mississippi River have increased so much faster than revenues, that the net operating income for 1913 was \$16,311,000 less than it was in 1910, and this notwithstanding the fact that more than \$650,000,000 of new stock and bonds have been put into these railroad properties in that time.

It is stated that lead pencils were found to be the cause of an epidemic of diphtheria in a school at Suffield, Conn. The health physician ordered all the school's pencils burned, and forbade the distribution of used pencils hereafter. Each pupil must have his own pencil and use no other.

A recent despatch says: "New York City now has the second lowest death rate of the cities of the world, according to the annual report of Dr. Ernest J. Lederle, Health Commissioner. According to the figures, the death rate for forty-eight weeks of 1913 was 13.77 for every 1000 population."

On the 5th inst. it was stated from Dallas, Texas: "A death roll of more than fifty persons, with scores of flood refugees spending to-night in imminent peril and possibly a thousand others marooned and suffering from prolonged hunger and cold, was indicated by to-night's reports from Bryan, Tex., and the flooded Brazos River bottoms in south central Texas."

News despatches may now be received by wireless telegraph on rapidly moving trains. It is stated that news of the stock exchange, and of the strike of electricians in Schenectady, N. Y., were received and posted while a train was going at sixty miles an hour.

FOREIGN.—A despatch of the 2nd from Rome says: "Thousands of the inhabitants of Messina spent last night in the streets, because of a panic caused by the most violent earthquake since the catastrophe of 1908. The shocks were felt also on the mainland, particularly at Reggio, which suffered severely in the earthquake of 1908."

It was stated from Lima, Peru, on the 4th inst.: "Another very serious earthquake occurred to-day in the Province of Aymparas, in the department of Apurimac, southern Peru. About a month ago a series of earthquakes destroyed scores of villages in this mountainous section, and resulted in the loss of more than 200 lives. It is believed that a volcanic eruption has occurred or is imminent."

It was stated that foreign condensed milk, which, under the present tariff, carries no duty, is beginning to arrive on American markets. It is said that the Holland-American Milk Company will establish agencies in the large cities in this country.

It was reported from Toronto, Ont., on the 5th inst., that twenty-eight million copies of the Bible and books containing portions of the Holy Scriptures were printed during the last year, according to a report compiled here for publication. Private publishers issued 10,000,000 of the books and the various Bible societies published the rest. Three well-known agencies, the American Bible Society, the British and Foreign Bible Society and the National Bible Society of Scotland put out 14,000,000 copies. As evidencing the growth of this circulation, the report set forth that from 1804 to 1817 the issue of Bibles and parts of the Bible averaged only a quarter of a million copies a year. Of the 28,000,000 copies distributed last year about half were printed in English. The rest covered 500 different languages.

Some ancient ruins are reported from Rio Grande Valley, Mexico, which, it is thought, may be older than the Christian era. They extend from the Mexican village of Pinoswells, Torrance County, to the Canon Pintada, in a desert region that is uninhabited except by a few Mexican herders. There seems to have been a chain of cities extending a distance of about sixty miles. This discovery has been reported to the School of American Archaeology at Santa Fé.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 87.

Received from Geo. Sykes, England, £14, 18s., 4d., being 10s. each for Joshua J. Ashby, Robert Biglows, Elizabeth Bellows, Birmingham

Friends' Reading Soc., Elizabeth Brodrib and sister, Stephen Cumberland, W. B. Gibbins, Edmund Hatcher, Wm. Knowles, Elizabeth Knowler, Joseph Lamb, Agnes McLennan, Anna Moorhouse, Wm. R. Nash, John Marsh Pitt, Eliza N. Southall, John Hall Shield, Isaac Sharp, F. B. Saintry, George Smith, Lydia Sargeant, Richard Seddon, Stephen R. Smith, George Sykes, and John H. Walker and £1 for A. Cheale, 86 and 87, £1 for Wm. Kennedy, 2 copies, 5s for J. E. Southall to No. 26, v. 87, 3/4 for A. B. Bayes to 52, v. 86.

Remittances received after Third-day noon will not appear in the receipts until the following week.

NOTICES.

MEETINGS OCCURRING NEXT WEEK, TWELFTH MONTH 14th to 20th:— Philadelphia, Western District, Fourth-day, Twelfth Month 17th, at 10.30 A. M. Haverford, at Haverford, Fifth-day, Twelfth Month 18th, at 7.30 P. M.

THE Committee appointed by Concord Quarterly Meeting have arranged for a public meeting for Divine Worship at Westtown School, First-day afternoon, Twelfth Month 14th, 1913, at 3.15 o'clock. A cordial invitation is extended to the Westtown family and the people of the neighborhood to attend.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY, Superintendent.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library: Chapman—William Lloyd Garrison. Coulter—Children in the Shadow. Legros—Fabre, Poet of Science. Lodge—One Hundred Years of Peace. Morley—Carolina Mountains. Sabatier—France To-day.

LINDA A. MOORE, Librarian.

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## EDWIN P. SELLEW.

Friends in the more immediate circle of Philadelphia have been informed of the death of our beloved friend, Edwin P. Sellew. It occurred at the Hahnemann Hospital on the morning of Twelfth Month 11th. A week before, on the third, he had submitted to a surgical operation. The immediate outcome of this had seemed hopeful. He became more comfortable, seemed to gain in strength and improve in several respects so as to surprise his physician and nurses. Less than twenty-four hours before the end, it became clear that the hopes of recovery had been groundless. He was himself quite sensible of the outcome, and faced it with a resignation that might properly be characterized as triumphant. Throughout his sickness he had manifested in a remarkable degree a spirit of submission to the Divine Will. When told that a Methodist congregation had engaged in prayer for his recovery his significant remark was, "May we not hope that they will be favored to offer that highest of all prayers—"Thy will be done"?"

For twenty-five years Edwin P. Sellew has been a unique figure amongst Friends in Philadelphia and has had an extended service in commending vital Christianity to an ever-widening circle. He was born amongst the Methodists and was trained for ministerial and pastoral work as a Free Methodist. Naturally an independent thinker, he became well known and highly esteemed in that earnest body of Christians. It was realized that he was a man of convictions, that convictions shaped his life, not his life his convictions, and we have been told that there were those amongst the most influential of his associates, who considered that he would directly succeed to the office of bishop amongst them. In the good order of Providence, and as a development of his life of conviction he found the situation of a stated pastor unbearable. From the beginning in this line he had been scrupulous in regard to receiving more than a very limited allowance of income to cover the necessities of support. He soon realized that the stated service, and a certain obligation not to wound the opinions of those especially who might be foremost as contributors to the work of the church to which he was bound, put him under limitations that seemed inconsistent with Gospel freedom.

With the growth of such views it was most natural that he

should be drawn to the Society of Friends. His convictionment as a Friend was of the thorough-going character one might expect in such a type of a man. Step by step he came to realize not only that he was in unity with the general principles of Quakerism, but that the testimonies of the Society for simplicity and truthfulness in dress and address appealed to him and satisfied definite requirements of the Holy Spirit in his heart. He became strikingly consistent in all these matters, but in a way that left no doubt that he had not adopted them as mere forms appealing to his judgment but as living realities that made him more true to his Maker and more honest toward his fellow-men. Sometimes such a type of Quakerism is described as antiquated and said to be no longer serviceable in the world. One could not sit in Edwin P. Sellew's seat as manager of a large office building, nor follow in his steps in any small degree into the world of business and of human interests without feeling that in the highest sense in which the term is used he was a "live wire" in the community.

As such a live wire he looked upon his mission in connection with the publication and editorship of THE FRIEND. His desire was for a positive testimony, that the things which he had known and his hands handled, should be commended to others fearlessly but lovingly. The principles he thus represented are those specially cherished by the Contributors (managers) of THE FRIEND. They feel very deeply the loss they have sustained in his death, but their appeal is to an interested body of subscribers for sympathy and for help. Those who are livingly concerned for the up-building of the Truth should lend themselves more actively to the effort to do it through a weekly periodical. Thus will the excellent concern of our departed Friend be maintained as a worthy memorial to him, and to those devoted Friends who have preceded him in the editorship. J. H. B.

The funeral of our late dear Friend was held in the Meeting-house at Fourth and Arch Streets on Seventh-day afternoon, the 13th. A very large company joined in the solemnity of grief and of worship. A note of thankfulness for such a triumphant life and death pervaded the vocal exercises and crowned the occasion as one of Divine favor.

[The following is the beginning of an editorial written by Edwin P. Sellew in his home just before the doctor sent him to the hospital. The righteous concern upon his mind will be perceived, although the article was not finished.—Ed.]

Concerned Friends have generally felt restrained from a regular attendance at the places for worship of other religious bodies, not so much, as it has seemed to the writer, because the stated services and outward ceremonies positively prevented them from performing true, spiritual worship, but more because they have felt that such attendance was a sanction or endorsement of such services and ceremonies as being

in themselves worship. As in the rise of the Society Friends were able to worship amid the distractions caused by the visits to their meetings of rude soldiers and mobs, so now some would be able to so retire into the closets of their own hearts as to be true worshippers amid the thunderings of a great pipe organ or the wordy declarations of an uninspired ministry. Nor does the abstaining from such attendance necessarily imply that such Friends deny that true worship is being experienced by some of those who participate in the meetings where such perfunctory ceremonial exercises are the regular form of worship. As the music and the formal praying and preaching, when it was such, would be a hindrance rather than a help in the realization of their desire for spiritual communion, Friends usually prefer to stay away from places where they feel such obstructions are likely to be met. While thus entering their protest against a conception of worship mainly dependent upon external performances, they would in a faithful attendance at their own meetings point others to a spiritual conception of worship and invite them to be sharers therein.

### THE WISCONSIN IDEA.

Philadelphians have had their attention very much directed of late to the Wisconsin Idea. This attention has been manifested by a pilgrimage made last Spring to Madison, Wis., in which a very considerable delegation participated, and more recently by a return visit from President Van Hise of the State University with a number of his colleagues and associates. Expressed in simplest terms the Wisconsin Idea may be said to be an expansion of University Extension principles. Educational institutions have attracted armies of students in our country, but when the facts are fairly faced it is clear to careful observers that multitudes are not having the benefits, particularly of advanced education. As a result, trades and industries, agriculture and commerce have failed to keep pace with a certain social expansion evident everywhere. This social expansion has seemed to some at variance with the old-fashioned idea to the effect that man is destined to eat his bread at the cost of the sweat of his brow. Doubtless this wrong interpretation of the situation has had much to give it currency in numerous conflicts between labor and capital. Fortunately there is another side to the case. The Wisconsin Idea in seeking "to teach the people what the people wish to know," has very likely got near to the inside facts of our twentieth century civilization. In place of an emancipation from grinding toil and long hours by the forcible means of strikes and lockouts, it has disclosed an emancipation more complete and more satisfying by far. The emancipation involved in the Wisconsin Idea is to result from diffused intelligence. The university is to be the ally of every trade and every industry, it is to minister to the social, intellectual, moral and spiritual uplift of country as well as city communities. Its reduction of the hours of labor will come from improved methods of industry, its increase in wages will result from greater efficiency and intelligence in production, its increase of social well-being from wise provision for recreation and the use of leisure. The means to this end are most varied. A brief reference to a few of them will indicate their practical character.

The university has been able to foster and guide legislation by arranging reference libraries that contain just the in-

formation needed by members of the legislature or other interested parties who participate in law-making.

The university has become in a very practical sense the head of the system of education in the State, and the various parts of the system are not only properly coordinated, but an aggressive policy develops new lines of work as new circumstances make the demand. Thus Wisconsin is not only in advance in industrial and trade education but movements for continuation schools and credits for educational work apart from schools abound.

Naturally under such advanced policies agriculture is fostered by the university in many interesting ways. The ideal would embrace every farm as a university laboratory, and every member of a farmer's family as an enrolled student of the university. Nor is this intended to be more true of farming than of other industries of state-wide importance. One immediately sees how all-embracing such a system can be, and one wonders whether the machinery of organization does not become too cumbersome for success. That which makes the Wisconsin Idea of special interest and value is the fact that it has succeeded, not perfectly of course, but sufficiently well to commend it to others.

Is there any suggestion of value for the religious world in this extension of university knowledge and skill? In a sense the Wisconsin Idea seems to reverse the old adage about Mahomet and the mountain. In this case it is the mountain of knowledge and the efficiency of knowledge that has had to go to the people. This is very largely the basic idea of the Gospel. It seeks out the lost. It goes to the ends of the earth. Prison doors open to its touch. The poor and afflicted can not be so obscure that it does not shine upon them. In the general complaint of empty "churches," of neglected meetings, it is quite possible for us to forget our function, our duty, our privilege to carry the blessing of organic fellowship to absentees. What would happen in a meeting if every member in attendance had a programme like this: Each meeting-day to note some absentee and then to call on such in the real spirit of the Gospel before the next meeting-day came round? Quite impractical, we say, "there isn't time for it," and "we should soon make ourselves offensive." All of which excuses may be quite apart from the *real* spirit of the Gospel.

To narrow the matter a little and to put it on the extremely practical basis, how many of us go at all to absent members as we would go to a friend absent from a set occasion, with the solicitude of unquestioned love? But that is the Gospel extension system! We need not send to Wisconsin for it, nor across the sea! It has come to *seek* and to *save* the lost. J. H. B.

"WHETHER there be knowledge, it shall vanish away."  
(1 Cor. xiii. 8.)

"But he that doeth the will of God abideth for ever." (1 John ii. 17.)

To gain knowledge is not our chief errand here. We have a higher calling, a more urgent duty. God gratifies our love for knowledge only in so far as it seems to be for our moral good. While the shadows lie over many a field of knowledge, the light does fall directly, straight from the presence of God, over the narrow path of duty, and, though we may not see far into the shades of the forest on either side, we can keep, with resolute feet, in the narrow path which leads into the open day.—NEWMAN SMYTH.

"O, WHAT owe I to the file, to the hammer, to the furnace of my Lord Jesus."—S. RUTHERFORD.



[We gladly print the following from *Friends' Witness* at the suggestion of a valued subscriber.—Ed.]

### "BY OUR LAW HE OUGHT TO DIE."

In the whole course of the world's history one Figure stands out from all the rest of mankind with irresistible attraction. Other religions have had their founders, but their religious systems have lived on independent of them. The religion of Christ alone centres in a Person, one who holds empire to-day over the hearts of men even more firmly than when He was in their midst in bodily presence. This fact impressed Napoleon more than any other about the person of Christ. The multitudes who would have died for the conqueror when he was at the head of his army forgot him in his loneliness upon St. Helena. But as he looked back through the centuries he saw the blood of the martyrs flowing in torrents for one whom he recognized as no mere man.

The Wise Men of the East and the humble shepherds alike worshipped the Babe of Bethlehem. The Roman centurion and the dying thief alike recognized His royal dignity upon the Cross. Scholars who have studied His character minutely with a view to criticizing have ended with crowning Christ as the highest ideal of humanity. His character is so complete in its simplicity, its self-sacrifice, its boundless love, its strength and its tenderness, as to appeal to every heart.

Christ stood at the junction of three great worlds of thought—the Jewish, the Roman, and the Greek. Though by His human nature a Jew, He was distinct from them all. Men of every age and of every nationality feel instinctively the kinship of Christ. The degraded African savage, the Chinaman—alien in all his instincts to the European—are alike at home with Jesus Christ, and He with them, the moment they open their hearts to His love.

The Christ who has won this empire in the hearts of men, and who has won the victory over the powers of darkness in this world, is the Christ of the New Testament, the incarnate Son of God, who died an atoning sacrifice for sin and rose again for our justification. If the New Testament view of Him is not true, then the greatest moral victories that have been won in the world have been won through the proclamation of a lie.

Christ became Man for us, but He did not cease to be God. As Westcott says, "He laid aside the insignia of royalty." When Peter the Great worked in the dockyard at Deptford, he did not cease to be the Czar of Russia all the while that he assumed the rôle of a ship's carpenter. Christ laid aside "the form of God" for "the form of a servant."

"Which of you convinceth Me of sin?" was Christ's unanswered challenge to His enemies. "I find no fault in Him," was the thrice-repeated verdict of His judge. (Jno. viii. 46; xviii. 38; xix. 4, 6). When we remember the self-abasement and the self-loathing of the holiest men, increasing in proportion as they draw near to the one perfect ideal, we cannot understand Christ's claim to sinlessness except in the light of His deity. The verdict of His own day and of those who would criticize His claim to deity in our day, unite in proclaiming the perfection of His character. But if once that is established, if once it is admitted that He was a good Man,—yea, the best, the ideal Man—how can we reconcile this with His claim to deity except as we admit the truth of that claim?

This claim was the chief ground of the enmity of the Jews during the three years of Christ's ministry, and it was the actual ground upon which sentence of death was passed upon Him at the last. "The Jews sought the more to kill Him because He had not only broken the Sabbath, but said also that God was His Father, making Himself equal with God" (Jno. v. 10); "I and My Father are one. Then the Jews took up stones again to stone Him. . . . For a good work we stone Thee not, but for blasphemy and because that Thou being a Man makest Thyself God." (x. 30-33). "Before Abraham was I AM." Here our Lord applied that mystic name to Himself, the name by which Jehovah made Himself known to Moses. The Jews at once recognized that in doing

so He claimed Deity. "Then took they up stones to cast at Him" (viii. 58, 59).

Caiphas adjured our Lord to tell him if He were the Christ, the Son of God, and on hearing His affirmative reply he rent His clothes and appealed to the Jews as to what they thought of His blasphemy. They answered and said, "He is guilty of death." When Pilate would have acquitted him at the last the Jews answered, "*We have a law, and by our law He ought to die, because He made Himself the Son of God.*" (Mat. xxvi. 63-66; Lev. xxiv. 16; Jno. xix. 7). In each of these cases the instinct of self-preservation would have made any sane man clear himself of such a charge, and the instinct of all that is right and honoring to God would have impelled any good man to clear himself with the utmost vehemence.

Many passages in the Old Testament reveal to us the existence of the Son of God. In Psalm ii, God says, "Thou art My Son; this day have I begotten Thee," and He speaks of Him as the King whom He has anointed over all the earth. In Proverbs xxx. 4, we read, "Who hath ascended up into heaven, or descended? Who hath gathered the wind in His fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name and what is His Son's name, if thou canst tell?" This is an unanswerable question for the Jew. In Isaiah vii. 14, we have the virgin's Son, Immanuel, God with us. Other names implying deity are ascribed to the Messiah of the Old Testament and to the Christ of the New Testament. Thine Holy One, Wonderful, Mighty God, the Son of God, God blessed for ever, the Lord of All. Throughout the Scriptures the Divine attributes of Omnipotence and Omniscience, of eternity and immutability are applied to Him, and the Divine offices of creation, preservation, the forgiveness of sin, the future raising of the dead (Jno. v. 25-29), the universal judgment of all mankind and the bestowal of eternal life.

The name of Jesus Christ is coupled with that of God in a way in which the name of no finite being could be coupled. "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost." "My Father will love him and we will come unto him and make our abode with him." "We,"—God and I.

Jesus Christ is to be worshipped by angels and men even as God the Father is worshipped, and He accepted this worship while on earth and said that it was the Father's will that all men should honor the Son even as they honor the Father. He also forgave sins in His own name bringing again upon Himself the accusation of the Scribes that He had spoken blasphemy.

Further, Christ's deity is proved by His resurrection. The disciples went everywhere, proclaiming up and down in the very city where He had been crucified that He had been raised from the dead, and more than five hundred brethren, who had seen Him at the same time, were ready to testify to the truth of the fact. The Day of rest was changed to the first day in memory of it by general consent, and has borne silent witness to the event ever since. The disciples themselves were changed from cowards to courageous witnesses. Peter charged home the sin of His murderers as being against the Divine Messiah, the Holy One and the Just. The dying Stephen saw Him standing on the right hand of God, and called upon Him, saying, "Lord Jesus, receive my spirit."

He appeared in such reality to Saul of Tarsus that the great Apostle exclaimed twenty-five years later, "Have not I seen Jesus Christ our Lord?" In Paul's Epistles, Christ is "Our great God and Saviour Jesus Christ." In Him dwells all the fulness of the Godhead bodily. He is able to subdue all things unto Himself, ascending far above all heavens that He might fill all things, yet becoming the very life of those who believe in Him. James designates himself a servant of God and of the Lord Jesus Christ. Jude speaks of His mercy as bringing eternal life. John tells us that he that denieth the Son, the same hath not the Father; and the New Testament concludes with his vision, on the Isle of Patmos, of the glorified Saviour before whose presence he fell as dead. "I am Alpha and

Omega, the beginning and the ending, saith the Lord, which is and which was and which is to come, the Almighty."

Thus the fact of the resurrection meant to the early believers the continued presence of the Lord, and it was the proof of His deity. For, before His death, He made two claims; He claimed to be the Son of God—one with the Father—and He claimed that He would rise again the third day. God set His seal to both these claims by raising Him from the dead. He is, therefore, "declared to be the Son of God with power by the resurrection from the dead." The admission of the resurrection of Jesus Christ leads logically to the admission of His deity. Its denial leaves us "of all men most pitiable."

The disciples, moreover, were convinced of the fact of the resurrection in spite of persistent unbelief on their part at first. The Lord Jesus revealed Himself to them with just those little touches of His personality which would appeal to each. He sends a special message to Peter who denied Him. He makes Himself known to the two of Emmaus by His own characteristic way of giving thanks at the evening meal. He calls Mary by name, and she at once recognizes His voice and turns with the word "Rabboni"—my dear Master. With exquisite tenderness He removed the doubts of Thomas—that disciple who loved Him so much that on a former occasion he had said, "Let us also go that we may die with Him," and He put in a word for us in these far off days and this far off land. "Blessed are they that have not seen and yet have believed." Shall we not fall at His feet and, with Thomas, cry, "My Lord and My God?"—A. M. HODGKIN, in *Friends' Witness*.

#### MOCKING-BIRD'S SONG.

With its score of divas and prima donnas whose sweet singing has charmed millions, both at home and in the foreign world, still America's most renowned singer is the common mocking-bird. And one need not dress in the finery of precious clothes and jewels and spend a small fortune to be in the audience when this great singer is giving a concert; but in the quietness of the most humble home one may sit for hours in the evening and hear its incomparable melodies.

This bird seems never to grow tired. After listening to its song in the evening one may awaken any hour of the night and the whole air will still be flooded with its music. In the daytime, too, it may be heard mimicking the notes of all the birds of its neighborhood. Sometimes it even learns to imitate the sounds of the barnyard and the household.

All over the United States this great singer is found. It prefers to live near the habitation of men, and for their protection it pays with its songs. It is fortunately so, for ornithologists tell us that it does not earn protection, as many other birds do, by destroying insects and grubs. The greater part of its food is fruit, and most of the cultivated varieties are attacked. The good it does outside its singing does not repay for its damage.

No gorgeous gowns for this great singer. It wears only grays, an ashen gray on the upper parts of its body, with its wings and tail nearly black and its breast covered up grayish white. It is about ten inches long, the tail making up half of its length. Even in confinement the mocker is a masterly performer and formerly thousands were caged and sold, but this practice has been largely stopped by the protective laws.

Of all the tributes to the mocking-bird none is so widely known as that of the poet Longfellow in "Evangeline":

"Then from a neighboring thicket the mocking-bird, wildest of singers,  
Swinging aloft on a willow spray that hung o'er the waters,  
Shook from his little throat such floods of delirious music,  
That the whole air and the woods and the waves seemed silent to listen.  
Plaintive at first were the tones and sad; then soaring to madness  
Seemed they to follow or guide the revel of frenzied Bærahantes.  
Single notes were then heard in sorrowful low lamentation;  
Till having gathered them all, he flung them abroad in derision.  
As when, after a storm, a gust of wind through the tree-top  
Shakes down the rattling rain in a crystal shower on the branches."

—From the *Public Ledger*.

For "THE FRIEND."

[THE following thoughtful presentation, by Lucia Ames Mead, deserves as wide a reading as can be given it.—Ed.]

Four matters of transcendent importance confront the government this winter on which the eyes of all who love honor and justice should be focused.

The first is in the hands of the Senate. It is the renewal of the Arbitration Treaty with Great Britain, which expired last summer. This treaty, it will be remembered, is a very mild one, which President Taft hoped to supersede by the Arbitration Treaty defeated by the Senate in 1912. This treaty was in the form of most of our arbitration treaties with foreign nations. That it was not renewed instantly is a matter of amazement and shame, especially at this moment when we are about to celebrate the one hundred years of peace with Great Britain, with whom it is impossible for us ever again to engage in conflict. A postponement of renewal was proposed by a Western Senator in order to avoid an arbitration of the Canal Tolls issue. If this treaty is not renewed shortly before the opening of the winter session of Congress, it will be a matter of public disgrace.

The second matter of importance is in the hands of both chambers of Congress. It is the arbitration of the Canal Tolls. It will be remembered that President Taft and even Colonel Roosevelt were ready to submit this question to arbitration. President Wilson favors the repeal by exemption of duties for our coastwise trade. This will be much the simpler and better solution of the difficulty. We have already as a nation lost esteem and respect in more than one country for our hesitancy in arbitrating a small question like this which in no wise affects our honor or vital interests.

The third matter of enormous importance is the preparation for the program of the Third Hague Conference. At the Second Hague Conference provision was made for a Third to occur in about 1915, the program of which was to be prepared two years in advance. Thus far no adequate attention has been given to this matter in which the United States should take the initiative. President Taft appointed three members as the American Committee to consider the matter. One of these was an army man; the second, a navy man, and the third one, an under-officer in the State Department. This appointment was very unsatisfactory, as it left the predominance to military men. It has been suggested to President Wilson that this committee be enlarged, so that civilians should form its majority. What action has been taken by the State Department is unknown. It is understood that the New York Peace Society will hold a special conference in (First Month) for the consideration of the whole matter. But, before that, it is to be hoped that our State Department will have pressure brought to bear upon it by lovers of peace and justice throughout this country to the end that the United States shall insure an adequate committee and shall take the initiative in calling other nations to carry out the plans of the Second Hague Conference without a moment's delay.

The fourth matter of importance lies in the hands of both branches of Congress. It is the one-battleship program. For two years the democrats have proposed one-battleship program and last year carried it out. The Navy League has been much alarmed and the naval forces throughout the country have been laboring for the past six months to secure a three or four-battleship program this winter. Washington correspondents have been supplied with specious articles and cleverly-written arguments in order to flood the papers throughout the country. It has been stated without authority that President Wilson favors a three-battleship program. At this moment when Winston Churchill's proposition to Germany for a naval holiday for a year commands the attention of the world, it will be the grossest blunder for the safest country in the world to increase its preparations for a mad rivalry in arms. It cannot be too often repeated that we are putting our chief defence where it is least needed and our least defence where it is most needed. We permit 600,000 Americans to perish annually from preventable causes, whereas

it is well known that in all our foreign wars combined we lost but one fortieth of that number by foreign bullets.

Let it be remembered that all that is to be achieved must be accomplished by five hundred and thirty-one men in Congress and by our Chief Executive and State Department. Upon these men lies a heavy responsibility and these servants of the people should hear from their masters in no uncertain tone as regards these matters of national honor, justice and peace.

#### ELIZABETH HADDON.\*

How well to turn aside to-day,  
To cease our going to and fro,  
To put our busy cares away,  
And take a look at long ago.

Across two centuries of years,  
We backward gaze with eager eyes;  
A vision from the Past appears,  
We see a gracious form arise.

So young, so brave, so true a maid;  
Within her soul the call was clear;  
Upon her slender shoulders laid  
A burden that a man might fear.

How wide the sea that she must sail;  
The last farewells, how hard to say;  
How rough the waves; the ship how frail;  
How long and weary was the way.

To the rude wilderness she brought  
The gentleness of woman's ways,  
The tenderness of woman's thought,  
A woman's heart of prayer and praise.

Two-fold the aim of her desire,  
A home in a far distant land,  
With love and peace beside the fire,  
And at the door, a welcome hand.

And she would build a house of prayer,  
For worship, silent, pure and free,  
With men and women equal there,  
To speak the word or bend the knee.

So, turning from a life of ease,  
To her hard task she set her hand;  
Beneath the virgin forest trees,  
She built her home, surveyed her land.

To dwell alone is far from good.  
She had a heart, as maidens may.  
Her love came riding through the wood,  
And soon there was a wedding day.

Regardless of their selfish needs,  
These two true lovers sought to find  
A comradeship of noble deeds,  
A loving service to mankind.

And, day by day, their hearts reached out  
In love to all the countryside,  
And faithfully they went about,  
To comfort, nurture, teach and guide.

\*An original poem by Rebecca Nicholson Taylor, read in Friends' Meeting-house, Lake Street, Haddonfield, by the authoress on the occasion of the Celebration of the Two Hundredth Anniversary of the Settlement of Haddonfield, N. J., by Elizabeth (Haddon) Estaugh. R. N. Taylor is a great niece of the Foundress.

The years pass on; her hair is grey,  
Her faithful toil its harvest yields.  
Where once the savage sought his prey,  
Outspread her wide and fertile fields.

A meeting-house upon her land,  
The walls of brick, the beams of oak,  
She saw beside the highway stand,  
Well filled with quiet Quaker folk.

She had those sorrows all must find,  
Her lonely years of age and loss,  
But sweet of spirit, calm of mind,  
She did her work and bore her cross.

And those of us who now may come  
To rest in these fair fields of hers,  
Reverence the maker of a home,  
And one of God's own ministers.

#### INCIDENTS IN THE LIFE OF ELIZABETH HADDON.\*

HARRIET REDMAN WILLIAMS.

Elizabeth Haddon left no diary so we too are obliged to be pioneers and to blaze again the forest trails, this time through the pages of books, a few old letters, note books and meeting records, from which we piece together a story, full of youth and romance and religious zeal.

Elizabeth's father, John Haddon, was a blacksmith, who extended his trade to the making of anchors. The first five or six years of Elizabeth's life were spent on Jacob Street, in a place called Southwark, on the south bank of the Thames, opposite London and near her father's shop.

The story-and-a-half-houses stand as they did two hundred years ago on partially reclaimed land. The roofs protected from storm and time by sturdy English tile and decorated with chimney pots. Three little children, a boy and two girls, were sacrificed to the unhealthy locality in which they lived; then, as his trade increased, John Haddon moved farther up the river to Radriffe Parish into what was then almost open country, and here Elizabeth's sister, Sarah, was born. A six-story grain mill, alive with all the most modern machinery, now occupies the spot where this latter home stood and gives its name to the street and its commercial tone to the neighborhood from which once flowed kindly English hospitality.

Horselydown Meeting-house was within a half mile of this new home. John Haddon and his wife were married in this meeting and here Elizabeth worshipped until she left London for this country. John Haddon lived in the times of the persecution of Friends and suffered with others from the tyranny of those in authority. The records of Horselydown Meeting give many little glimpses of the struggles with the King's soldiers in carrying out his orders against Dissenters' Meeting-houses, also some of the uses to which Meeting-houses were put. In one note dated 1671, we read: "Ordered that Will Shewen doe goe to the artillery house and demand the timber and pay reasonable satisfaction for the buying of it, or to let them have it," which displays wonderful forbearance and forgiveness. According to our modern standards another interesting record is in regard to the care of the meeting-house under date of 1672, "Ordered that Thomas Parker have the key of the meeting-house door, and that he clean the house, set the forms to rights, open and shut the casements and windows from time to time, and that he have all the keys and that if any of the neighborhood do come to have leave to dry their clothes that one have it one day, another another, and not two in one day for fear of incommancys," a curious word, that has not been able to stand the test of the years.

Childhood was not treasured then as now: children were early initiated into the rudiments of learning so that by the age of four, Elizabeth had probably begun her substantial

\*Read at the Haddonfield Bi-Centennial, Tenth Month 11th, 1913.

education. She was also actively interested in her mother's charities, as well as in the tales her father had to tell of the ports his honest anchors visited. For as she grew older, she went on modest little charitable ventures of her own. On one occasion, so the story goes, she asked her mother to let her have a party, and when the guests arrived, they were six tattered youthful beggars of the most forlorn London type, who did full justice to the cakes and fruit. When Elizabeth was only six years old, her father brought home Friends to tea from the afternoon meeting. One of them was a stranger, William Penn, who told them wonderful tales of his new colony in America and of the green country town, Philadelphia. This impressed the little girl, following as it did, a discussion of the more sombre troubles the Friends were having and colored the rest of her childhood play until Indian dolls and moccasins were laid aside for the more serious tasks her mature taste selected.

John Haddon was not among the first to become interested in the new colony in America, but in 1698, he bought a plantation of five hundred acres in what was termed West Jersey from a Friend, named Willis, who in turn had purchased it a few years before from William Penn. There is no record to show his motive for the purchase, but from that time Elizabeth's one design was a home in the new country. A few years before this exchange of good English coin and sheepskin, a new proselyte, John Estaugh, appeared at the Yearly Meeting, held at Horselydown Meeting-house, and attracted some attention with his preaching. Afterward he was John Haddon's guest at dinner and though Elizabeth, now about fourteen, was too young to appear at the table, they must have talked together. There is no other record of their seeing one another in England.

In the spring of 1701, Elizabeth's desire was gratified and she too sailed down the Thames in one of the little two or three masted ships used at that time on her long voyage to the land of her dreams. The captain's name was Nathaniel Puckle, but the name of his ship is unknown. The voyage, after weeks on the water, was safely accomplished, and she landed in Philadelphia, where some of the settlers were still living in caves. Here she visited some friends, following this sojourn with a visit to other friends in Burlington.

She was about twenty when she arrived in this country to assume the care of her father's possessions, an almost perfect type of the English Quakeress of that period. Generously educated at school as well as in her own home, where she had been trained in domestic sciences and in the judicious bestowing of charity and where she had intercourse with the best Friends of the time. "A citizen in the making," prepared to take up the restrictions and responsibilities of her new life and to follow with delight the star of her chosen destiny. No one, however respectfully they may pry into Elizabeth's motives, can ignore that fact that her love for John Estaugh weighed equally in the balance with her desire to carry Christianity to the Indians and succor to the new colony. Her devotion to him gives a touch of perpetual youth to her story.

After resting with her friends, she went to her new home in New Jersey. The following is a quotation from one of Elizabeth Haddon's kinsmen of the present day: "Almost opposite the place where William Penn had made his Peace Treaty with the Indian kings, there emptied a large creek into the Delaware, the English named it Cooper's Creek, after William Cooper, the Quaker emigrant, who owned three hundred acres at the mouth of the stream. This is the place now called Cooper's Point. Up this long winding creek was the humble little log house which had been refitted by her father's orders for the new-comer. As the crow flies, it was about five miles from the mouth of the creek, but by the creek, the easiest way to travel in those days, it was nearly twice as far, no wagon road reached this lonely home of hers, only an Indian trail along which it was hard even to ride on horseback." It stood on high ground some one hundred and fifty yards from the water, in a clearing of the forest of pine and oak that stretched away on either side. Her house and purse were both large

and her hospitality soon became famous, and as her residence was on the way to Newton Meeting, it was a stopping-place for Friends from all parts of the country. Here John Estaugh traveled with a certain John Richardson on his way from a religious visit in Virginia.

Some modern chronicles have it that John Estaugh was rather awkward in his love-making; however, it is a tradition in the Gill family, one closely associated by ties of blood with Elizabeth Haddon, that the young minister observing the prosperity of the Haddons in England was depressed by the comparative humbleness of his own fortune and hesitated to make any advances. Fortunately for romance and for us he would not disguise his feeling for Elizabeth and she surmising the cause of his halting courtship, with her habitual directness, made the actual proposal easy, when he arrived in this country. Perhaps for a moment we may indulge in historical inaccuracy and quote from the Theologian's Tale of Longfellow:

"Then Elizabeth said, though still with a certain reluctance,  
As if impelled to reveal a secret she fain would have guarded,  
'I will no longer conceal what is laid upon me to tell thee,  
I have received from the Lord a charge to love thee, John Estaugh.'

And John Estaugh made answer, surprised by the word she had spoken,  
'Pleasant to me are thy converse, thy ways, thy meekness and spirit,  
Pleasant to thy frankness of speech, and thy soul's immaculate whiteness,  
Love without dissimulation, a holy and inward adorning.  
But I have yet no light to lead me, no voice to direct me.  
When the Lord's work is done and the toil and the labor completed  
He hath appointed to me, I will gather into the stillness  
Of my own heart awhile and listen and wait for His guidance.'

Then Elizabeth said, not troubled or wounded in spirit,  
'So is it best, John Estaugh. We will not speak of it further.  
It hath been laid upon me to tell thee this, for to-morrow  
Thou art going away, across the sea, and I know not  
When I shall see thee more, but if the Lord hath decreed it  
Thou wilt return again to seek me here and to find me.'  
And they rode onward in silence and entered the town with the others.'

They were married in her own home in the last of the summer of 1702, in the presence of a committee of Friends and a few guests, including some Indians whose calmness matched the serenity of their Quaker brethren.

Soon after this John Estaugh became John Haddon's business agent in this country, assuming the management of his property here, which had increased by extensive purchase.

Elizabeth and her husband made three visits to England, for Elizabeth, we gather at times, was homesick for London sounds and scenes, and neither pirates at sea, nor land company duties in New Jersey, nor gentle admonitions from her father, could dissuade her from making the perilous journey.

John Haddon and his wife never came to this country, though their plans to sail at one time developed so far that a copper furnace was made to take across the seas as a protection from our winters.

As the country became more thickly settled, a new site for a home was chosen and twelve years after their marriage a two-story brick house was built, a short distance from the present borough of Haddonfield. It is thus described by a person who resided there in the year 1830:

"The front door opened into a large hall with a fire-place at one end ornamented with tile, on each side of which was a cupboard with glass doors. The small parlor had a marble mantel and hearth and opened into the garden by a glass door and another with Venetian blinds. An entry back of the hall had a spiral staircase leading from it. At one end of this entry was a bed-room and the other a kitchen, with a room back of it. In the cellar was a large fire-place and dresser, and a vault under the kitchen four or five steps deeper. Fire destroyed this house in 1842." In the garden the yew trees brought from England still thrive, silent spectators of changing times and scenes.

John Estaugh had some knowledge of medicine and he and

his wife were famous for their skill in nursing and healing. He also traveled in the ministry and wrote some tracts which were afterward published by Benjamin Franklin.

Their hospitality was unlimited, in connection with which Elizabeth's cheerful disposition, discretion and charity are often noted.

Having no children of their own, Elizabeth adopted as her heir, Ebenezer Hopkins, a son of her sister, Sarah Haddon Hopkins. He is the founder of the present family. Elizabeth lived to be eighty years old, surviving her husband by nearly twenty years. She retained to the last control of her affairs and guided those dependent upon her for advice and assistance. John Estauigh died in 1742 while on a religious visit to the West Indies.

No act in Elizabeth Estauigh's life displayed more of her business ability than her will, in which is shown a masterly knowledge of her estate, both real and personal.

This is the framework of Elizabeth Haddon's life from which poet and historian have drawn inspiration and adorned with the colors of their fancy. Each investigator must be impressed with the determination, the wonderful stamina of a child who at an early age selected her path and never deviated from it. Few annals provide such an incentive to reasonable men and women to do the simple things well, to meet difficulties, stand up under responsibilities, to get the best results from their chosen task.

Year after year the cherished mahogany and china associated with Elizabeth Haddon increase we suspect. We name our blue-eyed children, with English roses glowing in their cheeks, Elizabeth, but does her spirit go marching on? Are we pioneers? Does her life not give us the example to dare to blaze new trails and to push forward to the accomplishment of high tasks and lofty ideals?

"Others I doubt not, if not we,  
The issue of our toils shall see;  
And (they forgotten and unknown)  
Young children gather as their own  
The harvest that the dead had sown."

### YOUNGER FRIENDS.

THE QUESTION OF AMUSEMENT.—Last winter a wealthy American woman gave an entertainment that she proudly asserted was unique—as doubtless it was. She stripped her spacious drawing-room of rugs and furniture, covered the floor with saw-dust, and stretched coarse canvas over the walls, in tolerable imitation of a tent. The proprietor of a circus that was then in winter quarters provided her with a professional clown, some acrobats, and—triumph of realism—half a dozen wild animals in their cages—small carnivora, warranted to roar fearfully. The guests came in correct evening dress, and sat on benches raised uncomfortably at one end of the room. Some distinguished amateur athletes gave an exhibition that was almost as good—within that limited space—as the performance of the acrobats. The clown tumbled and joked. The animals roared and imparted a true circus smell to their new quarters. Supper—the supper of civilization—was served on rough wooden trestles, with tin plates and tin cups. The guests were thrilled. The hostess was reasonably elate. At an enormous cost she had provided her friends with a diversion that very nearly equalled a real fifty-cent circus. She was a benefactress of society.

Now surely we have wandered as far from republican simplicity on the one hand as from the high altitude of civilization on the other, when such extravagant puerilities pass for pleasure. "It is in his pleasures that a man truly lives," says Charles Lamb, who knew whereof he spoke, for he was rich in friends if poor in purse, and he had tasted night after night the joy of keen, witty, stimulating conversation. Virility delights with Lamb in the companionship of books and men, or with Scott in tarn and mountainside, or with Doctor Johnson in the crowded London streets. "When a man is tired of

London, he is tired of life," said Johnson, vigorously—and we feel his splendid responsiveness to the great world he lived in. But the dullard who strives to baffle ennui by foolish and fantastic devices has receded from civilization, and is moving backward to the childishness of savagery. When the savage hunts, he is a man; when he fights, he is something of a devil; when he amuses himself, he is hopelessly and pitifully a child.

If we live in our pleasures, we reveal ourselves in our pleasures, and we are judged by them. The list of "attractions" offered by the theaters of any big American city is the most dispiriting of symptoms. Surely the nation is too robust for a diet of musical "shows" and vaudeville. Surely we have still some sentiment, some humor, some interest in the vital things of life. We do not yet resemble the apathetic little dog in *Punch*, whose mistress is compelled to hire another dog, a performing poodle, to amuse it. Ennui belongs to decadence. The French monarchy was tottering to its fall when Louis XV said wearily to a courtier, "Come, monsieur, let us bore ourselves together."—*Youth's Companion*.

LIVING, as we do, from day to day, we do not appreciate the great oscillations of thought, unless some shining moment marks them. Such a moment is marked by Sir Oliver Lodge's address, before the British Association, on immortality. Nearly two generations ago, men of science discovered the principle of evolution, and triumphantly proclaimed that material evolution would solve all the problems of the universe. Now at last is coming the swing the other way, and even science is beginning to recognize the vast possibilities of spiritual mystery.—*Youth's Companion*.

THE MODERN MIRACLE.—"Doctor Brown," asked Bob Metcalf, "do you honestly believe that the miracles in the New Testament actually occurred?"

The clergyman looked keenly at the boy, and waited a moment before replying.

"You see, it's hard for me to think so," Bob went on; "There is no way to account for them, and they are contrary to the laws of nature."

"What are those 'laws of nature' you speak of, Bob?" the clergyman asked, gravely. "We speak as if we knew all about them. In reality, all we know is a little bit about a few of them. How many other laws of 'nature' there may be that can produce results entirely contrary to what we have been accustomed, we do not know! What is a 'miracle' to one age, may be commonplace to the next. Is there anything in the New Testament more startling to those who witnessed it, than the wonders of electricity or wireless telegraphy would have been?"

"But with our increased knowledge," replied Bob, "we ought to have gained some insight into the laws whereby those miracles were produced, if they really happened."

"That has been the case," replied the minister. "Most of the miracles were miracles of healing. Modern psychology has shown us that such results are produced by natural laws. Huxley, the ablest agnostic of the last century, says that scientifically, he has not the right to say that any one of the miracles was inherently impossible. He says that each case must be decided simply upon the evidence."

"What evidence is there to support them?"

"To me," said Doctor Brown, "the fact that the miracles in the Bible are just the kind of thing Christ would have done if He were able, means much. They were all done to relieve human distress. Not one was for Himself. Not one was meaningless, as all of those in the spurious 'Gospel of the Infancy' are. There the writer says the child Jesus made pigeons of clay that became alive when He clapped His hands. When the early centuries began to imagine what miracles our Lord could perform, that meaningless miracle resulted. Those in the Scriptures are entirely in keeping with our Lord's dignity of character.

Moreover, it seems to me rational to believe that Christ

could do what other men could not. Professor James has declared that the possibilities of human nature, its powers and capacities, are not yet even faintly realized or appreciated. It would seem reasonable that one so in advance of mankind as He, had powers that other men did not possess.

"But I am infinitely more concerned about another phase of His power. Whether or not He fed five thousand people on the mountainside, I *know* He has fed the souls of millions since. Whether or not He calmed that storm on the Sea of Galilee, I *know* He has calmed storms of passion and hatred and fear in the souls of Christendom from that time until now. Whether or not He brought Lazarus out of the tomb, I *know* He has taken the souls of men in whom truth and honor and sobriety and purity had died, and He has brought new life and power and goodness to birth in those souls. After all, Bob, we have ourselves seen the *greatest* 'miracle' that can be wrought!"—*Youth's Companion*.

The following anecdote is related of Earl Camden, when Chief Justice of the Common Pleas.

Being on a visit to Lord Dacre, at Alveley, in Essex, he walked out with a gentleman, a very absent-minded man, to a hill at no great distance from the house, upon the top of which stood the stocks of the village.

The Chief Justice sat down upon them, and after awhile, having a mind to know what the punishment was, he asked his companion to open them and put him in. This being done, his friend took a book from his pocket, sauntered on, and so completely forgot the judge and his situation that he returned to Lord Dacre's.

In the meantime, the Chief Justice being tired of the stocks, tried in vain to release himself. Seeing a countryman pass by, he endeavored to move him to let him out, but obtained nothing by his motion.

"No, no, old gentleman," said the countryman, "you was not set there for nothing," and left him until he was released by a servant of the house, who had been hastily dispatched in quest of him.

Some time after he presided at a trial in which a charge was brought against a magistrate for false imprisonment and for setting in the stocks. The counsel for the magistrate in the reply made light of the whole charge, and more especially setting in the stocks, which he said everybody knew was no punishment at all.

"Brother, have you ever been in the stocks?" asks the Chief Justice.

"Really, my lord, never."

"Then I have," said the judge, "and I assure you, brother, it is no such trifle as you represent."

A little experience of the real trials of life would be useful to those whose path in life has been smooth and prosperous, but who really wish to help their less fortunate brethren. Nothing promotes true sympathy like a kindred experience. —*The Cottager and Artisan, London*.

### THE WORK AT TUNESASSA.

The family consists of the Superintendent and Matron, a caretaker for the boys and one for the girls, two teachers for the upper and lower grades, a Manual Training teacher, a Sewing teacher, and two Domestic Science teachers in the kitchen and laundry. These are all interested and earnest young Friends, who have their time very fully occupied in training and teaching some fifty Indian children at the irresponsible ages of nine to sixteen years. A dairymaid, also, makes excellent butter from the herd of forty-six Jersey cows. Three to five hundred pounds weekly supplies the family as well as customers in Salamandra and Atlantic City, or elsewhere. An Indian man or two also work by the day on the farm. But where the milking, cooking, baking, washing and ironing and all other indoor and out-door work is accomplished largely by so many small pairs of hands, it may readily be imagined that the oversight, responsibility and help of every older person is needed from early dawn till dark, to complete the day's work and play.

The new Manual Training appeals to most of the boys, and with their

teacher's help, useful work has already been accomplished, such as the making of their work-benches, with drawers for the tools, the making of new stanchion frames and other carpenter work for the cattle barn; milking stools and small tabourets for plants. Also a huge bread chest, with partition for two bakings; lockers and doors for the girls' sewing-room; wooden mallets for use in the shop, made by the little boys; and other work about the buildings. Such practical experience now should be of great value to them later in life.

The girls, too, have made progress in making dresses or aprons in the sewing-hour; and the making and dressing of their "corn-husk" dollies out of school. Basketry and carpet-weaving are largely in the future. A fly-shuttle loom has been presented, which, though not yet in active operation, promises rapid work. An upright hand-loom, similar to those used by the Navajos in the southwest, in process of construction in the shop, should offer opportunity for Indian *hand woven* rugs. Weekly lessons in basketry have been begun—taught by one of the Indian mothers, living seven miles away. She comes by train, staying a day overnight; but gives her time and services *freely*—for she says, "We are doing all that we can for their children; and she and her husband want to do all they can, to help all children." Her husband also spent a day "pounding splints," but would accept no money, telling the boys, when they asked what he was going to get for it, "I want all the Indian girls to have a chance to learn to make baskets." This is an instance of Indian "giving," the spirit of which means much to us.

### TREASURER'S REPORT.

Encouraging progress has been made in securing contributions for installing a central steam heating plant to replace the numerous stoves throughout the building, and for other improvements at the School.

Of the \$4,000 which it is hoped to raise, \$2,550 has already been received or promised from one hundred and three contributors.

The architect's plan for the new heating plant called for a one-storied building. It has since been suggested that the raising of this building one story would make available a good-sized room which on rainy days could be used as an outlet for the energies of boys or girls, and at other times would serve as gymnasium or work-room.

WILLIAM BACON EVANS,

Treasurer.

WESTTOWN, Pa.

### FRIENDLY NEWS.

A POSTCARD from M. I. Reich, under date of Twelfth Month 1st, says: "In thankfulness and peace I have been permitted to return home again. All is well—through mercy."

It is reported from San José that our dear friend, Joel Bean, has been quite prostrated as the result of additional surgical treatment. A large circle will feel sympathy for him, and join his family in the hope that he may be spared for further usefulness.

The following report of the Australian General Meeting is adapted from *The Friend (London)*:

At the General Meeting at Adelaide "there was a spirit of quiet willingness to see visions of future work, and to take steps for entering upon this as soon as the right workers volunteer." Active public peace work was undertaken by Friends during the meeting. William H. F. Alexander speaks of how "Friends got that splendid comprehensive minute from Yorkshire and one from China before the ken of the public, the latter being specially valuable in view of the 'Yellow Peril' clamor. The valuable minute on the attitude of Friends with regard to militarism was sent to the Prime Minister, the Minister for Defence, and to each Member of the Federal Parliament."

HADDONFIELD AND SALEM QUARTERLY MEETING, held at Moorestown, N. J., on the eleventh inst., while not so large as sometimes, was yet well attended. There were but few vacant seats upon the main floor.

The meeting for worship was quiet, and most of those who spoke did not follow each other so rapidly, as is sometimes the case at our large meetings.

Word of the death of our friend, Edwin P. Selwey, had reached Friends as meeting gathered, and the sense of our loss in his removal and thank-

fulness for the Grace which sustains through pain and death, had place in the exercise for the best welfare of the living.

In the business meeting, which was held mostly in joint session, reports of the Quarterly Meetings Committee on Visitation, of the Atlantic City and of the Merchantville Committee were read.

The three city Monthly Meetings have for some time had under discussion the question of the right use of the income of the Forrest Trust. For many years the Select School has been receiving an annual appropriation in addition to the payment of individual tuition bills. It is proposed to decrease this appropriation year by year, until the Select School shall receive as Westtown and other Friends' schools in the Yearly Meeting receives, only sums needed to meet the actual tuition bills of pupils whose parents require the assistance. The final adjustment of the question has probably not been made.

The Board of Managers of Friends' Institute on S. Twelfth Street, Philadelphia, presented their Thirty-third Annual Report recently.

The history of the Institute for a third of a century contains much of interest to its members, but the retrospect for one short year gives little that calls for special notice.

Over 12,000 have used the rooms during the year for many different purposes.

It is encouraging to note the number of Committees meeting at the Institute is continually increasing, and it often proves difficult to accommodate all of them.

Early in the year, Asa S. Wing, who has been President of Friends' Institute since 1884, felt it necessary to resign his position. The Board feels that the members will unite with it in sincere appreciation of the long service of the President in the best interests of the Association.

During the year several socials were held at the Institute, given with the desire to bring together the young Friends residing in the city. While not directly under its care, the Board has wished to encourage such effort by granting the use of the rooms in connection with those of Twelfth Street Meeting.

The value of the Institute as a centre of Friendly interests is widely acknowledged and shown constantly by the use made of its facilities. As yet, however, the invitation to share in the support by becoming members has been accepted by only a few of those who are partaking of its benefits. In order to arouse a fresh interest a Committee of the Board has prepared a brief illustrated history of the Institute which will soon be sent throughout the Yearly Meeting limits, and it is earnestly hoped by the Board that it may meet with a hearty response.

FRIENDS' meetings are to be resumed the first and third First-days of each month at eleven A. M., 424 Duquesne Way, Pittsburgh, Pa., in the Y. W. C. A. Building. Also, the Quaker Round Table meeting the third Sixth-day evening of each month. Friends passing through or stopping over night in Pittsburgh will be most welcome.

The *British Friend* calls attention to a Friends' meeting held recently at a Congregational place of worship near Birmingham, England. The "concern" in this case originated with the "church," and a company of a dozen or more Friends yielded to an impression of duty and attended as invited. The meeting was held after the order of Friends, as we understand it, without any prearranged schedule and without the singing of hymns. Those who were really under the weight of it felt the occasion to have been owned and blessed of the Master.

FRIENDS already support a fair number of periodicals dealing with the interests of the Society. Another is soon to be launched. We take the following from a prospectus of *Present Day Papers*, a monthly journal to be published in Philadelphia and to be edited by a joint staff of English and American Friends; the prospectus does not give the list, but states that Rufus M. Jones of Haverford is to be Editor-in-chief. Of the English Board, Edward Grubb will be a member, and he will be prepared to take a responsible part in the general editorial policy, and to contribute articles from time to time. It is also hoped that most of the able writers who have given *The British Friend* its present standing will continue as contributors to the new paper, with the addition of other well-equipped and sympathetic writers from the United States.

It is felt that "the growing fellowship between Friends in the United

Kingdom and in America and Australasia, coupled with the increasing sense of the world-wide mission of the Society, seems to require the services of a monthly magazine of still wider scope and free from the necessity of finding space for current denominational news."

*The British Friend*, which with the present month completes its twenty-second year, is to be discontinued. It will be missed in the American homes where it has been a welcome monthly visitor.

*The American Friend*, in an issue last Tenth Month, calls forth the following which appeared in an English exchange lately:

Francis A. Wright, in a paper, stated to have been read before the local meeting on Ministry and Oversight at Kansas City, objects to the use of choir vestments(!) in a Friends' congregation; and an editorial note explains, with unconscious humor, that they are "only worn on special occasions." F. A. Wright also mentions "a very beautiful and impressive service" held in a "Friends' Church on Good Friday last," when "there was no room for any spontaneous or impromptu expression of any description. Everything was planned beforehand, and each person sang or spoke or prayed exactly in the words of the printed programme." His article is well entitled, "Whether are we tending?" In a later issue there is an editorial on "Conserving our Membership," in which it is stated that while eight Yearly Meetings report 5,520 "conversions and renewals for the year," and while the total for the year would probably be not less than 7,000, it is likely that the figures of "total membership this year will indicate a loss." The exchange comments: "We agree with the writer that there is something wrong, and ask him to consider whether the two things to which we have drawn attention are not causally connected."

#### WESTTOWN NOTES.

THE fall term is nearing its close: reservations for pupils living at a distance have been made on trains leaving Philadelphia on the twenty-third instant; the vacation will last until First Month 5th, or two weeks lacking a day. One of the important jobs which is to be pushed through while the large family is away, will be the extension of the steam heating system to the boys' north side rooms; the corresponding rooms on the girls' side were supplied with radiators several years ago.

THOUGH we are having some wintry weather, yet the building operations connected with the orchard proposition are progressing; the masons have the walls for the dwelling house well under way; the pipes from the windmill were just in and covered before the ground was frozen—rocks on the large pasture field have been blasted and are being put to good use in the walls.

ON Seventh-day last with ice two inches thick, some of the younger boys indulged in skating for awhile on the shallow end of the lake—the situation naturally whets the appetite for more of the sport on the larger field.

THE lecture on Sixth-day evening last was illustrated: Stanley R. Yarnall, who had been recently touring Norway, was well posted on his subject, and the well-selected slides were much enjoyed, accompanied by an interesting narrative of experiences.

THE social which occurred on the evening of the thirteenth, was one of rather unusual interest; a special feature during a portion of the time was a reversion of the usual order of things, wherein a large group of the faculty were the pupils and a senior girl acted as teacher: there were roars of laughter as one after another of the pupils, renewing their youth as it were, did and said things, to amuse, if not instruct the interested audience.

ON Fifth-day of last week Charles S. Carter and Sarah W. Cooper, members of the First Month Visiting Committee, were acceptably in attendance at our meeting for worship.

ON First-day morning, fourteenth inst., we were favored with the company of Walter W. Haviland and family—the first named was exercised in the ministry; in the afternoon there was held in the meeting-room a meeting for worship, intended for the school family and those of our neighbors who upon invitation might incline to attend: upwards of one hundred persons, young and old, were present: a reverential silence spread over the assembly which was not broken for fifteen or twenty minutes, after which a number of vocal offerings both in prayer and testimony were made. It was felt that there was a living silence, as well as anointed vocal service: the goodly number of visitors, members of Society and others, was an encouragement to those whose concern it was to hold the meeting.

In the evening Walter W. Haviland addressed the School in joint collection in the library on the book of Jonah.

### CORRESPONDENCE.

It was with much interest and satisfaction that we read "In Memoriam," Persis E. Hallock.

It has called to mind many pleasing and precious memories of our dear friend. I was glad of the allusion to her love of flowers. I remember her expressing her preference for white flowers. A white lilac, a *Deutzia gracilis*, a *yucca filamentosa* and white *campanula*, taken up by her own hands years ago and given to me, remind us each year that white flowers were her especial favorites. It seems fitting that she did admire them in all their beauty and purity—true emblems of her own life of singular purity and loveliness.

I love to recall a marriage occasion when our dear friend quoted the text, "Light is sown for the righteous and gladness for the upright in heart," (Psalms cxviii: 11), followed by a heart-felt message of love and earnest desire for the true welfare of the young people thus united to travel life's pathway together.

Then I recall on a funeral occasion her impressive message from the text, "My witness is in heaven and my record is on high," (Job, xvi: 19). Truly the memory of the just is blessed.

A. M. H.

POPLAR RIDGE, N. Y.

EXTRACTS FROM A PERSONAL LETTER TO MARGARET W. HAINES FROM ALICE G. LEWIS, TELLING OF A MEETING HELD IN TOKIO IN COMMEMORATION OF THE TWENTY-FIFTH ANNIVERSARY OF THE FOUNDING OF THE FRIENDS' GIRLS' SCHOOL.

ELEVENTH MONTH 7th, 1913.

I cannot forbear writing briefly to-day of our yesterday's gathering. The day was beautiful, the preparations complete and the spirit fine.

The room was comfortably filled with the old students and friends of the school; the program simple and dignified.

First there was a time of devotion, in which Mangi Kato read from the Scriptures and engaged in prayer. Then the president gave some account of the founding of the school and the care throughout these twenty-five years that had been given so devotedly by the Foreign Missionary Association of Friends of Philadelphia.

Next Joseph Cosand spoke of the arrival of himself and wife in Japan and the steps that led up to the founding of the school. Then Chuzo Kaifu spoke of the early days and particularly of the spirit of simplicity that had always been the aim of the school.

Then the President of the National W. C. T. U. and for nearly forty years the president of the Presbyterian Girls' School spoke on the advancement of women's education.

The main speaker of the afternoon session was Professor Shemoda, of the Women's Higher Normal School. He spoke very well indeed on women's education and was followed by Dr. Nitobe, who spoke briefly on the purpose of education.

Then Gilbert Bowles read a letter of greeting from the American Ambassador, who was unable to be present, and the cablegram from your anniversary meeting in Philadelphia. The cable message reached us at 3.45, while the main address was in progress. Its arrival was most welcome and the time opportune.

In the evening the Japanese held in the meeting-house a thanksgiving meeting for the work of Minnie P. Bowles, during the past twenty years, for on Tenth Month 18th she completed her twentieth year of service in Japan. Those present on this occasion were mostly teachers and pupils of the school and members of the meeting.

We all, both you and we, have much to be thankful for in blessings upon the school, but our greatest concern must be to seek to make ourselves more efficient instruments in our Father's hands that the influence of the school may be wider, deeper and nobler.

I wish that some of you might have been with us, but I know your hearts were here.

A. G. LEWIS.

MITO, Japan, Eleventh Month 7, 1913.

### SUMMARY OF EVENTS.

UNITED STATES.—It has recently been stated that strong in their belief that the days of the beverage liquor traffic are numbered, fifty promi-

nent business men and clergymen went to Washington to participate in a demonstration on the steps of the Capitol, when 1000 prominent men of the nation, representing every State, will ask Congress to re-submit to the States an amendment to the Federal Constitution prohibiting the manufacture, importation and transportation of intoxicating liquors.

A despatch says: "Cotton is being grown successfully at Roseville, 107 miles north of San Francisco. Interested ranchers already have contracted for seed, planning to experiment on a larger scale. This year's cotton production in the Imperial Valley is 100,000 bales, an increase from 100 bales in four years."

It is stated from Houston, Texas: "One hundred and fifty persons were known to have perished in the floods that have swept through several sections of Texas. Twenty-five of those drowned were in territory where warnings have been posted for several days."

A despatch of the 8th from Washington says: "President Wilson today pleased a delegation of 100 women suffragists by telling them, when they called at the White House, that, personally, he favored the appointment of a standing committee of the House on woman suffrage."

It was stated on the 9th inst. from Harrisburg, Pa.: "Letters and other notices received by the State Department of Health indicate that all the larger corporations in Pennsylvania have already complied with the order of the advisory board of the department relating to the abolition of the common drinking cup and the common towel. Many of the corporations have been furnishing individual cups and towels for some time."

President Wilson's efforts to bring about a settlement of the internal troubles in Mexico into armed intervention were praised, and laws to control and limit the manufacture and sale of firearms were urged in resolutions adopted by the Pennsylvania Peace Society, at its forty-seventh anniversary meeting, in this city. A protest was made against the indiscriminate use of firearms among children and others. The carrying of weapons also was denounced.

A despatch from Portland, Oregon, says: "A ruling made by the State Welfare Commission last night, effective in 60 days, prescribes a minimum scale of \$8.25 a week for all women employed in industrial occupations in the State of Oregon, and fixes 54 hours as the maximum they may be employed in any one week."

It has been stated that the property loss on the Great Lakes during the recent storm is estimated at from \$5,000,000 to \$10,000,000, including the score or more vessels driven on the rocks or shore and partially or wholly destroyed. The loss of life among sailors is placed at approximately 260, of which 95 were on Lake Huron, 48 on Lake Superior, seven on Lake Michigan and six on Lake Erie.

The International Anti-Vivisection and Animal Congress adopted a resolution at the session in Washington, asking Congress to appoint a joint committee to investigate vivisection and other forms of cruelty to animals.

It is said that 6,000 tons of beef arrived at New York from the Argentine Republic one day lately. The beef was admitted free of duty under the new tariff law. But still the demand was so much greater than the supply that prices were no lower. More Argentine beef is on the way.

It is stated that 1200 "stay-on-the-farm" boys and girls from Ohio visited Washington lately at an expense of about \$100,000. Other hundreds are expected.

It is said that the capacity for sending wireless messages across the Atlantic has been trebled lately. The new duplex system installed by the Marconi company makes it easy to send and receive messages at the same time, without interference.

A despatch from Springfield, Ill., of the 12th, says: "Governor Dunne's proclamation prohibiting the shipment into Illinois of dairy cattle from the following States was issued to-day: Pennsylvania, New York, West Virginia, Virginia, Wisconsin, Maryland, Kentucky, Tennessee, Ohio, Indiana, Michigan, Nebraska, Iowa, Kansas, Oklahoma, Texas, Missouri, Arkansas and Montana. The purpose is to prevent the spread of bovine tuberculosis in this State."

It was stated from Reading, Pa., on the 12th inst.: "The Pennsylvania State Grange held its final session here to-day. The Committee on Peace, in its annual report, indorsed a resolution calling upon the nations of the world to refrain from the construction of dreadnaughts and war armaments during the coming year."

It is stated from Washington that this year's cotton crop is estimated to be worth close to \$1,000,000,000, the most valuable ever produced in this country. The previous most valuable crop was in 1910. It was valued at \$963,180,000.



Doctor Neff gives warning against pneumonia, which he says causes the death of nearly 3000 persons every year in Philadelphia. He says: "Don't sleep with the bed-room windows closed. Treat pneumonia as a catching disease."

The Delaware County No-License League has filed remonstrances weighing more than 400 pounds, and containing 20,000 signatures, against saloonkeepers of the county.

It is reported from Colorado that the fruit crop of the Grand Valley amounts for 1913 to 2500 cars, of which \$53 are apples, 800 peaches, and the remainder canteloupes, pears, etc.

It is stated that according to a statement issued by the Department of Labor, investigations carried on in 40 different cities show that the things which the average family uses cost eight per cent. more than at this time last year, and 15 per cent. higher than two years ago.

A despatch from Santa Fé, New Mexico, says: "Forgotten cities of the prehistoric people, far beyond what was deemed the furthest eastern limit of the town buildings, were reported lately to the School of American Archaeology at Santa Fé. The ruins of the villages and communal dwellings antedate the Spanish conquest of 300 and more years ago and, judging from the debris that covered the sites and hides the ruins, the cities are a thousand and more years old. The two villages nearest to Pinos Wells are located on a high mound, and the communal buildings are circular in form."

It is stated that a tremendous downpour of rain in Texas, lasting three days, led to the loss of 75 lives and \$2,000,000 in property. Streams that are usually only a few rods wide broadened out to five or six miles, covering or floating away the little cabins. In some places 100 or more people huddled upon little mounds of earth that still remained above water, and waited for the rescuing boats. Some spent days and nights in the branches of trees, or clinging to roofs.

It is said that with 2,128,255 books and pamphlets, the great Congressional Library at Washington is outgrowing its building and already needs larger quarters. Within a year, 115,000 books and pamphlets were added. This is the largest library in the world, excepting that of the British Museum.

FOREIGN.—A despatch of the 9th from Victoria, British Columbia, says: "An order in council promulgated yesterday by the British Columbia Government prohibits for a time the entry to the province of all artisans and laborers. The order is not restricted to any particular race of people. The reasons for the action is the congested conditions of labor on the Pacific coast."

A despatch of the 9th from Kiev, Russia, says: "Sixteen hundred Jewish young men and women, students at the schools of dentistry in this city, to-day were served with notices of expulsion by order of the Governor. It was declared in the notices that the students did not possess the legal right of domicile in Kiev."

It is stated that 28 million copies of the Bible are now distributed annually in the world.

In an address before the Canadian Society in New York, Secretary Bryan declared that no cause would be given for war with any other country during the present administration.

A despatch of the 10th inst. from Christiania, Norway, says: "As the Nobel peace prize was not awarded last year, the Norwegian committee to-day awarded two full prizes of \$40,000 each, one to Senator Elihu Root, of New York, and the other to Senator Henry La Fontaine, of Brussels, Belgium, ex-president of the International Peace Bureau at Berne. The report of the committee refers to Senator Root's work in

the pacification of the Philippines and Cuba and in the handling of the American-Japanese dispute."

A despatch from Constantinople, of the 11th says: "With the formal opening of the Euphrates barrage to-morrow the first step will have been completed in the work of restoring the prosperity of Mesopotamia, once the granary of the world, by means of irrigation. Sir William Wilcocks, who designed the works for the Turkish Government, often asserted that the Garden of Eden once flourished in the district between Babylon and Bagdad. Further works still remain to complete the scheme of converting the country into a second Egypt and restoring the ancient granary to the empire."

It is stated that a "naval holiday" of one year is proposed, and Secretary Daniels is doing all he can to bring it about. The plan is to invite all the nations to send delegates to a conference in Washington, and agree that each will stop building battleships for at least twelve months. Then it is hoped that the agreement will be continued for another year, and another and another.

A despatch from Peking, China, of the 12th, says: "M. Kroupensky, the Russian Minister to China, in the name of his government, proposed the withdrawal of all foreign troops from China proper; that is, from all parts which have not become colonies of the Powers or have not been leased to them. This would mean the withdrawal of the foreign forces at Peking and at other points of the province of Chili, including the legation guards, the regiments at Tientsin and the troops guarding the railway between the sea and Peking. Russia considers conditions in the north of China no longer dangerous to foreigners, and, according to M. Kroupensky, intends, in case the other Powers disagree on the proposal, to act alone and withdraw even her legation guard."

#### NOTICES.

The appointed time for holding the next meeting at Mount Holly, N. J., will be next First-day, Twelfth Month 21st, at 3.45 P. M.

MONTHLY MEETINGS OCCURRING NEXT WEEK, (Twelfth Month 21st to 27th):

Philadelphia Monthly Meeting, at Fourth and Arch Streets, Fifth-day, Twelfth Month 25th, at 10.30 A. M.

Philadelphia Monthly Meeting, for the Northern District, at Sixth and Noble Streets, Third-day, Twelfth Month 23rd, at 10.30 A. M.

Muney, at Pennsdale, Fourth-day, Twelfth Month 24th, at 10 A. M.

Frankford, at Frankford, Fourth-day, Twelfth Month 24th, at 7.45 P. M.

Germantown, at Germantown, Fifth-day, Twelfth Month 25th, at 10 A. M.

Lansdowne, at Lansdowne, Fifth-day, Twelfth Month 25th, at 7.45 P. M.

DIED.—Tenth Month 6th, 1913, JANE H. SMEDLEY, wife of George L. Smedley, a member and Elder of the Monthly Meeting for the Western District, in the seventy-seventh year of her age.

—, at Dunbar, Iowa, on the ninth of Tenth Month, 1913, TORBORG H. ROSDALE, in the sixty-seventh year of her age; a member and for many years an Overseer of Stavanger Monthly Meeting of Friends.

—, Tenth Month 8th, 1913, at Lansdowne, Pa., at the home of her son, Albert H. Votaw, ANNA M. VOTAW; a member and minister of East Main Street Monthly Meeting, Richmond, Indiana, in the eighty-seventh year of her age.

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## VISITATION COMMITTEES.

There is something significant in the fact that at the present time the four largest Quarterly Meetings of Philadelphia Yearly Meeting have, as the result of independent action, committees of visitation under appointment. This surely means far more than that a Committee has been appointed in each of these meetings to visit the families and the meetings. What its true significance is and what it seems to point to may be a profitable topic of thought.

Most of us are originally Friends by inheritance; we have come into possession of much that differentiates Friends from others, just as one inherits privileges because he belongs to a certain family. Had we been trained as carefully in some other fold it may be that we would have been as strong supporters of that denomination as we claim to be of Friends. This does not mean that we are traditional and not heart Quakers. No one can estimate the value of the initial impulse given to one's life career in determining the final direction of its course.

The fact that most of us are Friends by birthright and that very much that is peculiar to us as a people is accepted by us almost as a matter of course, before we have any very clearly defined convictions regarding it, make us a people set apart from many, with whom we rub elbows, but of whose views of life's problems we have no adequate knowledge.

Our circumscribed education, the guard that has been set about it, has accomplished much that is excellent, but it has also yielded fruits not unmixed with what we would be glad to be rid of. It has surely created on our part a spirit of aloofness toward others, and has made others think that such a feeling exists far out of proportion to the real thing. This is a natural limitation of our plan of training, and it is exactly in line with what one might expect. There is probably nothing in man's schemes of planning, that if pushed to its extreme limit, be that ever so desirable, but will develop excrescences that are objectionable and detract from the ultimate good.

There are two texts of Scripture that have been handed forth from the Friends' galleries, and from other galleries as well, which represent two phases or attitudes of Christian growth, and as the emphasis is placed first on one and then on the other, first one made to eclipse the other, and then conditions reversed, the church has responded, and responded more quickly than one may at first reflection appreciate. The

trouble all along has been that we have failed to grasp or to follow the Will of the Divine Lawgiver, who has placed these texts as our guides, and who intended that they should never be divorced.

It was part of the last recorded message of our Saviour, as found near the conclusion of Mark's Gospel: "Go ye into all the world and preach the Gospel to every creature," and then we turn to the same relative position in St. Luke and read that after the little band of devoted followers had recovered from the wonderment, that came upon them, when they had found themselves in the very presence of their risen Lord, He said to them, "And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

How these two commands of "Go" and "Tarry" have been played upon! What wrecks there have been because men have gone who should have tarried, and have tarried when the command has sounded clear to go. It is the discerning mind that alone can know the guiding, and it is the willing spirit that can alone obey and it is the combining of the two commands that can alone bring peace to the individual and call down God's blessing on whatever one endeavors to do.

If one will read church history from the view-point these texts bring up, he will find that all along through the centuries excess of zeal has been checked till it results in stagnation, and we can find sad evidences of this in the short history of our own Society. The fact that at this time a great majority of our membership, so far as they can act as a unit in the capacity of Quarterly Meetings are sufficiently alert to have under appointment large committees for the spiritual welfare of the body, is indication of the stirrings of life among us. This we do not believe is anything short of the yielding on our part to an impression of duty brought home very clearly to some of the membership, and a willing surrender on the part of many more to yield themselves to such service as opens up before them.

The ideal plan of religious service as held by Friends is the Gospel plan, for each man and woman to yield a full surrender to the Master's call and to follow or tarry as He directs. This is so high and holy a calling that none can invent or contrive anything that transcends it; yet it is one that the humblest and simplest are enjoined to adopt, but, to modestly accept a position in a large or small committee that has been called into service as the result of a prayerful attitude toward the Master's Will on the part of the fathers and mothers in the church, is so closely allied to the other, the most perfect plan, that it receives our endorsement.

The service of such a committee is two-fold, direct and reactive, and it is, or at least should be, wide-spreading. We believe it stirs up life among the visited, and returns with richness upon those who visit. It may be one of God's ways to develop latent gifts, for He demands little sacrifices at

first, and as these are yielded to then more difficult and it may be, more important, are added.

In columns of THE FRIEND have appeared notices not infrequently of late of meetings held under the appointment of one or another of these committees, wherein the baptizing power of God's spirit has been felt in an eminent degree. If an afternoon spent in the service of such a committee has dipped thee or me into a spirit of outreaching prayer, and has lifted us more out of self and selfishness, it has been an afternoon well spent; if it has through me helped my fellow-member who has sat beside me, it has had even wider service, and if in God's providence it has strengthened a neighbor whose life I know little, alas! too little about, and whose perplexities I have never stopped to help him solve, it has been an afternoon returning the richest harvest of all.

D. H. F.

### I AM A STRANGER ON THE EARTH.

TRANSLATED FROM A WALDESIAN JOURNAL, "LA LUCE," FOR "THE FRIEND."

It thou has sojourned in a foreign land and if the language of the country has been a strange tongue to thee, thou wilt know why thou was homesick. Everything seemed to remind thee of the land of thy birth.

So it is with the soul. It longs for and seeks its native land. The soul will find peace only when it has found its native land and until it has, it will ever lament its isolation.

At first the soul goes astray and seeks happiness amid pleasures, wealth and vanity. Here in spite of the joy and intoxication of a day, the soul is not happy. And then is heard an insistent voice which says: "Seek, still seek."

In meeting the Christ of the Gospels, the soul finds the glorious revelation of the land of its nativity. Here near to God it finds pardon, purity, justice, love.

Yet something is still lacking. Toward men through the effect of sin, brotherly communion ever remains imperfect; toward God also through the effect of sin, a cloud seems to fall between God and man. Because of these isolating, chilling influences, the soul does not recognize, except at certain moments, the atmosphere of its native land.

Oh, yes, like Christian thou must consider thyself a stranger on the earth. If thou should lose this feeling, thou should have to acknowledge that thou has gone back again to the earthly, to the carnal things. This misfortune will reveal to thee the sublimity of thy origin. Born in heaven, thou will long for the land of thy birth. Then by faith in Him who has risen again and has revealed this land thou shalt take possession of it forever and joyous songs shall take the place of mournful sighs.—TITO CELLI.

### WHOM HAVE I IN HEAVEN BUT THEE?

From past regret and present faithlessness,  
From the deep shadow of former distress,  
And from the nameless weariness that grows  
As life's long day seems wearing to its close;

Thou Life within my life, than self more near!  
Thou veiled Presence infinitely clear!  
From all illusive shams of sense I flee,  
To find my centre and my rest in Thee.

Take part with me against those doubts which rise  
And seek to throne Thee far in distant skies!  
Take part with me against the self that dares  
Assume the burden of these sins and cares!

How shall I call Thee who art always here,  
How shall I praise Thee who art still most dear.  
What may I give Thee save what Thou hast given  
And whom but Thee have I in earth or heaven?"

—Selected.

### JOHN MARTIN'S HOUSE AND THE FORREST TRUST.

GEORGE VAUX.

William Forrest wrote two letters of instructions relative to the disposition of his devise, which were annexed to or accompanied his Will.

The first of these was addressed by endorsement on the back "To the Monthly Meeting of Friends in Philadelphia," and was of even date with his Will. It is as follows:

PHILADA., 30th St<sup>h</sup> Mo., 1710.

DEAR FRIENDS.—In the love of the blessed Truth, which is unchangeable, wherein we have often had sweet comfort together, in a sense whereof I do at this time salute you, herewith transmitting unto you the inclosed, containing my last will and testament, of the same date, desiring the lots, houses and premises may not be otherwise sold or disposed of, but for the particular uses which I have already expressed; and the inheritance thereof, in fit persons which the Meeting may make choice from time to time, forever; to be kept and the profits thereof to be laid out for charitable uses as therein expressed; and so, in the same love, hoping therein to remain and finish my course here in this world, I take my last farewell and remain your friend and brother whilst I am

WM. FORREST.

Witnesses present:

THOS. STORY,  
ANTHONY MORRIS,  
ANTHONY MORRIS, JR.  
JOS. LAWRENCE.

The other letter of instruction was in William Forrest's own handwriting, and is as follows:

PHILADELPHIA, 6 day of ye 3 Mo., 1714.

DEAR FRIENDS.—This is my desire: that the house and lot I have left upon my will to my Friends Isaac Norris and Wm. Hudson, after my decease and my wife, I desire that it may not be put to that use John Martin's house is. I desire it to be kept in good repair and let out, and the income of it for the use of poor Friends and other charitable uses, as Friends may see fit. This from your loving brother.

WILLIAM FORREST.

This last letter of instruction, as it has been mostly seen, has had the words, "Friends' Almshouse," or their equivalent, introduced by some unauthorized person, with the object of making it appear that the institution known as Friends' Almshouse was the only institution which was excluded from participating in the benefits of the devise. This circumstance has been misleading and obscured the fact that it was the use and not any particular institution that was prohibited. As a matter of fact, as will be seen by the quotations which follow, Friends' Almshouse had no existence until the year 1727, thirteen years after William Forrest wrote his last letter of instruction, and consequently it could not have been that institution only which he had in mind, although it was undoubtedly subject to the prohibition as well as others. The essential point as to what the prohibition referred to, was what John Martin's house was used for. It cannot be doubted that it was a boarding-house for poor Friends, and it was this that was forbidden. Any institution having boarding-house characteristics could not participate in the benefits of the charity.

It will be seen from the following extracts from the Minutes of Philadelphia Monthly Meeting that the property of John Martin was always spoken of, and that the name of Almshouse does not seem to have appeared until 1727 when the arrangements were made for building that institution on the Walnut Street front of the lot.

MEMORANDUM OF EXTRACT FROM MINUTES OF PHILADELPHIA MONTHLY MEETING.

Date Ninth Month 27, 1702.—Jno. Martin by his last will and testament made Thos. Chalkley, Ralph Jackson and Jno. Michener his Executors, intending his debts being pd and charges defrayed his Est. should be disposed of for the use of

poor friends according to this meeting's direction, therefore Thos. Story and David Lloyd are desired to draw what writings may be convenient for the sd Exrs. to sign, to declare ye trust thereof to Edwd. Shippen, Samuel Carpenter and A. Morris for friends' service according to the sd Jno. Martin's intent.

1714, 8-9. Isaac Norris and others are appointed to see the conveyance of the Burial Grounds proposed according as it has been agreed by a former M. M. and also that of Jno. Martin's Est. and the ground of Pentecost Teague adjoining the Bank Meeting House.

1720, 3-27.—The Friends appointed to view the house formerly Jno. Martin's and to consider the reparings, report that it will want such layings out to repair it that they think it more prudent to rebuild it, the meeting thereupon adds to the sd friends R. Hill, T. Masters and Wm. Carter and desires them to further consider that against next meeting.

1726, 10-30.—The friends appointed in the affair of Jno. Martin report the land in Chester Co. is not yet sold, that they have viewed the house in town and do not think it worth repairing, but are of opinion money might be better laid out in erecting six small tenements on part of the lot and the front reserved to let at a ground rent toward the support of poor friends that may be placed in the tenements proposed to be erected.

1726, 11-27.—The report the friends brought in last meeting for the erecting some tenements on the lot formerly Jno. Martin's is well approved and the same friends with Isaac Norris who is added to them are desired to make a fair draft or plan of the whole lot and the buildings proposed and get in what money is appropriated to such purposes to be forthwith employed as the sd friends shall direct in building tenements as affirmed.

1727, 10-20.—The Friends appointed to essay a draft for building the Almshouse are desired to bring one to our next M. M.

1728, 6-30.—The friends appointed in the affair relating to the Almshouse brought in two drafts of the building proposed to be erected for that service but the Mtg. not having determined which shall stand refers it till next Mtg. for further consideration. But W. Hudson acquainting this Mtg. that there is some money in his hands which he is willing should be applied toward erecting these buildings, the Mtg. therefore consents that he lay in a suitable quantity of stones and bricks to be in readiness against spring to go on with the building.

1729, 2-25.—It appearing there is material laid in for the building the Almshouse . . . are desired to lay out the ground for the erecting the same in such manner as they may judge most convenient for that service and go on with the buildings.

TEACHING THE COMMANDMENTS DILIGENTLY.—Now this is the commandment, the statutes, and the ordinances, which Jehovah your God commanded to teach you, that ye might do them in the land whither ye go over to possess it. 2 that thou mightest fear Jehovah thy God, to keep all his statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. 3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as Jehovah, the God of thy fathers hath promised unto thee, in a land flowing with milk and honey. 4 Hear, O Israel, Jehovah our God is one Jehovah; 5 and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. 6 And these words which I command thee this day, shall be upon thy heart; 7 and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. 9 And thou shalt write them upon the doorposts of thy house and upon thy gates.—Deut. xi. 1-10.

## EARLY DECLARATIONS OF THE FAITH OF FRIENDS.

The first written declaration of faith, representing some of the leading doctrines of Friends, is given in Bowden's History as the following, issued by Christopher Holder, John Copeland and Richard Doudney, soon after the first visit of the two former in Sandwich, Massachusetts. It is dated: "From the House of Correction, the 1st of the Eighth Month, 1657, in Boston."

"We do believe in the only true and living God, the Father of our Lord Jesus Christ, who hath made the heavens and the earth, the sea and all things in them contained, and doth uphold all things that He hath created by the word of his power. Who at sundry times and in divers manners, spake in time past to our fathers by the prophets, but in these last days hath spoken unto us by his Son, whom He hath made heir of all things, by whom He made the world. The which Son is that Jesus Christ that was born of the Virgin; who suffered for our offences, and is risen again for our justification, and is ascended into the highest heavens, and sitteth at the right hand of God the Father. Even in Him do we believe; who is the only begotten Son of the Father, full of grace and truth. And in Him do we trust alone for salvation; by whose blood we are washed from sin; through whom we have access to the Father with boldness, being justified by faith in believing in His name. Who hath sent forth the Holy Ghost, to wit, the Spirit of Truth, that proceedeth from the Father and the Son, by which we are sealed and adopted sons and heirs of the kingdom of heaven. From the which Spirit the Scriptures of truth were given forth, as, saith the Apostle Peter, 'Holy men of God spake as they were moved by the Holy Ghost.' The which were written for our admonition, on whom the ends of the world are come; and are profitable for the man of God, to reprove, and to exhort, and to admonish, as the Spirit of God bringeth them unto Him, and openeth them in Him, and giveth Him the understanding of them.

"So that before all men we do declare that we do believe in God, the Father, Son and Holy Spirit; according as they are declared in the Scriptures; and the Scriptures we own to be a true declaration of the Father, Son and Spirit; in which is declared what was in the beginning, what was present, and was to come. . . . [The only doctrinal matter which follows is contained in an exhortation to turn to the Spirit], that showeth you the secret of your hearts, and the deeds that are not good. Therefore while you have light, believe in the light, that you may be the children of the light; for, as you love it and obey it, it will lead you to repentance, bring you to know Him in whom is remission of sins, in whom God is well pleased; who will give you an entrance into the kingdom of God, an inheritance amongst them that are sanctified."

In the following year, 1658, or ten years after George Fox commenced his ministry, the following confession of faith was published by Richard Farnsworth. In 1668 and 1671 this was reprinted, with some other treatises, by John Crooke, William Dewsbury, Humphrey Smith, Isaac Penington and Alexander Parker, in a work entitled "The Principles of Truth, being a Declaration of our Faith who are called Quakers."

"We profess and confess faith in God the Father, and in Jesus Christ his eternal Son, the true God, and the Holy Spirit. And we do acknowledge the Holy Scriptures of the Old and New Testament to be the words of God; this we testify; and we are not ashamed to confess and profess faith in God the Father, and in Jesus Christ his eternal Son, and in the Holy Spirit, as the Scripture saith; but we do believe in them, and acknowledge subjection and dutiful obedience unto them, viz: the Father, Son, and Holy Spirit. And moreover, we do hereby declare and testify to all true Christians, God's elect, what God we do own, and profess faith in, even in that God that appeared unto Abraham, the father of the faithful, when Abraham was ninety-nine years old, and said unto him, I am the Almighty God, walk before me and be thou perfect (Gen. xvii.) The everlasting God, the God of heaven and earth." etc. [After giving a number of Scripture passages

illustrative of the majesty and glorious attributes of the great Jehovah, he proceeds]: "And this is God the Father, which we own and profess faith in, and in Christ Jesus His eternal Son, who said, 'I and my Father are one' (John x: 30), upon which saying the Jews took up stones to stone him; yet notwithstanding, the same Christ that the Jews hated, we love, believe in, and own; who was delivered up to be crucified for our offences, and was raised up again for our justification (Rom. iv: 25), who is the true God; and Him we own and profess faith in, and in the Holy Spirit, God, together equal with the Father and the Son, one God over all, God blessed forever."

George Fox's celebrated reply to priest Stephens is considered to have occurred in the year 1644. In 1659 he replies to another in his "Great Mystery":—"Christ gave himself, His body, for the life of the whole world; He was the offering for the sins of the whole world, and paid the debt and made satisfaction; and doth enlighten every man that comes into the world, that all, through Him, might believe; and he that doth not believe in the offering is condemned already."

In the same year, 1659, we find Edward Burrough answering: "As for the word Trinity, it is invented, and He hath learned it out of a mass-book, or common prayer book; but we own the doctrine of the gospel of Christ, that Christ is God, and the Spirit is God; and there are three that bear record, the Father, Son and Spirit, and these are one." So, more fully, Francis Howgill in the same year.

To pass now from earliest individual declarations of the faith of Friends, we take up the first that we can find as issued by the Society in its official capacity.

In the year 1668 the Society of Friends issued a tract, entitled, "An Epistle from the people in scorn called Quakers, for all people upon earth to read over, that they may see what the people called Quakers hold, concerning God, Christ, His death, His resurrection, His blood, His offering, redemption, salvation, justification, faith and hope. This Epistle was drawn up by George Fox and Ellis Hoopes, who was clerk of the first Yearly Meeting of Friends (London), held in 1675 (the first held in America was at Newport, in 1672). The following is an extract from the Epistle:

"Christ Jesus the Immanuel, God with us; whom all the angels most worship. Christ offered himself through the eternal Spirit, without spot to God, and by his blood purges our consciences from dead works to serve the living God. And so we know that Christ, by one offering, hath forever perfected them that are sanctified. And so as people walk in the light, they have fellowship one with another, and the blood of Christ cleanseth from all sin. And Christ, who his own self bare our sins in His body on the tree, that we being delivered from sin, should live unto righteousness, by whose stripes you are healed. And we, being justified by the blood of Christ, shall be saved from wrath thro' Him. For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by his life (Rom. v: 8).

Postscript.—And this is to clear us from all those pamphlets which are scattered up and down among people, that we should deny the Godhead, His eternal power, or His offering, or His blood, or that we should be bought with a price. For it pleased the Father that in Him the fulness of the Godhead should dwell bodily, and the Father, and the Son, and the Spirit, we do own. And so let all stop their mouths that say that the Quakers' principles are hid till now, for we have manifested our principles both in our printed books, and would that all people know our inside as they know our outside; and we do know, and also others know it, that we have an esteem of Christ's sufferings and death, and blood, and the Scriptures of the prophets and Apostles, more than any other people.

GEORGE FOX,

ELLIS HOOPES.

The following, as given in the London *Friend*, was presented to Parliament in 1686, and may be found in a pamphlet entitled "the Christianity of the Quakers asserted against the

unjust charge of their being no Christians." It is in the form of questions and answers.

"Q.—Do you believe the Divinity and humanity of Jesus Christ, the eternal Son of God, or that Jesus Christ is truly God and man?

"A.—Yes, we verily believe that Jesus Christ is truly God and man, according as Holy Scripture testifies of Him; God over all, blessed forever; the true God and eternal life; the one Mediator between God and men, even the man Christ Jesus.

"Q.—Do you believe and expect salvation and justification by the righteousness and merits of Jesus Christ or by your own righteousness and works?

"A.—By Jesus Christ, his righteousness, merits and works, and not by our own; God is not indebted to us for our deservings, but we to Him for His free grace in Christ Jesus, whereby we are saved through faith in Him, not of ourselves, and by His grace enabled truly and acceptably to serve and follow Him as He requires. He is our all in all, who worketh all in us that is well-pleasing to God.

"Q.—Do you believe in remission of sins and redemption through the sufferings, death and blood of Christ?

"A.—Yes; through faith in Him, as He suffered and died for all men, gave Himself a ransom for all, and His blood being shed for the remission of sins, so all they who sincerely believe and obey Him receive the benefits and blessed effects of his suffering and dying for them; they, by faith in His name, receive and partake of that eternal redemption which He hath obtained for us, who gave Himself for us that He might redeem us from all iniquity; He died for our sins, and rose again for our justification; and if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

In 1693, Friends being greatly misrepresented, another Declaration was published, signed by George Whitehead, Ambrose Rigg, James Parke, William Fallowfield, Charles Marshall, John Bowater, John Vaughton, and William Bingley. The following appeared in it:

"We sincerely profess faith in God by His only begotten Son Jesus Christ, as being our light and life, our only way to the Father, and also our only Mediator and Advocate with the Father;

That God creates all things; He made the worlds, by His Son Jesus Christ, He being that powerful and living Word of God, by whom all things were made; and that the Father, the Word, and Holy Spirit are one, in Divine being inseparable, one true, living, and eternal God, blessed forever."—*Sewell's History* (Vol. 2, p. 449).

The above extracts, compiled mostly from Evans's Exposition, have been selected with reference to their earliness rather than to the doctrine delivered. They are intentionally defensive rather than comprehensive. One has to put several books or treatises together to find all points of the doctrine of Friends fully stated.—*Reprinted from THE FRIEND, Fifth Month 16, 1903.*

CALL TO SERVICE.—You, who are enlightened, self-sufficient, self-governed, endowed with gifts above your fellows, the world expects you to add to and not to subtract from its store of good, to build up and not to tear down, to ennoble and not to degrade. It commands you to take your place and to fight in the name and honor of chivalry against the powers of organized evil and of commercialized vice, against poverty, disease and death, which follow fast in the wake of sin and ignorance, against all the innumerable forces which are working to destroy the image of God in man, and unleash the passion of the beast.—JOHN GRIER HIBBEN, *President Princeton University.*

You will find as you look back upon your life that the moments that stand out above everything else are the moments when you have done things in a spirit of love.—HENRY DRUMMOND.

[THE Editors are obliged to the Committee in charge of the Friends' School at Germantown for the privilege of reading the subjoined Annual Report, and we know that our readers will join us in the feeling.

The Report is submitted with no feeling of self-satisfaction on the part of the Managers. They are all busy men and women, some of them very busy, but they have a deep interest in the best welfare of the Institution and sacrifice time and effort for its good.

The origin of the School dates back to 1845. A Minute of the School Committee of that year opens as follows: "At a meeting of the School Committee of Germantown Meeting were present: Thomas Magarge, Abraham Keyser, Samuel Johnson and Samuel B. Morris; Alfred Cope being absent from home and Jonathan Robeson detained by indisposition."

Two generations later some one made this statement, which found its way into print: "At this date (1904) it is interesting to note that the granddaughter of one of this Committee of six is a teacher in the School, and that a little great grandson of a second and a great granddaughter of a third are this year starting the hill of learning in our Kindergarten class."

In 1864 the Committee decided to make the School strictly "Select," and very few but Friends were admitted; as a matter of fact, just six made up the roll. It grew in size and power as Friends' families settled in Germantown until in 1884, when a limited number of non-members were admitted to the privileges of the School.

The first pupil of this class afterwards married a Friend, becoming herself a member before her death, and her daughter, a member, now attends the School. The growth of the School from this time on was natural and for the most part healthy. In 1906 it had reached its capacity, about three hundred; as the Report which follows states, it has now reached over four hundred, probably the largest body of children attending such a Friends' School in our country.—Ed.]

#### ANNUAL REPORT OF GERMANTOWN FRIENDS' SCHOOL, 1913. TO THE MONTHLY MEETING:—

The Report of the Committee in care of the School property shows no extensive work undertaken during the summer holidays. Miscellaneous repairs, painting, the addition of furniture, soap fonts to replace cups in the cloak-rooms, and additional ventilators make up the chief items. This does not signify, however, that your Committee regards the physical equipment of the School as by any means complete. The urgent need of a play-room for the Primary School on stormy days led to the appointment of a special committee to investigate the whole subject of the adaptation of the present buildings to the needs of the School. This Committee reported that without contemplating any increase in the size of the School, certain rather extensive changes should be made in the buildings in order to facilitate the work. The Committee was therefore authorized to employ an architect to prepare plans embodying the needed improvements, such as a single heating plant and ventilating system, a larger lunch-room, a play-room and increased space for the Intermediate School, which plans are to be held under advisement during the current school year.

Your Committee realizes that it is not probable that sufficient money will be available at any one time in the near future to carry out all the alterations and additions contemplated, but in order that changes when made may be part of a harmonious well-thought-out plan, it is thought wise to have embodied in architect's drawings all the improvements that would be necessary to accommodate a school of the present size in a thoroughly satisfactory way.

The teaching staff with the Principal and two Secretaries numbers thirty-three. Louise E. Roberts, teacher of Intermediate Arithmetic, resigned her position at the end of the last school year.

Irvin Corson Poley, A. B., Haverford College, a graduate of our School, was appointed to teach English and Mathematics in the Intermediate School.

Near the opening of the School in the Ninth Month, Anne C. Swan, for seven years teacher of history, died at her home in Tecumseh, Michigan. As a tribute to her memory the following Minute was adopted by the Committee and copies thereof sent to her family:

"The members of the School Committee of Germantown Friends' School desire to record their sense of loss in the death of our teacher, Anne C. Swan. We feel that an unusually deep and quiet impression has been left upon our community by her life and devotion to duty and seriousness of aim. The testimony of pupils and their parents alike is clear and strong as to the influence she exerted in molding the character of those who came under her care.

"The feeling of her fellow-teachers as well as of ourselves is fully and truly expressed in the words of the Principal of the School:

"From the first, she entered with absolute loyalty and faithfulness into the life of the School and her influence constantly grew more helpful and constructive. To her class-room duties she brought adequate college preparation, efficient methods as a teacher and remarkable persistency and patience. She was progressive in her teaching and was always improving and advancing in her chosen field of work.

"To these characteristics as a teacher there were added fine qualities of personality. She left no detail of her work uncared for, but always regarded the building of character and the cultivation of high ideals in her pupils as far more important than the actual instruction imparted."

To take Anne Swan's position, Elizabeth Quackenbush, a graduate of the University of Wisconsin, of the Milwaukee Normal School, and Master of Arts, Columbia University, was appointed.

Nineteen of the teachers are members of the Society of Friends. Ten of the fourteen non-members were educated in Friends' schools or colleges.

The enrolment of pupils for the current year is as follows:—

High School Department.....	110
Intermediate Department.....	114
Primary Department.....	155
Kindergarten.....	30
Total.....	409
Friends or those closely connected by family with Friends.....	133

The graduating class of last Sixth Month numbered nineteen—eleven girls and eight boys. Of these, four girls entered college this autumn; two Bryn Mawr, one Mt. Holyoke, and one Western Reserve University. Another girl passed the Bryn Mawr examinations but has since changed her plans. Of the boys, two have entered State College, two Haverford; one the University of Pennsylvania; one passed all the College Board examinations for entrance to the Massachusetts Institute of Technology, making a remarkable record in his grades for Science and Mathematics, receiving grades of one hundred in Solid Geometry and Algebra. One of the two entering Haverford was awarded one of the four Corporation Scholarships given by Haverford to the four passing the best entrance examinations. Another boy passed Haverford examinations, but decided to enter the Philadelphia Textile School for direct training for business. An increasing number of pupils throughout the School are looking forward to college preparation.

Lectures were given before the School by Professor Baumgardt, of California, Dr. Schmucker and Mary M. Vaux.

The General Information Test was given as in previous years and aroused the usual interest. Our Principal wrote an account of this test for the *Independent*, giving the list of questions and tabulated results. The article created wide-spread interest and many comments and questions were received by the *Independent* and by our Principal.

The usual elocution contests were given with sustained interest on the part of pupils and patrons.

During the past year the courses of study were thoroughly revised by a committee of teachers and submitted to your committee for approval. Pursuant to this revision a series of questions about program conflicts, college requirements, order of studies, etc., was sent to thirty of the leading schools in the East. These answers, as well as the catalogues of the schools questioned, were carefully studied and the course adopted is believed to be in line with the best educational practice. The same care to keep abreast of the best methods in mental training is extended also to the department of physical culture. We believe that department to be conducted in a highly creditable manner, the aim being to study the needs and further development of every pupil rather than to produce picked teams which receive the greater part of the attention and benefit in the training and sports. The use of the Athletic Field during the summer by members of the School is increasing. Thirty-seven full memberships were enrolled last summer and a considerable number in addition used the field occasionally.

The remarkable testimony which has been borne by patrons of the School to the influence on their children of Anne C. Swan's quiet and unobtrusive work among them has led many of us to reflect on the amount of similar influence which must be radiating from centres in our School. We cannot fully realize unless we participate for a time in the life of a school how much of the best and noblest in a teacher's character is drawn out in daily work. This work is truly with all our teachers a labor of love, bringing the reward of a good conscience and the durable satisfaction of an unflagging interest in the molding of character. Mistakes are made, misunderstandings arise, but the sincerity and good will of the teacher is seldom questioned. That this is so is a high tribute to the devotion of the band of men and women whose efforts are directed toward unfolding in the boys and girls under their charge the character of "happy warriors," who in the conflicts of life shall "keep faithful to their trust with singleness of aim."

Signed for the Committee,

WILLIAM H. HAINES,  
Clerk.

"Is the world ye shall have tribulation, but be of good cheer, I have overcome the world."—Bible.

There must be shade-spots in our pilgrimage,  
Our Father wills it so. There lurks a thorn  
Even near the rose-cup which we eull and wear  
Next to our heart. What matters it? The cloud,  
The pang is transient, but the hope that springs  
From its stern ministry—the faith that looks  
Up to its God when these low skies are dim  
Outweigh all misery which this fleeting world  
In its worst wrath can teach. The Saviour knew  
Her whole of tribulation, yet He bade  
Be of good cheer since in the shielded breast  
Was power to overcome.

Wilt thou despair  
Thou born of God, because life's shadow rills  
Fed but by dewdrops of terrestrial good  
Recede and vanish?

Ask of God  
To arm thy spirit even as the stripling youth  
Who with the simple weapon of the brook  
The vaunting giant slew. Be thy step firm,  
And thy demeanor like some angel guest  
Patient of earth, yet, for Heaven's bliss prepared.

Author Unknown.

Copied by B. M. RHODES.

MAY God give us grace and faith and courage and ambition always to be ready to pass on and up to higher kinds of life, to new kingdoms of heaven, as He shall open them to us forever.—PHILLIPS BROOKS.

## FACTS FROM THE MOSLEM WORLD.

ROBERT E. SPEER.

The great Moslem Feast of Sacrifice, known in Turkey and Egypt as the Bairam, occurred this year on the ninth of last month. The feast is a part of the rites of the Pilgrimage to Mecca, although it is observed also in all sections of the Mohammedan world both as a day of sacrifice and as a great festival. Tradition records that Mohammed observing the Fast of the Atonement by the Jews on the tenth day of the Seventh Month, asked them why they kept the Fast, and on being informed that it was a memorial of the deliverance of Moses and the Children of Israel from the hands of Pharaoh, replied, "We have a greater right in Moses than they," and commended his followers to fast also. Later when Mohammed broke off his friendly relations with the Jews, Mohammedans preserved the day, only substituting in its observance the sacrifice of animals and a feast. Mohammedans generally hold now that the Feast was instituted in commemoration of Abraham's willingness to offer up his own son as a sacrifice, and maintain that the son was Ishmael and not Isaac. Apart from its religious ceremonies Bairam is observed as a great time of rejoicing and holiday.

The Continuation Committee of the Lucknow Conference of Christian Missions to Mohammedans suggests that the day be made this year a special day of prayer by all Christians for our brothers and sisters of Islam, that God may turn their hearts at this crisis in Moslem history and on this great day in their calendar to Jesus Christ, the Lamb of God who takes away the sin of the world, and that a feeling of compassion and kindness may spring up in the hearts of Christians toward the Moslem peoples.

Most of the missionary work among Mohammedans is carried on by the American Churches, the Congregationalists in Turkey, and Bulgaria, and Albania; the Presbyterians in Syria, in Persia and India; the United Presbyterians in Egypt and India, and the Methodists in India. Never before were the spiritual needs and opportunities among the Moslem peoples so great.

Special intercession is asked in behalf of the Albanians. If ever a people needed the prayers of Christendom, the Albanians are that people. By decision of Europe they have been given autonomy—on paper at least. They number 2,000,000, some say 3,000,000. The majority are classed as Moslems, the rest belong to the Greek and the Catholic Churches. Many of their leaders declare that as Mohammedanism was forced upon them, now they are free they will repudiate it. They have suffered so much at the hands of the Greek Church they declare they will never become Greek. They so fear Austria and the Roman Catholic Church that they say Catholicism can never be their religion. They now look to Protestant England and America as their only hope.

In Persia the majority of the pupils in higher mission schools are now Mohammedans and in some of them the teachers are Christian converts from Islam, and there is a wide open door to unhindered evangelism.

In Africa the advancement of Mohammedanism has carried the faith of the Prophet south into Kamerun and the Congo Free State, and though there are still great sections of Africa north of the Congo where Mohammedanism has not yet established itself, and where the Christian Church should be first with the Truth that will be last, its day should not be delayed by the Moslem deluge.

In India almost all the missions, especially those in the north, are in constant contact with the Mohammedan problem under political conditions which threaten no prosecution to the Moslem who comes to Christ.

NEGLECTANCE is enough to condemn a man. In order to go down to the nethermost depths, you do not need to do anything; you have simply not to do something, and down you will go by gravitation.—ALEXANDER MACLAREN.



## YOUNGER FRIENDS.

A BOY WITH A PURPOSE.—In the magazine which bears his name, S. S. McClure is writing the story of his fifty-six years of life. It is worth reading, and perhaps worth repeating in part to "Our Younger Friends."

The first nine years were passed in Ireland, in his native county of Antrim; and we have a picture of the Irish country life of the time, of the little lad tramping along the country road to school, delighted to find on the dykes which bordered it, beneath the thorn hedges, the first spring primroses. He tells us, by the way, what a splendid road it was; always clean and good, even in the wet Irish winter, and that he heard of a certain man named McAdam, who was then living in a nearby town, and teaching people how to make such roads.

The home was a thatched cottage, of but two rooms, yet he says "everything about it seemed interesting and beautiful, and just as it ought to be." "I remember asking my mother whether there was anywhere in the world a more beautiful house than ours?" "The earthen floor would sometimes get out of order and have to be filled in, but the house was warm and comfortable, and my mother kept it exceedingly neat."

He was only four years old when school life began, and from that time, on through his boyhood, Samuel McClure's great purpose in life was to get an education—the best that could be had.

Even so, the first school-days were wearisome, and the long, hard form (bench) on which he sat, very uncomfortable, so that, for the first three days, the poor little fellow had a long crying spell, "from sheer fatigue," before the hour for closing arrived. He still remembers how kind his teacher was at these times, and how the boys, large and small, kept from teasing, or laughing at him.

School lasted six hours a day, for fifty weeks of the year, and there was only a half-holiday at the end of the week. "I was always a little sad to see Saturday come," he says, "because there were always more interesting things to do at school than at home." "I liked everything about going to school."

One drawback there was to this pleasure. Little Samuel was not a strong child, and could eat very little breakfast, even when his father, as an especial treat, gave him the bit of white of egg which he chipped from the top as he ate his egg from the shell. This was the only egg which the state of the family purse permitted them to have.

So the boy would be tempted, on his way to school, when the fresh air, and the lively company of the other boys had revived his appetite, to take a bit of the oaten cake, which he carried for luncheon. As one bit followed another, he tried to persuade himself that he would not be so hungry at noon. But alas! he always was!

And how he enjoyed his lessons! "Working out examples was like playing a game. I never tired of it." "For a long while I was convinced that long division was the most exciting exercise a boy could find."

When Samuel was seven, his father went to Belfast to work in the ship-yards (he was a skilled carpenter), and from there to Greenock in Scotland, where there was work on a large man-of-war, which was building. And one autumn day, when the boys were coming from school, and all feeling "unusually gay," a man came along the road, and called, "Samuel, your da is dead!" Hurrying home, Samuel learned that the father, leaving his work, at twilight, had stumbled, and fallen down a hatchway, carelessly left open by a fellow-workman, and had been so injured that he died in a Glasgow hospital.

A month after he was thus left fatherless, his younger brother was born, and, to the mother and her boys, hard times came indeed. But she was young, and strong, and hopeful, and her heart turned more and more to America, where some of her family had settled.

So in 1866, they sailed, and the boy enjoyed the voyage, and felt at the sight of the shore of the new land, what he says he has only felt once since, and that was when, as a man, he first caught sight of the city of Jerusalem.

Yet, although hopes were high, and his first "Fourth of July" celebration which came soon after they reached Indiana, made his heart beat high with joy and pride that he was now an American, the hardships and privations were by no means all past.

The aunts, his mother's sisters, soon found that their husbands felt the addition of the fatherless boys to their already large families, would be too much. In fact, one uncle just loaded them into his wagon, and took them to the town where their mother was already living as a domestic servant. That night, after wandering about the town together, wondering what they should do, they found a building which was being repaired, and spent the night in an empty room.

"I remember," says Samuel, "the great anxiety about getting shoes for the children. I had gone barefoot as late as possible, like all the other country boys, and delighted to do it, but the time came when shoes were a necessity. My mother managed to get them, somehow. I can remember when she bought me mine, and that they had brass toes. We had not very heavy clothing, and during that winter we children and the Coleman family lived very meagerly. I remember the hardship of having to eat frozen potatoes boiled into a kind of gray mush. I did not thrive on this nourishment. Before the winter was over I had become so weak that my hands were very unsteady and I could not carry a glass of water without spilling it."

At last the mother married again, "a kindly, industrious man" from Tyrone, Ireland, named Thomas Simpson, and then the boys had at least a settled home, although they still worked hard, and chopped so much wood that he says some years later when he was working his way through college, "I suddenly turned against wood-sawing. I made up my mind that I had sawed so much wood that, whatever happened, I would never saw any more. And I never have."

Now, with better times, school-life began again. "The second winter I attended school for the first time since we came to America. I went to the Hickory Point School, and my Irish speech afforded the boys there a great deal of amusement. The snows were very deep there, and the crust was often so hard that we skated to school, over fields and fences. I was so fond of school that, if I had to work at home for part of the day, I would go all the way to school to get the last hour, from three to four.

"When I was twelve years old and was still going to that school, I heard somewhere, for the first time in my life, that there was a kind of 'arithmetic' in which letters were used instead of figures. I knew at once that I must somehow get hold of this. I asked the teacher, a young man who was then trying to work his way toward a medical school; but, though he had heard of algebra, he had never studied it and had no text-book. There lived not far from us an ex-soldier named McGinley, and I had heard that his wife had been a school-teacher. I went to her to ask her advice, and she lent me an algebra. My brother John and I took up this book and went through it as fast as we could, working it out for ourselves and solving the problems as we came to them. We got so excited about it and talked about it so much that my stepfather said he thought he would like to study it, too. He would sit down with us in the evening and work at the problems. But after a little while his zeal flagged and he decided that he could get through the rest of his days without knowing algebra."

The second summer—spent on his stepfather's farm, when Samuel McClure was eleven years old, was one of very hard work, but the disheartening thing was that no matter how diligent they were (and he says his mother worked the hardest of all)—the debt on the farm could never be reduced, and so the mother was at last brought to the decision that her boy must leave the farm, and when he was fourteen he did so.

"At Valparaiso a new High School was to open that fall, and my mother said she thought I had better go there and see if I could work for my board and go to school. I followed her advice.

"I carried with me no clothes except those I had on, and

I don't think I took a package or a bundle of any kind. I had no capital but a dollar and the hopefulness and optimism of fourteen years."

In the new school he took a new name, in this way:—

"After the new pupils were seated, Professor McFetrich came down the aisle, asking each boy to give his full name and say what studies he wanted to take. I was a little nervous, anyway, and it made me more nervous to hear each boy giving three names—John Henry Smith or Edward Thomas Jones. What bothered me was that I had but two names, Samuel McClure, and I didn't want to be conspicuous by having less than the other fellows. I began to rack my brain to supply the deficiency. I had read not long before a subscription history of the Civil War, and had greatly admired the figure of General Sherman. Professor McFetrich was still about six boys away from me, and before he came to my desk I had decided on a middle name. So, when he put his question to me, I replied that my name was Samuel Sherman McClure. Later I changed the Sherman to Sidney. I am usually known now as S. S. McClure, but there never was any S. S. McClure until that morning, and my becoming so was, like most things in my life, entirely spontaneous.

"After he took down my name, the principal began to name over the studies, for me to say "yes" or "no": Arithmetic, History, Latin, Geography, German, Algebra, Geometry. To his amusement, I said "yes" to every one of them. I did not know what else to do. There was certainly nothing in that list that I could afford to give up, and it didn't occur to me that I could save any of them and take them at a later date. During the morning, however, I began to get nervous about the number of studies I had agreed to take. At noon I went to the principal and told him that I was afraid I had registered for more subjects than I could do justice to. He smiled knowingly and said he thought I had. We compromised on a rational number."

The next step on this long road "to Learning," was to Knox College at Galesburg, Illinois. And thus he arrived:

"I got off the train with fifteen cents in my pocket. I had on my only suit of clothes, and my mother had made them. The trousers were a good deal too wide and about an inch too short in the leg, and of very stiff cloth. The coat and vest probably had similar faults, but I was most conscious of the trousers. I had on a pair of cowhide boots, and a black felt hat with a droopy brim. I went at once to the campus, and stood looking over the campus and the buildings. I thought I had never seen such fine trees. The afternoon was singularly fresh and clear after a rain, and everything looked wonderful to me.

"There are few feelings any deeper than those with which a country boy gazes for the first time upon the college that he believes is going to supply all the deficiencies he feels in himself, and fit him to struggle in the world. My preparation had been scanty and I would have to enter the third preparatory year; that meant that it would be three years until I was even a freshman. I was seventeen, and it was a seven years' job that I was starting upon, with fifteen cents in my pocket. I felt complete self-reliance. I had never had any difficulty in making a living, and I knew that I was well able to take care of myself. On the first afternoon, certainly, there was no room in my mind for apprehensions. I could only think about what a beautiful place this was, and that here I was going to learn Latin and Greek.

"Once, in Ireland, when I was a little boy, in the Public House at Ballymena I had seen a young priest sitting at a table, reading a book intently. I looked over his shoulder, and, though I could read very well by that time, I could not read a word of that book. I asked him why this was, and he told me that this was Latin. I had never heard of Latin before, but I instantly knew that I wanted to learn to read it, and resolved that one day I would. Now, ten years later, on the other side of the ocean, that day had come."

Perhaps we need not follow him further. All that lay be-

tween this point and his present position may be guessed from what went before. A boy who delighted in algebra, and cherished for ten years a resolve to read Latin "some day" would be likely to take up his later work in the same spirit, and be willing to work hard to win his successes. If we—with our much greater opportunities—can add to them his pluck and patience, to what rich reward may we not attain?—F. T. R.

## SCIENCE AND INDUSTRY.

PENNSYLVANIA HEAVIEST SLATE PRODUCER.—Four and a half million school slates made in 1912!

Pennsylvania is the greatest slate producing State in the United States. The total slate production during 1912 was valued at \$6,043,318, and of this Pennsylvania produced \$3,474,247, or 57.48 per cent., according to an advance chapter, by A. T. Coons, from "Mineral Resources for 1912," United States Geological Survey.

Of the State's total output the greatest value was in roofing slates, which were produced to the value of \$2,528,791, representing 716,770 squares, a square being a sufficient number of pieces of slate to cover 100 square feet, allowing a 3-inch overlap for each piece. The output of manufactured mill stock was 3,663,518 square feet; of rough mill stock, 437,683 square feet; of blackboards, 2,898,742 square feet and of school slates, 4,482,571. All of the school slates are produced from Pennsylvania quarries.

Pennsylvania slates in 1912 were quarried in Lancaster, Lehigh, Northampton and York counties. The quarries reporting operation in Lancaster County in 1912 are those located at Peters Creek. The slate from Lehigh County is used for roofing and for ordinary mill stock and also on account of the fineness of its cleavage, for school slates and blackboard material. Lehigh County produced 22.12 per cent. of the State's roofing slate output, and 13.24 per cent. of the output for the entire United States.

The slate of Northampton County has the same uses as the Lehigh County slate, but the total value of the output is over three times as large. In 1912 Northampton County produced 75.34 per cent. of Pennsylvania's roofing slate, and 45.10 per cent. of the total quantity produced in the United States.

York County produced nothing but roofing slate of the same Peach Bottom variety as that of Harford County, Md. T. Nelson Dale, of the United States Geological Survey, gives the following interesting description of a new quarry in this district: "The Baltimore Peach Bottom Slate Co., of Delta, Pa., has recently adopted the tunnel method in its Cardiff quarry in order to save the expense of removing the 'top.' It is found that this method also has the advantages of not only affording a shelter to the workmen but a uniform temperature of 60 degrees F. both day and night, and of preserving the moisture in quarried blocks for an indefinite period. Channelling and overcutting machines operated by compressed air are used.

The Pennsylvania slate is mostly of a dark gray or other dark color. Many of these dark slates, however, become somewhat lighter in color on exposure to the atmosphere.—From U. S. Geological Survey.

## FRIENDLY NEWS.

We are informed by F. A. Knight of Winscombe, Somerset, Eng., that the *Annual Monitor* for 1914 is now ready for delivery. It contains memoirs of Thomas Hodgkin, Joseph Storrs Fry, Jonathan Hutchinson, Ann Ford Fowler and others. There are also fourteen portraits. The price per vol. is 1/6 with 2d. extra for postage. When six or more copies are ordered the postage is free.

The Managers of the Institute for Colored Youth decided at their meeting Twelfth Month 16th to extend the time of the Summer School session next year to six weeks. Many of the students travel long distances to attend the Summer School and a four weeks' course has seemed too short for them.

Numerous improvements are in course at Cheyney and the friends of the Institute are warmly invited to inspect the work and to give the new principal an opportunity to make their acquaintance.

All the former care in store-room management and in the study of dietaries has been continued and this system and its results challenge attention far and wide.

**CHESTER MONTHLY MEETING, N. J.**—One of the largest, if not the largest, company of Friends in Philadelphia Yearly Meeting that assembles in Monthly Meeting capacity, is that which comes together at Moorestown, on the Third-day evening following the first Second-day in each month. This meeting, in common with most others whose history dates back to the days of settlement of the country, takes its name from the township in which it is located. It was formed in the year 1803 by the junction of Chester Meeting, now Moorestown, established shortly after the year 1700, and Westfield, established about the year 1794. The meeting appears to have been one of continuous growth throughout its history. For while at the time of the division of the Society in 1827 a comparatively small number of Friends held with the so-called Orthodox side, the meeting continued to grow, until the small frame building erected for its accommodation proving too small, it was at first enlarged and then removed for the erection of the present brick structure—one of the largest and most modern in the Yearly Meeting. Its strength in the past has in large measure been due to the fact that a number of the leading families of the membership have held to their ancestral homes established during the latter part of the eighteenth century, or, if removed from these, have continued to reside in the neighborhood, though having passed from the agricultural pursuits of their forefathers to the more lucrative ones of manufacture, merchandise or finance. The membership is now 388. The number of children is 117. The meeting has for years maintained the largest suburban school within the limits of the Yearly Meeting. In the school building is maintained a free library, which, though not officially connected with the school or meeting, is under the directorship of Friends, has an interesting history covering a long period of years, and is one of the chief instruments of the neighborhood for its literary and moral uplift. The members of the meeting have also for years maintained a lyceum, which, under the name of "The Ramblers," gives bi-weekly lectures during the winter season. These combine the features that will afford wholesome recreation, literary instruction and opportunity for social intermingling on the part of the membership of the meeting with one another and with such of the townpeople of other denominations as have in their life ideals much in common with Friends. Within the past year the meeting has joined a church federation of these denominations, the object of which is to work together for the social and moral uplift of the community. A large First-day school is conducted, which though not officially recognized by the Monthly Meeting, has the support of almost the entire membership.

Amid all these signs of outward prosperity the main question remains unanswered. What are the evidences of an ideal religious life on the part of the membership, as reflected in the meeting as a working organism? For the nurture of this life there sit before the meeting from meeting-day to meeting-day, and walk in fellowship with the membership, in addition to a large number of Elders and Overseers, five recorded ministers; besides these there are a number of others both young men and women who have at times something to offer in the way of testimony and prayer. It is this sign of the presence of the Heavenly Guest in the body of the congregation during the season of worship, which constitutes one of the strongest evidences that hearts are being touched with the love Divine, and that there are moments of earnest consecration of all that is best in man to the highest purposes of which he is capable.

As would be expected, the institutional activities of the meeting are reflected from month to month in the sessions of the body in Monthly Meeting capacity. Rarely is the meeting held without some item of new business of stirring interest, whether it be the care of the meeting in the matter of marriage (seven of the members having entered into that relationship during the past year), in the matter of sending out or receiving certificates of removal, of which there have been several instances; or it may be an application for membership, a thing not infrequent. Again, it may be the reading of the modest credentials of an unheralded messenger of the Gospel, coming into our midst, upon which the seal of the Great King is at once recognized. At the meeting last held there was an application for membership of unusual interest. A woman, a seeker after religious fellowship, had attended the meetings of Friends as well

as those of other denominations in her quest with the result of a strengthened satisfaction and comfort as she returned to those of Friends. Recently, while attending the meeting in the neighborhood of her residence the power that spread over it and the Gospel service of a visiting minister, confirmed her in the belief that she should join our Society as being the best exponent of the kind of fellowship she was seeking.

Another item of deep interest was presented to this session of the Monthly Meeting. One of the members informed the meeting that he had recently been in receipt of a letter from one of the membership who for some years had been resident in one of the more recently settled provinces of Canada. In the letter this young Friend stated that he had been instrumental in bringing together a little company—composed mostly of settlers from London Yearly Meeting, for a meeting for worship. The information given aroused the sympathy of the Monthly Meeting, and resulted in a committee being appointed to draw up a letter addressed to this non-resident member and the little group in which he was interested, with a view of encouraging them in their sense of Christian duty.

The responsibilities of any Monthly Meeting are proportionate to its size and avenues for service, as revealed by the quickening influence of the Holy Spirit upon the membership. Where much is given surely much will be required. May not the snare of outward prosperity lure any of the membership of our Yearly Meeting who reside in those suburban neighborhoods where the meetings of Friends appear to be flourishing, from participating in the blessings which flow from a sense of growth and enlarged Christian fellowship.

THE recent *Bulletin* of the Friends' Historical Society of Philadelphia contains matters that all Friends should know about. There are few organizations among us that offer so much for so little, and at the same time give to each member the genuine satisfaction that comes with serving a good cause. Mary S. Allen, 24 West Street, Media, Pa., is the Treasurer of the Historical Society and is the one to receive the one dollar annual fee of membership. Allen C. Thomas, of Haverford, a Baltimorean by birth, but a Philadelphian by adoption, edits the *Bulletin*, and would doubtless gladly receive anything that bears the stamp of value that belongs within the scope of work planned for the *Bulletin*.

The chief paper in this issue of the *Bulletin* is by Isaac Sharpless on David Lloyd. David Lloyd's warm and repeated encounters with James Logan, the two prominent political leaders in the colony, make interesting reading for all, and especially so to those who have a natural taste for the records of colonial times.

There are several pages devoted to old minutes from Monthly and Quarterly Meetings; the chief impression which these and others like them should leave upon us is the great care Friends have always bestowed upon matters of "discipline"; they have allowed time to season their judgments.

Among the collection of old bills received by the Treasurer of Philadelphia Yearly Meeting in the years paralleling the Revolutionary War is the following: "I delivered to Christopher Sower, Junior, 61 Apologies, and 4 to Anthony Benezet and now I deliver 74, in all 139, &c." The 8th April, 1780, John Weaver.

Another bill of about the same date is "for translating, printing and binding 2,000 Pamphlets in German, wrote by Friends lately banished from this city." This had reference to the two Pemberton brothers and to fifteen others who were suffering unjust banishment at Winchester, Va.

A letter of special interest to be found in the *Bulletin* is one written about John Dickinson and dated the 8th of Tenth Month, 1799, the year that saw the final consummation of one of John Dickinson's cherished dreams, the founding of Westtown School. No information concerning him can fail to be welcome. Amelia M. Gummere in a brief paper reviews the three original copies of John Woolman's journal. The two earliest are in the safe-keeping of the librarians of Swarthmore College, having come to them through a lineal descendant of John Woolman. Each is described and the dates given; the first is carried down to 1747, the second includes the first and is carried on down to 1770. No. 3, the most complete of all, is at the rooms of the Penna. Historical Society. It has come into their possession through the Comfort family, John Woolman's daughter Mary having married into that family. A. M. G.'s paper concludes thus, "The Friends' Historical Society proposes to publish a final edition of the 'Journal,' which will be faithful to the original, accompanied by biographical notes of each person named in the text. Letters and manuscripts of Woolman are very rare, and any one who owns or knows of the existence of such will perform a real service to the Society in its

efforts to set forth the work with accuracy, by communicating with Amelia M. Gummere, Haverford, Pa."

A LARGE and interesting company attended the Tea Meeting held in Germantown the evening of Eleventh Month 17th. The program consisted of a study of Abington Quarterly Meeting, its past history and present limitations and opportunities. Caroline Smedley presented a carefully prepared history of the various meetings composing the Quarterly Meeting, from the earliest records, giving much that was new to all present. Hannah P. Morris read a spicy paper, bringing us into close touch with several worthies of the olden time. The meeting then listened to Francis R. Taylor, who exhibited a series of lantern views of meetings-houses, and a map showing the situation and extent of the various Friendly centres, both past and present. He spoke with deep feeling of the needs of the smaller meetings, in this and other parts of the Yearly Meeting. His earnest plea was for that consecration of life which, if the call should come, would lead individuals or small groups to settle in the vicinity of weak meetings, where they might exert an influence that would tend to build up those meetings, rather than remain as units in meetings of large membership. The feeling was evident that the situation of the Quarterly Meeting as a whole, and the possibilities for service, both among our own members and among those who are our neighbors, had become more plain through these clear presentations.

A second Tea Meeting on the evening of Twelfth Month 8th, carried the company to the Lebanon, while Daniel Oliver through a series of lantern slides showed places and people with whom he and his wife are closely in touch in their work in Syria. His graphic description of what a day's work embraces for them, the touches of true human interest, and the insight into the far-reaching results of their work were of deep and true interest.

### CORRESPONDENCE.

We are permitted to make the following extracts from a private letter written by a worthy Friend of eighty-eight, to express her concern in regard to the policy of our paper. We have unity with her exercises and desire to maintain the standard she upholds.—Ems.

"Our standard of faith and practice has been obtained through great suffering and much self-denial by our predecessors in the Truth, so that the necessary cross of Christ which we are now called upon to bear before a sinful and a dying world, in order to obtain the crown of Glory, finally, is rendered more tolerable than formerly; and with faithfulness and fruitfulness to God, we may have much peace and comfort and commend our religious scruples even to our children and descendants. . . .

Let us not ignore the suffering of our early Friends, or compromise with unbelief and hardness of heart or the unfruitful works of darkness by joining in with the customs and maxims of a vain and deceitful world, which is transitory in its nature. By compromising with doubtful things we may lose that clearness of vision which we were favored with at the time of our conversion to God and get away out to sea where we will not be able to steer aright. We certainly do want a judgment superior to our own to enable us to make straight steps to our feet heavenward, as well as the Grace of God to strengthen our weak hearts. Human gifts and parts, as well as the acquisition of book learning is futile in comparison with the guidance and help of the Holy Spirit in the work of redemption from all evil and our complete salvation by and through Jesus Christ our Holy Redeemer. In Christ's school the teaching is Divine. The lisping of a babe in Christ is precious to the soul that is created anew in Christ Jesus. . . . The supernatural is far above what is natural to human beings and is beyond the power of language to describe. It is a blessed experience of individuals who surrender themselves fully to the power of the Holy Spirit and are taught of the Lord of Life and Glory. . . .

"Thanks be unto God for His unspeakable Gift offered unto us! Let us keep it in remembrance."

Twelfth Month 8, 1913.

SUPPLEMENTING the story of the faithfulness of a dog in attending meeting, as narrated by Joshua L. Baily in THE FRIEND of Twelfth Month 11, 1913, perhaps the following story of a horse might prove interesting to many who know Greenwood Meeting in Columbia Co., Penna.

My Uncle Jessie Heacock lived on a large farm about a mile and a-half from Greenwood Meeting-house, and regularly on First-days and in

mid-week, old "Prince," a driving horse, was hitched to the family carriage and conveyed the old folks to meeting. As he became too old for work, he was left out in the pasture most of the time in good weather, his only duty being the meeting drive.

One Fifth-day Uncle and Aunt were away and when meeting time approached and the Friends in the neighborhood drove past on their way to meeting, old "Prince," not being called, proceeded to open the gate along the main road and trotted off to meeting, taking his accustomed place in the sheds with the other horses, where he was discovered when meeting was over.

Needless to say this representation of steadfastness to duty on the part of the faithful animal was oft repeated to us children when we wanted to omit the usual hour of worship.

W. G. HEACOCK.

HARRISBURG, Pa.

[THE following from a personal letter is timely.—Ed.]

I don't know when I have been more pleased than this morning reading in the *Public Ledger* an article entitled "House passes Naval Holiday Resolution." And followed by another article from *London Daily News*.

It was to me most refreshing to read this, when it seems to me that Cowper's description of the newspapers of his day, which he says tell us of all "the wrong and outrage with which earth is filled," is applicable in our day also. It struck me that it might do good, to reprint in an early issue of THE FRIEND, with proper credit given to the *Ledger* for its being printed there. Many may not have seen it. I could but feel encouraged as a Peace man.

ELLISTON P. MORRIS.

"LONDON, Dec. 8.—The *London Daily News* welcomes the enormous majority by which Hensley's naval holiday resolution passed the House of Representatives as a satisfactory and significant indication of the power of the peace movement in the United States. The *News* says:

'It is not in itself so important as the recent Bavarian pronouncements, of course, for the position of the United States is such that nothing but a corrupt love of militarism for its own sake could induce American democracy to join in a race for armaments. It no doubt is much easier to seek peace and to insure it when the risks and disadvantages of war prodigiously outweigh any possible gains from it. Still, the almost unanimous vote whereby this resolution was carried is a happy augury for the international conference which President Wilson has stated he is about to call on the subject. It shows he has his own people heartily behind him, and the success of the conference will depend on the degree in which the European Powers can be persuaded to translate their common aspirations into common action.'"

### SUMMARY OF EVENTS.

UNITED STATES.—Dr. Howard A. Kelly, of the Johns Hopkins University, in connection with Dr. Robert Abbe, of New York City, have announced that radium has effected many cures of cancer. Doctor Kelly has also stated that malignant tumors may be removed as if by magic, the rays of the radium eating into the growths and causing them to disappear, in many cases, within forty-eight hours.

It was stated from Washington on the 15th inst.: "The final official estimates of production and value of products of the soil in the United States for the year 1913 was issued to-day by the Department of Agriculture. The value of all crops is placed in round numbers at \$6,000,000,000, while the value of animal products of the farm is estimated at \$3,000,000,000."

A despatch from Washington of the 15th inst. says: "Secretary Bryan and Chevalier van Rappard, the Netherlands Minister, to-day agreed upon the terms of a peace treaty embodying the principles of the arbitration plan announced early in the present Administration. The principal feature of the peace plan, the first negotiated with a European power, is a provision for an investigation throughout at least one year of any misunderstanding between the signatory nations by a commission of five members one to be chosen from each of the contracting countries, by their respective Governments; one to be chosen by each of the contracting Governments from some other country, and the fifth to be agreed upon by the two contracting Governments."

It has been recently stated that the final estimates of the United States Department of Agriculture of production and values of crops of 1913 and 1912 in Pennsylvania show a decrease in practically every crop and at the same time an increase in price.

It is stated that the total amount of money expended for intoxicating

liquors and tobacco and cigarettes in the United States in one year is \$2,700,000,000.

A homicide record has been prepared by the *Spectator*, New York, showing that there were 1,344 homicides in the United States in 1912. New York heads the list with 274, and Chicago comes next with 219. The percentage rate for the entire country is 8.1 per 100,000 of population. Philadelphia's percentage is the lowest at 1.4, while Memphis at 64.3 is the highest.

It is reported that Col Maus, of the U. S. Army, has stated that: "During the last year about 2,000,000,000 gallons of wine, beer, whisky, brandy, gin and other intoxicants were used in this country at a cost of as many billions of dollars. The country would be decaffeinated if called upon to appropriate this sum to suppress diseases and national epidemics. Yet this expenditure is the most important factor in the cause of our misery, poverty, suicides, robberies, murders and crimes, besides the hundreds of thousands of deaths and the intellectually dead to be found in the insane asylums, feeble-minded and epileptic institutions of the country."

In a recent meeting of American scientists opposed to the use of alcohol held in Philadelphia, it is stated that during the two days' session, thirty-seven notable papers and addresses embodying new, original research and investigation were presented. The participants were all physicians and scientific men, and their contributions were made up of facts and conclusions without the least sentiment or theoretical consideration of subsequent effect. Dr. T. D. Crothers declared: "The utterances of this meeting are most significant confirmation of the necessity of Prohibition and the certainty of it pervading all parts of the country in the near future."

It is reported from Washington that Secretary Bryan and General Chamorro, the Nicaraguan Minister, have arranged to sign a treaty based upon Secretary Bryan's peace plan. This convention will be identical with that concluded between the United States and Salvador, the first of the treaties negotiated under the arbitration plan made public early in the Wilson administration. The chief feature of the Nicaraguan and Salvadorean pacts is the provision for an investigation of any misunderstanding throughout a period of at least a year by an international commission of five members. No hostilities are to begin during the period of investigation, and the *status quo* as to military and naval armament must be maintained, unless danger from a third Power should compel an increase.

It has been estimated that the heart of this city's financial, legal, political and official section, bounded by Broad and Twelfth Streets and Market and Walnut Streets, and comprising 23 acres, was valued at \$64,384,100. This is \$167,422 an acre more than the Duke of Bedford obtained for his holdings in the heart of London.

A despatch from Milwaukee, Wis., of the 17th says: "A report to the Citizens' Unemployment Committee to-day says there are 30,000 unemployed, and that of this number nearly 6000 are in serious straits—in fact, on the border line of starvation and need immediate assistance. The condition is steadily growing worse and the prospect for the winter is extremely bad, the worst since 1907, according to the best information available."

A substitute for petroleum containing all the qualities of first grade oil such as is pumped from the largest wells of the United States and Mexico,

has been manufactured by scientists of the United States Geological Survey. Announcement to this effect was made by Dr. David T. Day, of the Geological Survey, speaking before the regular meeting of the Franklin Institute. Doctor Day said the matter was as yet a secret of the department. He emphatically declared that the marketing of the petroleum substitute would have great effect upon the oil market throughout the world.

It was stated from Indianapolis on the 18th inst.: "When the inspectors for the city health board here found a large number of bottles of milk yesterday in which the cream settled to the bottom of the bottle, it uncovered the fact that for a month many Indianapolis people had been using a manufactured milk, made by mixing a powder with water and adding enough cream to give the mixture the proper amount of butter fat. This fluid stands all the tests required of real milk, but the board ordered that it be labeled 'manufactured milk.'"

FOREIGN.—It was stated from London on the 15th inst. that property worth more than \$400,000 was destroyed to-day in a single fire started by a suffragette arson squad.

A despatch from London of the 16th says: "What is declared to be the greatest land sale ever recorded was consummated to-day of an estate in the heart of London. The price paid for the property was upwards of \$50,000,000. The estate covers nineteen acres, and includes well-known premises."

Late accounts from Mexico represent that the condition of public affairs there are very unsettled. A decree creating a National Guard of nearly 500,000 men has been issued by President Huerta.

#### RECEIPTS.

Received from Joseph Hobson, Agt., Ireland, £5 10—, being 10— each for Daniel Alesbury, Henry Bell, Alfred Braysshaw, Elizabeth Chapman, John Douglas, J. I. Duguid, John Fletcher, Jane Green, T. M. Houghton, S. Edith Hobson and James Swain.

#### NOTICES.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WESTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 1144.

WM. B. HARVEY, Superintendent.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:

Alexander—Hidden Servants.  
Atkinson—Greyfriars Bobby.  
Bates—In Sunny Spain.  
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Roosevelt—History as Literature.  
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THE irregularity in the delivery of THE FRIEND the past two weeks (it may even affect the present week) has been due to the congested condition of the Post Office service. The paper has been in hand each time even earlier than usual. We sincerely regret these delays and the disappointment, especially of any who have not received their paper before First-day.—[Eds.]

## FROM THE MINUTE OF EXERCISES OF SELECT YEARLY MEETING, HELD AT PAULLINA, IOWA, 1913.

Thanksgiving was expressed unto our Heavenly Father, that He was still pleased to own us, unworthy as we feel ourselves to be, and the language of the Psalmist was revived. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." This unity, when not marred, extends over the whole body. It is the fruit of the spirit of Christ, it bringeth all into order, and maketh increase of the body to the edifying of itself in love.

Desires were expressed, that insight might be given us individually, to know whether or not we stood on forbidden ground; if any were permitted to see in what way they erred they might acknowledge it and might entreat the Father of Mercies for forgiveness, for "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned; and in keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins, let them not have dominion over me. Then shall I be upright, and I shall be innocent from the great transgression." JOSEPH HENDERSON, *Clerk*.

1914.

Our years are sometimes likened to milestones. They may particularly be compared to the days of a long sea voyage. We start the trip of life with high hopes and with every sail set. Our gallant little barques seem strong and secure. They gaily ride every wave of difficulty and are not dismayed by the threatening storms.

On the sea there are many vicissitudes. Every day may bring the unexpected. At times the sunlight sparkles across the decks. The sounds of mirth and joy are heard. The gentle breezes invigorate. The pulse throbs with strength and hope. The azure heavens cover us as with a protective mantle, and the water beneath reflects the glory of the skies.

So are the quiet years in the long voyage of human life.

We are in large degree like children, and in the halcyon days rejoice unfeignedly in all the goodness that Providence bestows. The Christian, in the happy years, lifts up a heart of thankfulness to God.

Then possibly some day during a sea voyage a storm comes on. The threatening clouds close in upon us, the waves mount on high, gloom intervenes, it seems as if the mighty deep will engulf our trim, and once steady little ship. And yet, in the voice of the tempest, and in the midst of the apparently uncontrollable forces of Nature, we realized that the storm sometime must cease, and that God rules over all.

Our tempestuous years are like the stormy days at sea. Circumstances beyond our control affect us. Happy are we, when all things rock beneath our feet and the gales of affliction drive us in directions that we do not care to go, if, like the steadfast mariner, we can hope for the morrow, and, as Christians, trust in the unfailing guardianship of God.

Probably some of my readers may feel that 1913 has been a stormy year—to others it has been rich with joy. But, whatever the past has afforded us, or whatever the portents for 1914 may be, let us approach the opening twelve months with a firm reliance on Him who holds the sea in the hollow of His hand.

The traveler who would attempt to sail on a long voyage without some definite port in view would be open to condemnation. The Christian is ever sure. He always looks forward. His objective point is heaven. He gazes beyond the storms and sunshine, which day by day are so impressive because they are seen, to the immortal refuge, the undying glory which, though now unseen, awaits him at the end. Like the master of a little ship, that he is, he onward sails by faith, yet confident in the chart and compass that we all possess and which may be read in the deepest recesses of our souls.

I have in many famous ports of the world watched proud, splendidly equipped vessels go to sea. How buoyantly they ride the water! How sharply their prows have cleaved the waves and tossed aside the glistening spray! So is it often with young people commencing the journey of life.

And then, perchance, I look towards the harbor entrance and see a battered old ship come limping into port. Her bulwarks are stove in, the rigging is partly gone, the gay paint has vanished, the cruel old ocean has seemed to mock her. I think that she is more entitled to admiration than when she started on her voyage—she is a more alluring sight than at the first. She has been tried and not found wanting.

Thus we think of the old, tried Christian. He has participated in the sunshine and the storm, and finally reaches his desired port, where he shall forever rest in the arms of everlasting Love.

May the coming year, and all that awaits us as we are swept along by its only seemingly relentless tide, bear us towards the eternal haven—the heavenly city, whose "builder and maker is God!"

SAN JOSE, Cal.

W. C. A.

## NEW YEAR'S EVE, 1900.

(A DREAM.)

The grey day drew slowly to a close, and from the dark pinions of the night flakes of down came softly, slowly floating. Thicker and faster they came, until old Mother Earth was snugly wrapped in a warm, feathery covering—sight and sound being alike lost in the double mantle of night and snow.

The deep silence of the solemn without penetrated in measure the cosy within, although darkness and cold were there dispelled by the gentle warmth of a glowing fire, which sent its soothing rays into the farthest corner of the pleasant room. With easy chair drawn before the bright fire, and slippers feet resting comfortably on the grate, night and storm, and the great world without were alike forgotten in blissful enjoyment of the present, and a sense of rest stole over me, so that the old clock in the corner, whose regular ticking alone broke the stillness, did not disturb my reverie. The silence grew more intense until it could be felt, and not until then did I perceive that I was no longer alone.

Before me stood a strange figure. The snows of centuries might have been scattered upon his hair, so silvery was its whiteness, but his eyes were sharp and piercing—his form seemed bent with its weight of years, and yet his bearing was still strong and alert. In one hand he held an hour-glass, whose sands were nearly run, and in the other a scythe which rested against his shoulder.

A feeling of awe stole over me as I gazed upon my strange visitor and for some moments neither spoke; then in a low, trembling voice, I asked, "Who art thou, stranger, and wherefore hast thou come?" In a deep, sepulchral tone the answer came, "Mortal, wouldst thou know who I am, and whence I came? I will tell thee. Ages ago, before the mountains were brought forth, my race began. I have witnessed all of change that Earth has ever known, have seen nations rise and fall; have made kings and overthrown them. Millions have desired to find me, but I have outlived them all, and although weary with the weight of years, my course is not yet run. I have seen the Earth without form, and void, and have seen it peopled with savage tribes who loved strife and bloodshed, but at length among the nations of the world, a spirit of love in measure replaced the spirit of hatred, and I thought to see the Twentieth Century dawn upon a blissful period of rest and peace.

"Such were my dreams and fondly had I cherished them, to be, alas! rudely blasted. One great nation stood out nobly in a position in the forefront of a battle, a bloodless battle, for right and justice and freedom, and my heart rejoiced; now, sadly, with bowed head, I watch the sands of the century running out on a world of beauty, but not of peace; fierce strife blackens the beautiful places of the earth, and bloodshed mars an otherwise fair picture. Mortal, hast thou done thy part that the century may close in peace and happiness? Hast thou, in season and out of season, raised thy voice on the side of peace and right, or hast thou selfishly enjoyed thy sheltered nook, where war's rude blasts could not disturb thee, and raised no finger in protest against the spirit that prevails in the world?"

"Pause and reflect. The sands of the century are nearly run. Each day, each hour, each moment, do thy part that no sins of omission may be recorded against thee."

The bowed figure seemed to become erect as the voice grew more intense, until suddenly a deep silence fell upon me. My strange visitor had disappeared. The hands of the old clock pointed to the midnight hour, and looking upon its face, I realized that Father Time and his hour-glass were the figures of a dream.

A. Y.

The first test of our discipleship is the keeping of the commandments of God. "He that saith I know him and keepeth not his commandments is a liar, and the truth is not in him."—ALLEN ERB.

## THE BRUMANA HOSPITAL.

[Some weeks before our Friend Edwin P. Sewell had become so ill as to give up his daily visits to the office of THE FRIEND, in an interview with Daniel Oliver he expressed a willingness to publish through our columns some account of the hospital work in Syria that has for years been so near Daniel Oliver's heart. Edwin P. Sewell's signature being annexed with others to an appeal for funds, and having on different occasions expressed to his fellow editors his warm interest in the welfare of the hospital at Brumana, we feel it almost a matter of duty to carry out his intention.]

The Editors, however, wish to make their position clear, that THE FRIEND does not as a rule open its pages to appeals for financial assistance; were we to follow such a course our columns would soon be crowded. We have a deep interest in the effort that is being put forth by Daniel Oliver, and recommend him and his cause to Friends and others everywhere. We subjoin a brief, signed circular, and also over the signature of Daniel Oliver a short description of what the hospital needs are.—Eds.]

## NEW HOSPITAL AT BRUMANA.

We, the undersigned, have warm sympathy and unity with the effort to raise \$40,000 for rebuilding the Friends' Mission Hospital at Brumana, Syria.

We believe this work to be of great benefit to the people of Syria, and we commend the need of the Hospital to the generosity of Friends everywhere.

We hope that Daniel Oliver will have opportunities of speaking on behalf of the Hospital among Friends in many places in this country.

John Way has kindly consented to act as Treasurer for this fund, and all contributions, however small, should be sent to him, care of The Provident Life & Trust Co., 409 Chestnut Street, Philadelphia.

We are your friends,

Zebedee Haines, Samuel Emlen, William Evans, John B. Garrett, John Way, Jonathan E. Rhoads, Edwin P. Sewell, George Abbott, J. Harvey Borton, Alfred C. Garrett.

## FRIENDS' HOSPITAL, BRUMANA, SYRIA.

Far off on the slopes of the beautiful Lebanon lies the village of Brumana, overlooking, from a height of 2500 feet, the deep blue waters of the Mediterranean Sea. On the outskirts of the village is an ancient fountain, which in former years was supposed to be frequented by the "Jen" (evil spirits) so that no one would pass that way after sunset. It was near this spot that Theophilus Waldmeier first started a boys' boarding-school, under the auspices of Friends, and changed the name of the fountain to Ain Salaam (fountain of peace). Later on a girls' boarding-school was also built near the same spring of water. As sick people flocked to the mission seeking medicine and advice, regular clinics were in time started by a young Syrian doctor named A. J. Manasseh, who had previously rendered valuable help as a teacher in the boys' school.

It was found that the medical work was so extensive that it could not be carried on at either of the schools without seriously interfering with the education of the children, so a kind Friend bought an old building which had been used as a silk factory. This was fitted up as well as possible and turned into a hospital with twenty-two beds, and during the thirty-six years it has been in existence thousands of patients have passed through its wards. There is a regular dispensary and an out-patients' department, in addition to the hospital, where large numbers of patients are seen every week.

The majority of the cases in the hospital are surgical ones, and the demand for admittance is so continuous that patients have at times to be put on mattresses in the corridors, so that as many as possible may be treated and cared for.

Many of the patients come from long distances riding on donkeys, mules or camels, and one man, who had broken



both his legs, was carried in a coffin on a mule's back. They represent all the different sects and communities, viz: Mohammedan, Druse, Maronite, Greek-Orthodox, etc., and all receive the same loving care and attention, the poorest sharing equally with those who can afford to pay a small fee. The work of the hospital is highly appreciated by the Syrians, who help, by voluntary contributions, to support four free beds for the very poor.

We are now face to face with a great crisis in the history of this most useful institution. The building is in a serious condition, owing to the rotting of the timbers, etc., and expert opinion reports that it would be a waste of money to try and repair the present building. Also the medical work has far outgrown the old factory building, therefore we have only two courses open to us: first, to pull down the present building and rebuild on another site a good up-to-date hospital, and go on with the work; second, to close the hospital. But that is unthinkable to any one who has a heart to feel for the suffering of humanity.

The Syrians as a nation have many fine traits of character, and are a warm-hearted and most lovable people. One cannot but admire their fine courtesy and charming manners, also their beautiful hospitality and kindness to strangers, a custom dating back to the days of Abraham. Their courage in the face of danger and death, and their resignation to the will of Allah in the time of calamity is touching and impressive. Their mental ability and wonderful powers of memory mark them as a people who can rise to the greatest heights, and in consequence of the importance of their geographical position, and the new development of railways connecting them with Asia Minor and the Persian Gulf, they are destined to have a great future.

Surely such a people, living in a land from which has come the light and inspiration of the world, are worth helping.

The great needs of the Syrians are:

1. Spiritual religion.
2. Educational facilities.
3. Medical help.
4. Good government.

I would emphasize at present the medical need. The unsanitary condition of most of the villages, the want of hygienic knowledge by the masses of the population, and the total lack of any kind of government inspection by health officers, leads to the prevalence of many infectious and contagious diseases, such as small-pox, typhoid fever, diphtheria, ophthalmia (leading sometimes to blindness), erysipelas, etc.

The hospital has become truly a refuge to these people in times of sickness and accident. Dr. A. J. Manasseh is a very fine surgeon, and by many years of faithful and successful work has won the confidence of the people. He is spoken of as the Doctor with the "Yad El-Kheudra" (the healing hand); but no doubt a considerable part of the success is owing to the careful and skilful nursing of Theodora Cunningham and Ethel Stevens, two whole-hearted and devoted women, who are ably assisted by three young Syrian nurses.

The training of Syrian girls, who will go out as district nurses to care for the sick in their own homes, is one of our ideals. But for all this work a suitable building is needed; without it the work must stop. It has been carefully estimated that \$40,000 will enable us to erect a good, modern building with the necessary equipment. I voice the need of thousands of Syrians in this appeal to the generosity and sympathy of the American people.

The hospital is the work of Friends, and should commend itself to all who are in sympathy with the work of relieving suffering and saving life. Your co-operation in this effort will be warmly appreciated by the people of Syria, and above all by Him who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

DANIEL OLIVER.

WESTTOWN, Pa., Twelfth Month 16, 1913.

#### MEETING OF THE REPRESENTATIVE MEETING.

At the session of the Representative Meeting held 12th Month 10th, there were thirty present. A paper of resignation from Samuel Emlen of Germantown, an appointment of Abington Quarterly Meeting, was read. For many years Samuel Emlen has faithfully served his friends in this and many other capacities, and the resignation called forth expressions of appreciation and love.

The Committee having in charge the subject of Capital Punishment had previously reported that most of the members constituting their Committee were well advanced in years, they were directed to nominate Friends to be added to their number and at this session the names of William Bishop, J. Henry Bartlett and Joseph Rhoads being offered, were confirmed. The Capital Punishment Committee has been under appointment for six or more years. Soon after their appointment they issued a pamphlet of twelve or more pages, being a full argument against capital punishment. This was widely circulated and received some notice through the press. Later the same Committee, with the assistance of T. Raeburn White, drafted a bill, having for its interest the abolition of capital punishment and the substitution of imprisonment for life in its place. The members of the Committee worked faithfully to see this bill before the legislature at Harrisburg and were so far rewarded that they saw it pass both houses. Governor Stuart vetoed it, and until another meeting of the legislature in the present year, little active work was done by the Committee.

With the same legal help that was generously given four years ago, a like course was pursued this year except that a greater effort was put forth to influence the sentiment of individual legislators. The bill was passed by both houses, not, however, without some disappointing back-sets, and the Committee had good reason to expect that Pennsylvania would be added to the small list of States which have abolished capital punishment, but this time Governor Tener vetoed the bill. The new law introducing the electric chair for the gallows may have been in part responsible for diverting the attention from the main question.

Members of the Committee feel that there may be a place for them to help, during the next four years, to create a sentiment in the public mind in favor of the measure which we wish to establish. There are many members of our Yearly Meeting, both men and women, who sympathize with the Committee and who are in a position to render valuable service to the cause. It is hoped they will be stimulated to join forces with the Committee.

At the Representative Meeting two memorials of deceased Friends were read: That of Mary Bettle, from the Monthly Meeting at Twelfth Street, Philadelphia, had been examined by a small Committee, it had its second reading and was forwarded to the Yearly Meeting. The other, a memorial of Josiah W. Leeds, was presented by Birmingham Monthly Meeting, which meets at West Chester, Pa. Josiah W. Leeds was a man conspicuous far beyond the range of his own small Society for his effective crusade against vice and immorality. The recital of his trials and victories as presented in this very interesting paper seemed to awaken a feeling in the meeting at large that work which he had been known to carry on single-handed was suffering because some or all of us were not living up to our duties and privileges. The indecent posters on bulletin boards and elsewhere are so much in evidence that the call for a correction of public sentiment toward them is pressing. A Committee composed of George M. Warner, Samuel L. Whitson, James M. Moon and Edward G. Rhoads was appointed to take the matter in hand, and to address George D. Porter, of the Department of Public Safety in Philadelphia, if it seemed best to them to do so.

It was the expressed judgment of many Friends present that a standing Committee of the Representative Meeting should soon be appointed to have this and kindred topics always in hand. As there are now three vacancies in the Representative Meeting, to be filled probably within the next

six months, it was thought to be unwise to outline more definitely the duties of this committee of four.

Another item of importance that claimed the meeting's attention was an address on Gambling, written primarily for our own membership. This essay is given on this page of this issue of THE FRIEND. The Committee having this in charge have been diligent the past few months, having conferred with representatives of Baltimore Yearly Meeting concerning the legalized betting at the Havre de Grace and Laurel race courses in Maryland and having prepared and given to all the Maryland legislators a strong appeal that their influence as lawmakers be gained for the cause of good citizenship. The same Committee has prepared and distributed an address in regard to gambling on steamships. This last subject, it will be remembered, was introduced into the Yearly Meeting last spring by women Friends.

Bills received for payment revealed the fact that the Book Committee has issued Volume 5 of "Quaker Biographies." It is now on sale at 304 Arch Street. These books sell for fifty cents apiece or \$2.50 for the set of five. They are tastefully gotten up and are a valuable addition to our stock at 304 Arch Street.

As the session drew to a close the meeting was brought into deep exercise of spirit as one whose voice is often heard among us pleaded with the members for a fuller surrender to and outspoken declaration of the views held by all true followers of our blessed Lord, a complete surrender to His will, and a living faith in that sacrifice which was made for the sins of all mankind.

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#### COMPANIONSHIP.

For "THE FRIEND."

I closed the door and turned the key,  
And spread my book upon my knee,  
But though I pondered well that lore,  
I ended wanting something more.

I called a comrade friend to share  
My quiet room; his speech was fair,  
His spirit high, his vision wide,  
But I was still unsatisfied.

Then in the silence, all alone,  
My soul rose up to claim her own  
Inviolable right to be,  
O Father, face to face with Thee.

—LESLIE PINCKNEY HILL.

CHEYNEY, Pa.

It is impossible for us to print all of the things of pronounced encouragement to the peace workers uttered by the papers in these latter days. The following from the Philadelphia Press, however, is typical:

"With the roll of war drums in Europe scarcely ceased and nations still rattling the saber, a cynic might chuckle over the news that the peace delegates have been in council at The Hague. Nevertheless, such council has its function and its influence in bringing nations into more neighborly and pacific relations. It can help towards a clearer recognition of mutual rights, a better expression of mutual duties and a closer attention to those mutual interests which war disrupts and peace consolidates. This in brief is the policy of The Hague Tribunal. Since the establishment of this international court of appeals or 'parliament of mankind' in 1890, it has become a new factor in the functioning of law. It has elevated the old tribal peace compact into the 'consent of nations.' It has interpreted the conscience of civilization by writing a new code of international law. The effect has been two-fold. First, the usages of war have been agreed upon and laid down so as to exclude inhuman barbarities such as poisonous bombs, deadly fumes, mushroom bullets, and inventions too numerous even for the war game. And, secondly, The Hague Conference has persistently asserted that arbitration as a means of settling international difficulties is preferable to war. It would seem as though these ambassadors of peace have a reasonable cause for being."

#### TO THE MEMBERS OF PHILADELPHIA YEARLY MEETING.

DEAR FRIENDS:—The subject of gambling and the evils resulting from it has claimed the serious consideration of this body for considerable time. Gambling on shipboard by the traveling public was the special feature to which attention was called by the Women's Yearly Meeting last Spring.

We have found by correspondence and personal interview with a representative of one of the larger Atlantic lines that the management would welcome any movement to reduce or abolish gambling on their ships without trespassing upon the rights of the passenger.

But it is evident in this, as in other matters of public morals, that public opinion is the controlling element; a quickened conscience, an enlightened judgment, and a higher regard for the welfare of others—all these are necessary before legislation or rules of conduct can be of any lasting value.

Our concern in this matter begins at home; in our own households, in the social circle, in our schools and colleges, and in all these the playing of cards for money or for prizes, betting in any shape, and the playing of games which foster the gambling spirit should not be known among us. We should be clear and clean in these things, for we are persuaded that they cannot endure the Light of that Tribunal before which we must all be judged.

During our consideration of this subject we have been glad to note the expression given by our friends in England in their revised book of Christian discipline under date of 1911, as follows:

"We deeply deplore the enormous growth of gambling in this country. This habit now permeates all classes of society; commerce, finance and the press are tainted by it. Moreover, betting is by no means confined to horse-racing, but has fastened itself upon many other forms of sport. In addition to the material ruin, both of individuals and of families in all sections of the community, the moral and religious fibre of the people is seriously affected.

"We believe that all forms of betting and gambling, and all merely speculative means of obtaining money, are contrary to the spirit of Christ. Through indulgence in such practices the mind becomes set upon quick ways of getting riches, and the sense of true value of things is often lost, so that the judgment is disordered, the moral faculties are sapped, and life is lived in the excitement of the moment. This state of mind is destructive of the larger life of the soul and the habitual communion with Christ which are the privileges of His followers."

"We believe the above to be an eminently just estimate of the deplorable evil against which we are now protesting. We cannot shut our eyes to the fact that the practice is growing in this country and that it endangers the welfare of our boys and girls as well as of our older people.

It rests with us now, however, to bring the matter forcibly to the attention of our own membership. Let us first clear ourselves and set a good example, then we may be given the power to help others; public opinion is formed first of all in the closet when the door is shut upon the tumult of the outer world; and from that sanctuary we may be fitted to go out into the service of "Him who hath before all temples, for His dwelling place, the upright heart and pure."

By direction of the Representative Meeting, held Twelfth Month 19, 1913.

WM. B. HARVEY, Clerk.

A SIGN OF THE NEW TIMES.—At a recent celebration of the German Confederacy held in Bohemia, a society of art students erected and maintained a stately pavilion for the distribution of non-alcoholic drinks in the midst of the beer and wine booths which heretofore have had no such rival.

It is regarded as a significant sign of the times that this action was taken by a class of students that has been closely associated with the worship of Gambrinus.—Press Circular of the Deutsche Verein, 1913.

## CATHARINE ANN STANTON.

The decease of our dear Friend, Catharine Ann Stanton, which occurred Ninth Month 15th, has brought reflections on her long and useful life of nearly ninety-three years. She was a woman of sterling worth and a beloved minister of Western Yearly Meeting (Conservative body.)

Nearly all of her life was spent at the home of her childhood near Springboro, Ohio.

In her prime, she was devoted to the interests of her family, being the mother of twelve children, doing all her household work, and at one time teaching six children when no school was in reach, and exercising her deep concern for their spiritual welfare.

During the twenty years she survived her devoted husband, she had many serious attacks of pneumonia. Her physician attributed her recovery to her calm trust and peace in God, and to a faithful daughter's care.

Her cheerful, affectionate and sympathetic nature drew a large circle of friends to her, younger as well as older, and she was watchful to drop a word as the Master prompted. She was conscientiously busy when health permitted. In addition to her reading and large family correspondence, she knit many useful articles for little children.

The subjects of Peace and Total Abstinence from intoxicants were especially near her heart, and she sometimes compiled sentiments on those subjects into readable articles for some gatherings.

The meeting of the Society of Friends having ceased in her neighborhood, she was the alone member of the Society within twenty-five miles. In her isolation, the occasional visits from ministering Friends were esteemed special favors from her Heavenly Father.

To the outward it might seem there was nothing to disturb her tranquility of mind, yet she knew deep provings and trials of faith. Recounting her blessings, she was wont to say, "It is all in mercy, I am not in the least deserving," and she was truly thankful her mental faculties were spared in her advanced age, and that she was able to be up most of the time.

She was a diligent reader of THE FRIEND, or listened to the reading, until her final sickness of two months' duration.

The funeral was attended by several Friends from a distance, the meeting being at her home, where a considerable number gathered, the day of rain preventing many others. Under a sense of the Lord's presence and his fresh anointing for service, the occasion was precious and comforting.

The following is one of her compilations, expressive of her own feelings:

I am growing old  
The precious flow of sweet contentment  
Brings me peace.

\* \* \*

My earthly race is well nigh run,  
A calm comes to me from the skies,  
As slowly sinks life's setting sun.

\* \* \*

Peace, like a river flows,  
Serenely calm and clear,  
I rest upon my Saviour's arm  
And feel that Heaven is near.

\* \* \*

The past may cost a sigh,  
The future waken joy,  
A place for me has Christ prepared  
And bliss without alloy.

\* \* \*

Waiting, dear ones! only waiting  
Till the Master calls come home.  
Waiting, with my lamp all burning,  
Till the blessed Bridegroom comes.

## NOTES FROM JAPAN.

EDITH F. SHARPLESS.

When I walk out on the main street of Mito, between two and four in the afternoon, I am met by a sea of young faces, turned homeward, after school. It is quite a striking feature of this town, where are collected schools of many kinds for the whole prefecture, and everyday hundreds of boys and girls—the boys in uniform of Western style, and very unbecoming, it must be confessed; the girls with pleated woolen skirts, of blue or red or purple over the usual narrow kimono—make the journey to and from their schools, some of them walking many miles in from the country. When I see this band going and coming, I see what I believe is the great hope of our work in Japan. The older generation rests its hopes upon the old civilization of its country, and dreads to hear of foreign influence, which has already robbed that civilization of much of its beauty and dignity. But the present school generation is open to truth of all kinds. That a truth bears the stamp of the West upon its face, does not hinder its circulation among these seekers. I do not say *earnest* seekers, for they have a tendency that often accompanies tolerance—that of indifference to spiritual matters. Nevertheless I believe that from their midst, earnest souls may be found, who shall build the Christian Church of the future in Japan.

It is these school boys and girls that are the generous supporters of our Bible classes. You may ask why they come, and I answer—some because it is an opportunity to learn English; some because they wish to see a foreigner at close range, and some because they are curious to know what is this Christianity about which so much is said; but some come because they do have in their hearts desires deeper than anything in their environment can meet or satisfy. This last class and those who are earnest in the study of English, are the only ones that we can depend on for continued and regular attendance. They begin with an entire ignorance of the Bible. No passing allusion can be made to such expressions as "the Passover," "David," "baptism," or "the High Priests," without explanations that presuppose absolute ignorance. This lack of perspective that should come from the home teaching, and the fact that the mind has been formed in quite other grooves, make it often very hard to transfer the idea. The language difficulty must be superadded to this, of course. But even so, I believe in the effectiveness of this teaching method for character forming. The inspirational message which may come at times must find some basis of knowledge among its hearers.

Whether or not we can persuade boys and girls to come to our classes depends quite largely on the opinion of their teachers. There are some earnest Christian teachers in the schools here; there are also some who are strongly prejudiced against Christianity, because of ancient history and ignorance of present conditions. There are others who, without having a personal knowledge of its teachings, pass judgment upon it by a comparison of the characters of the pupils who attend the classes and those who do not. They look at the grades; they ask who better support the school rules, who face life more seriously; and especially they notice in the girls the effect on their manners. Is the modest, unassertive bearing, required by the old standard of etiquette, still there, or has it been replaced by the boldness, the independence of opinion that begets suffragetteism, and all the other extravagances of the Western woman? These are the questions the teachers ask, and that our boys and girls may give a good account of themselves and of those teachings which they only partially understand, is one of the vital conditions of success. We ought to be willing to bear the old test of being known by our fruits, and yet what a slight hold we have on the boys and girls, compared with the influences that surround them for the rest of the week.

The schools of which I have been speaking are Government schools, and represent the rather halting position of the Department of Education in its attitude toward religion.

They have begun to realize that the problem that Western States have been facing for many decades—that of the relation of State education and religion—is a problem which Japan, too, must face. Every day a short period in the school curriculum is given to what is called moral instruction. But the authorities are not satisfied with the results of this. One hears over and over again from the pen of leading men that the nation is losing its religious heart, and that there must be more definite religious teaching. The State religion is Shinto, the principal observance of which, when considered from the standpoint of the nation, and not of the individual, is the worship of the reigning Emperor. The schools own portraits of the Emperor, and the rooms in which they are kept have somewhat the sacredness of a shrine. A curtain is kept hanging in front of the portrait on all ordinary occasions, and in case of fire or other disaster it is always the first thing to be rescued. In order that it may never be left unguarded, someone must stay in the building at all times, and the teachers take turns performing this onerous duty at night and during vacations, when the building would otherwise be left vacant. Occasionally the students are taken to do reverence at a public shrine, but this I should judge depends on the attitude of the local authorities.

This, as was noted before, is largely the case in regard to the status of Christianity also. In Mito the heads of the schools are cautious. Kawai Michiko, who is known to many readers of *THE FRIEND*, and who is known distinctively in Japan as one of the leaders of the Christian movement, was invited by the President to speak in the Girls' Normal School here, about her travels abroad, with the special proviso that she say nothing about religion. The Secretary of the W. C. T. U., although that too is known as a distinctive Christian organization, was given a hearing in the Mito schools, in the cause of temperance, with the same limitation. Such opportunities as these, wisely used, mean a great deal in the gradual melting away of prejudice.

There are many other bright spots that one cannot forget. One that I like to think about may seem like a very small thing. It is the work of three girls who are teaching in three different primary schools out in the country. They became members of the Mito Meeting when they were attending the Normal School, and now, although they are separated from any Christian organization and from any direct communion with other believers, are yet leading quiet, faithful Christian lives, being a light not only to their small pupils but to the community around them. They have not hesitated to call themselves Christians, but their daily lives are more persuasive than any words could be, I believe.

I should like to tell you one other incident that shows that the leaven of Christianity is working in the schools. It is in regard to the Tokyo school, or rather college, for young men, of which Dr. Nitobe is president. I think he would not mind my using his name. At the time of his recent resignation, the students were deeply moved, and some seven hundred of them accompanied him to his home. Standing inside his gate, before the house, one of the young men said, "Let us have silent prayer," and for three minutes a solemn silence settled over that large assembly. The true spirit of prayer was there, although but sixty of the number called themselves Christians. It contained the essence of a Friends' meeting, but its efficacy was discovered not through historical study, nor through the developing habit of a lifetime, but through the needs of the minute, felt in the heart. The tears in the eyes of all told of its tendering power. Surely the influence of one Christian life is very great, and if it is a life that stands before the young in the schools, that influence is manifold.

Mito, Japan, Eleventh Month 1, 1913.

851 Biyen Mochi, Mito.

EVERY attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, if made in His name, is a step nearer to Christ.

#### EX-PRIESTS IN FRANCE.

The situation of ex-priests in France has made a wide appeal to English-speaking Protestants. In the main the movement has been away from the external things of religious profession, and toward the basic principles of Christianity. Naturally, Friends have had their interest enlisted, and Léon Reyvoire counts a number of the members of London Yearly Meeting amongst his helpers.

One of our valued contributors has translated the following from *Le Chrétien Libre* for *THE FRIEND*.—Ed.

"*The Work of the Priests*," which has attracted a good deal of attention, especially of late, was founded in 1884. In 1908 it was changed into a work "for and by ex-priests who have remained Christian." Its office is in Paris. Its organ, *Le Chrétien Libre*, is a monthly journal founded and edited by an ex-priest, Léon Reyvoire. The work has a department of Evangelization, which is carried on through "missions" and "Brotherhoods," and a department of "Assistance." This department of "Assistance" has recently been transferred to the care of "The Union of Catholic ex-Priests," which is an association a year old and now has one hundred and three members. Assistance is given through three channels: (1) There is a hostel which receives for a limited time ex-priests who are without a home or priests who need more intimate intercourse with the "Union of Catholic ex-priests" or the work of *Le Chrétien Libre*. (2) There is an office which distributes financial help to needy priests. (3) There is a bureau of employment through which ex-priests are enabled to find occupation suited to their abilities. The President and one of the founders of the "Union," Paul Vessié, is himself a worker, a corrector of proof, and was formerly a director of secondary instruction in Montpellier. The Union was established to bring ex-priests into association and to facilitate the search for suitable positions for those who need such and also to strive to remove the ostracism which too often exists toward one who has left the priesthood.

The "Union" fills a need which exists not only in France but in other Catholic countries. The large number of these ex-priests find employment as correctors of proof, others teach literature or science, while others change the cloth of the priest for the toga of the advocate. There are some who are active in public affairs or are instructors in academies, high schools and colleges. These are men who have lost faith in the religion in which they have been reared and desire to live true to their consciences.

The Union above referred to requests that the following appeal be printed in religious journals:

TO ALL SINCERE FRIENDS OF JUSTICE AND LIBERTY:

We are to-day in France more than two thousand ex-priests who have re-entered civil life. But our number would be considerably larger if the thousands of priests disposed to quit the ranks of the clergy were sure on leaving the church that they would find a means of honestly gaining a livelihood.

Unfortunately, there exists an unjust prejudice against the ex-priest; a prejudice which is carefully kept alive by his natural enemies. This is, however, gradually disappearing, but it has, especially in certain ways, placed difficulties in the path of the ex-priest. It is to fight against this prejudice that we have established the "Union of Catholic ex-Priests."

We do not ask for a privileged place in society. We ask only for our right to live as ordinary citizens. If an officer, a magistrate or any functionary thinks that he has a reason for renouncing his career and resigns from his position, he is not on that account discredited in civil life. Why should it be otherwise when a priest leaves the clergy? Because he has assumed vows and taken orders, is the reply. But these vows and these orders are usually made in the time of youthful inexperience and enthusiasm, and are contrary to the laws of nature and for the same reason they are shorn of value in the eyes of every sensible man. So true is this that since the Revolution the civil law, in accord with the natural law, has refused to ratify these vows. We have then on our side nature and law.

This certainly ought to be sufficient, and yet it does not suffice. It is necessary that we should have the support at least of all those who avow that they have minds free from prejudice. These are, however those who are interested may pretend, the large majority in our country. It is, then, to these that we address ourselves. We ask these to aid us, according to their ability, in this work of freedom and of humanity that we have undertaken. On the moral side we ask them to recognize and on occasion to declare with us that the fact that a priest quits the ecclesiastical state is not in itself dishonorable, is nothing which ought to brand him as the object of the dislike or ill-will of his fellow-citizens. We ask them to aid us in our efforts in a material way in finding for every ex-priest a position which is suited to his capacity and aptitude, and we shall be thankful for any information that they can give us on this line. Finally, we make a financial appeal to the generosity of our sympathizers to help forward our work of propagandism which will aid in the development of our organization and will help forward our efforts on behalf of indigent ex-priests. These, let me hasten to say, are a small minority.

By dint of perseverance and energy, the majority of ex-priests have been able to find suitable places in civil life, but at the price of many difficulties and in many cases after rude rebuffs. We would save others from the difficulties and the hardships which so many of us have had to endure. It is, then, primarily to a work of humanity and of social justice that we invite the generous and all sincere friends of justice and of liberty.

In this movement for emancipation which daily helps to free modern society from clerical influence and to make it more independent of all religious tutelage, and of the organization of the confessional, the liberation of the Catholic priest and his return to civil life are destined, by the force of things, to play an important rôle. This freedom from clerical domination will not triumph definitely in the social organism until secularization is made not only possible but easy for all members of the clergy.

This we believe is a truth which is recognized by the clear-sighted, by those who are not blinded by the prejudices of another age and who are ready to declare themselves under every circumstance, the determined advocates of progress. And this is why we dare to hope that our call will not go unanswered.

The Committee of the Union of Catholic Ex-priests,

P. VESSIE,

1 RUE DU PONT DE LODI, PARIS, FRANCE.

President.

"Whatsoever he saith unto you, do it." (John II, 5.)

An anonymous writer in treating of the (faith) of the woman at Cana observes: What would Jesus think of our faith? Where are those who resemble the woman at Cana? Where are our overcomers? The response is: With few exceptions we are all spiritually ill, although we have been born again. Our faith is wavering, although we have faith in Jesus. We think Jesus is accessible to a few because so few are blessed; we are not earnest enough; we are too easily overcome; we have not faith enough in Him. Our faith ought to be the victory which overcomes the world (1 John v: 4); and yet we hardly dare to raise the voice to let it be known that we believe in Jesus! What kind of faith can this be?

If thou believe in Jesus, thou wilt persevere in prayer; thou wilt rely upon all the promises; thou wilt go forward in the way; thou wilt fight against Satan, against the world and against sin however presented. With Christ thou shalt be victorious. No difficulty will discourage thee; no danger will make thee afraid. *Jesus is thy friend.* It is well that thou pass through trial; this is needful that thy faith be strengthened. Without the discipline of trial thou could not be prepared for Heaven. Thou shalt never be abandoned to the power of the enemy. If thy faith is anchored in Jesus, of necessity thou wilt be enthusiastic, courageous, persevering.

The moment has now come for those who believe in Jesus to show what they are if it is true that they have faith in the heart and not on the lips only. Lip faith is silent, but true faith, heart faith must raise high its standard. It should not be a very great thing to confess the faith one has. Is not the "prince of this world" already condemned? and what evil can come from man? (Ps. 118, 6). Whatever threatens, trust in Jesus' strength; He always will come to us in time of need and He will make us conquerors to His glory. With the eye fixed on God and on His glory (John xi, 40) we shall overcome . . . though we pass through dark sloughs in the midst of the most powerful enemies . . . Let us be faithful even unto death and we shall receive the crown of life, according to the promise made to us by Jesus (Rev. ii, 10). That will be the supreme victory which will open the door of Heaven where from eternity to eternity we shall enjoy ineffable bliss with the multitudes of the elect and sing the praises of the Lamb slain for us. Amen! *Translated from the Waldensian paper La Luce for THE FRIEND.*

### YOUNGER FRIENDS.

POORER THAN THEMSELVES.—We relate the following true incident which happened several years ago: A gentleman sat in a plain office puzzling his head over a perplexing question. He was the agent of a benevolent society organized to help the poor of a great city. The trouble was this: Thanksgiving was at hand and he had not enough money to do all that he wished to do on the coming day. He knew, too, many families who lived at starving-point, to whom Thanksgiving gave little apparent reason for thanks.

He knew young men who did not hesitate to spend three dollars on a single rose. He knew young ladies who thought nothing of wasting more or less dollars a week on candy. Twenty-five cents would buy a sumptuous dinner for a starving child.

Many hundreds of the extremely poor looked to this man for one good dinner at Thanksgiving time. For one day in the year they hoped to have enough to eat. How was he to give it?

Suddenly, three or four dirty faces peered through the window; a timid knock followed. Five street boys and two somewhat tattered little girls trooped in. The agent recognized them as members of the city mission school. He said, pleasantly:

"Well, children, what can I do for you to-day?"

"Nothin'," answered the children, vaguely.

"You, Jimmie, you tell," said one of the girls, giving the tallest boy a shove. Jimmie fumbled in his ragged pocket, and slowly produced a large handful of pennies and small change.

"We fellers are a club," said Jimmy, with a grand air. "There's twenty of us, mister."

"We gals are in it, too," interrupted the girl who gave the shove.

"We, all of us, and the gals, too," responded Jimmy. "We come from Cummin's alley, and we're a club to help Thanksgivin'. Here's—here's nine dollars and ninety cents."

The agent stared at the large sum, collected at what cost of self-sacrifice only the givers could say.

"It's for them that can't git no dinner," explained the little spokesman.

"Is it?" exclaimed the good man. He hardly knew what to say, as he glanced at the poor clothes and shrunken cheeks of the "club."

"Yes," said Jimmy, stoutly. "There's plenty poorer than us, mister; we're a club to help 'em. We didn't care if we didn't have a dinner for two or three days so'st that we might give real poor folks one."

"How many dinners will nine dollars and ninety cents get?" asked a little girl, rather hungrily.

"What kind of a dinner?" inquired the agent, with a perceptible weakening in his voice.

"Oh—turkey and stuffin', and—and puddin'!" cried the children eagerly.

"That will cost perhaps twenty-five cents apiece," said the agent, "and your money will give a fine Thanksgiving dinner to as many as thirty-five hungry people. You have done nobly, children."

The dinners were bought, "the club" distributed them. The children's first plan was to put a cabbage in with each dinner, the agent says. But there were not cabbages enough to go around. So they cut each cabbage into quarters and put one piece into each bag.

That club of twenty poverty-stricken children worked until nine o'clock at night on the day before Thanksgiving, distributing thirty-five dinners to people "poorer than themselves."—*Zion's Watchman.*

### THE POWER OF PRAYER.

A room full of sixty-five old women bending over their sewing all day, only pausing for dinner—a "manager" at the desk reading aloud from a spicy book—a clatter of wheels and hoofs in the busy street—all these come back to me as I recall Mary Whitaker, and my first acquaintance with her at the Seventh Street House of Industry in Philadelphia. She came from Lincolnshire, and her English thrift and commonsense were in advance of her fellow-workers—she would chuckle with delight over the happy parts of the book—she could tell what we had read a year before—she was inspiring because responsive. She had lost her husband and three sons in the cruel North Sea—that grave from which so many fisher-folk never return, and then the "promised land" of America beckoned to her and she came to Philadelphia.

A little attic room was her only home, and the pittance that she earned barely kept the wolf from the door, yet her brave spirit and genuine religion made her a good neighbor, and she had a rare smile, a strong hand-grasp, a faith that shone out in her life.

One day we saw that her needle was flagging. "What's the trouble, Mary?" "Oh, the rheumatism is worse than ever—I don't see how I can sew much longer, and cutting carpet rags is no better." Then we lost sight of her for some weeks.

The scanty fuel, the mid-winter weather, the icy streets were hard for her. A knock at her door came none too soon, and her face brightened as two deaconesses from the Methodist Church brought her substantial comfort. Sitting down beside her, they learned her said plight. "Our Old Ladies' Home on Belmont Avenue is the right place for you, Mary! You have supported yourself and now age is upon you. We are poor women ourselves, but let us all three pray earnestly that way will open soon." This they did for a fortnight, when a bright-faced maiden presented herself at their office.

"I have come," said she, "to tell you of my mother's death and that I wish to do something as a memorial that she would approve. I have no desire for costly marble over her grave, but I am sure that my payment of admission to our Old Ladies' Home would be the right thing. Can you find me the right woman?"

"Yes, just the very one," they cried, "we will take you to see her now—her prayers and ours are answered."

In a few days Mary had left behind her forever the lonely attic, the doleful court, the struggle for existence. An intense appreciation of her new environment has remained with her ever since, so great is the contrast. When I drop in to spend an hour with her she is beaming with happiness. "Look at the view from my window—see this furniture, this fruit, these pictures. My dear young lady comes often and gives me all these warm clothes. Oh, how good God is to me!" "And the rheumatism, Mary, where is it?" "All gone, all gone; this is a heaven upon earth."

"Are the other women here so happy, Mary?" "A few are—come with me and visit them!" So we go from room to room, and one bright old countrywoman of Mary's, aged

one hundred and six, deserves her name, "Wonderly," for she is hemming dish-towels and has good sight and hearing.

In the chapel of the Home they gather often for religious service, and as their voices join in Wesley's hymns they "sing with the spirit and understanding also." To many of them this large building is a haven where their last days are their best. Well can they say with Cowper:

"Here may we learn the Power of Prayer  
To strengthen faith and sweeten care,  
Here teach our faint desires to rise  
And bring all Heaven before our eyes."

H. P. MORRIS.

For "THE FRIEND."

### AN ARMY SURGEON'S LOYALTY TO TRUTH.

John Bellows gives a deeply impressive account of a young Hungarian named Skarvan, who had served as surgeon in the Russian army, and whose case was brought to the notice of our friend when he was traveling in Russia.

"[Young Skarvan,] writes John Bellows, "was *within three weeks* of the expiration of his term of military service when the light became clear to him that to kill men is entirely incompatible with the teaching of Christ. His friends begged him to keep on as he was for the brief interval in which he must serve, but he could not do so without doing violence to the love of God in his heart, and the love of all men which springs from it, and he voluntarily faced the unknown sufferings of a long imprisonment, followed by incarceration in a lunatic asylum, *rather than fail in his testimony to the Truth?*"

When this narrative was read at a small social gathering, one of the group observed meditatively:

"It must have been very hard not to wait until the end of his term of service, when that time was so near."

"Yes," responded another, "it would seem as though he might have gone on for just those three weeks instead of exposing himself to such persecution and suffering."

In the discussion that followed, a voice of protest was heard—"The clearer vision came to him when loyalty to it cost much. If the young man had waited for a convenient season to be true to himself and to God, if he had lived in conscious disobedience for *just those three weeks*, he would probably have lost all perception of right. Be sure it was not by accident that a deeper revelation of Truth came to him at that precise juncture, it was as a *test of obedience.*"

The story of this young soldier brings before us the whole question of obedience to Christ's inspeaking voice, about which the world has such hazy ideas. Apparently up to the time mentioned, he had followed his profession with no feeling of condemnation—and therefore he was guiltless. But we may feel confident that through his years of military service he had been loyal to the Truth *that he saw*; had been led on step by step, until he was gradually prepared for the fuller light and for the test to which he was put.

Is it not often at a crucial period in life, at a time when faithfulness costs much, that some strong conviction of duty comes, and to the shrinking appeal: "Suffer me *first*" to do this or that, Christ answers as of old: "Follow Me;" "Now is the accepted time."

Young Skarvan's later record was worthy of him. He was at last set free, and finally accompanied some Russian refugees to England, joining a settlement there, and living with others in a small farm house at Purleigh. John Bellows, who visited him at this place, says:

"When I met him first he could speak no English, but it was impossible not to feel the sweetness of his spirit, even when no words were spoken. A delicate-looking, singularly interesting young man, everybody about him was drawn towards him. He occupied his time in working on the farm, I suspect beyond his strength. The last time I was at Purleigh he was lying very ill, and the doctor said he must soon die. It was very touching to sit by his bedside and see him at the end of his great sufferings, with the Divine presence shining on his countenance as visibly, it seemed to me, as it shone

upon the face of Stephen! I have never before seen so remarkable a degree of it *anywhere* as in that little room.

"A week or two before, a young Georgian Prince had come there, drawn, I suspect, by curiosity more than anything else, to see *who* and *what* these Russians were who form the group of refugees. Be this as it may, finding Skarvan ill, he volunteered to sit up with him at nights, and the effect of being in [this young Christian's] company has been very powerful upon the prince. It has evidently shown him the reality of a power to which he had been much a stranger, and *will leave a mark upon him that will not pass away.*"—A. S. L.

**FALSE AND DANGEROUS.**—In his book on South America, James Bryce says, "Effort and suffering do no doubt test and try a community. War, be it civil or foreign, never leaves men the same as it found them, though the common assumption that it makes them either stronger or wiser in the exercise of their strength, is as false as it is dangerous. If war, apart from the pure aim and high spirit in and for which it conceivably may be, but seldom has been, undertaken, ennobles the soul as well as toughens the fiber of a nation, what virtues ought it not to have bred in these South American countries, where the lance was always glittering and the gunshot always echoing."

### FRIENDLY NEWS.

THE three Monthly Meetings in Philadelphia for some time past have shared the responsibility for the First-day evening meeting held at 7.30 in the Twelfth Street House. It is not often that as many as fifty assemble at that time, but the meetings are so frequently such opportunities of favor that those who attend regularly feel drawn to invite others to come and join them.

**Haverford School.**—Doubtless many thoughts have reverted to Thomas Brown's suggestion, at a recent Educational Meeting, that each Monthly or Preparative Meeting community do some serious thinking about the financing of their respective schools, looking toward greater independence of any foreign educational fund.

Haverford Primary School is one that has always been financed within the limits of the Monthly Meeting. This fact is due to unusually favorable circumstances, and to a larger patronage outside of the membership. The latter had become so great, that the Monthly Meeting decided last spring to meet the demands of the neighborhood for larger school accommodations.

During the summer months, a new school-house was in construction on the site of the old one. The completed building is a dignified two-story structure about forty by sixty-five feet. It resembles the adjacent meeting-house in finish and color.

Three commodious, abundantly-lighted school-rooms are on each floor. Hallways, cloak-rooms, lavatories and spacious stairways occupy the remaining space. The basement is light and airy, and a portion of it gives ample room for gymnastic drill.

The upper rooms are planned for "open-air work." The construction differs from the other rooms only on the south side, which is solid wall to window height. Then it becomes all window.

By arrangement of sash this can be made almost entirely open, admitting air and sunshine, dancing snow-flakes or gentle rain-drops. Incidentally some of the openings form a beautiful view of the College wood, with glimpses through and beyond, in the leafless season.

There is total desk accommodation for one hundred and four children. Eighty-four are enrolled, ranging from six to eight years of age.

Sixty-four of these are open-air devotees, and some of the remaining twenty are still pleading with mothers for open-air privileges.

Such unevenness of numbers made it necessary to press a first floor room into open-air service by opening windows and shutting off heat.

Under each desk in these rooms is a blanket bag, deep enough to reach well above a child's waist. It is covered with canvas about the bottom and has a thick felt pad inside.

Entering the room each child dons his one-piece leggings, his jacket, cap and gloves, all woolly and warm, and gray in color; slips into wool-lined, soft-leather shoes, then into the waiting bag, and sits at his desk in almost as much freedom of posture as do children of the other rooms.

When it is necessary to move about he takes a few hops in his bag, or he can easily slip out of it for freer motion.

Here the unusual cases. Paper pads, pencils, books and other equipment are of the usual kind for the children. For teacher and children alike, the blackboard is never failing. Has Maria Montessori yet spoken of blackboards?

Class work is so arranged that children of like advancement are doing the same work regardless of "open" or "enclosed" air.

One can touch but lightly on a method still in the experimental stage. At this writing, open-air checks are rosy, gloved fingers are fairly nimble, and colds are fewer. It remains to be proven how well brain and sinew will ultimately thrive under these conditions. But one is tempted to wish she were a child again while the proof is on.

S. B. D.

**CHEYNEY NOTES.**—We gladly insert this amplification of the Cheyney Notes printed last week.—[E. J.]

The Board Meeting of the Institute for Colored Youth, held Twelfth Month 16, was a large and encouraging one. All but three members were present.

Much interesting work has been accomplished so far this school year and the spirit of teachers and pupils is most encouraging to the Managers. Among the important items of business covered by the minutes and the Principal's report are the following:

It was decided to hold the Summer School next summer and to extend the session from four to six weeks. This is in line with the best educational practice. A large number of pupils in earlier years have expressed the wish that they might continue two weeks longer, and it is believed that the instruction given in six weeks will be much more helpful to the teachers who are able to attend. The only difficulty in the question is one of expense, as the six weeks' course will cost more.

The Executive Committee is considering the question of changing more for board. This seems a necessity, although a large number of teachers from Southern schools are barely able to pay the \$10 fee which has always been charged.

Dr. Jane E. Baker, of West Chester, has been making a careful physical examination of the girls. This is the first year such examinations have been made. Many weaknesses and dangers have been noted and recorded, and the Institute is now in a position to render more effective service to a considerable number of girls. It is believed that such examinations may help our future teachers to carry such service into the schools under their charge in future years. An intelligent appreciation of the health element is an important part of the problem in Southern schools, as it is directly related to food and to proper sanitation and hygiene.

The Domestic Science room has been doubled in size by the removal of a partition and by throwing together two rooms. New apparatus, benches, etc., have been installed and the classes are now more efficiently conducted than heretofore.

The need of laundry machinery was brought before the Board two months ago. It is now important that our graduates not only know how to wash and iron in the old-fashioned way but to understand practical laundry machinery and how to adjust and manage it. Consequently a steam washing machine, centrifugal dryer and mangle have been purchased and will be installed ready for use at the end of the approaching vacation. The work of strengthening overhead supports, installing the shafting and the machinery will be done by the pupils under the supervision of one of the teachers and thus a considerable saving will be effected.

Perhaps the greatest improvement at Cheyney this autumn is the rearranging of the Library. A large number of new shelves have been built and books that had been in storage have been carefully catalogued and arranged on the shelves for service. The Library is much appreciated and used by pupils and teachers and already has become an effective help in the departments of the Cheyney work. Donations of really valuable books are welcome; also literary and scientific periodicals, if sent regularly after readers are through with them, even though they may come to Cheyney a month late.

A careful study and a critical examination of the courses of study is now in progress, with the aim of organizing a system of units of correlated work which will produce better results in the future, it is believed.

Our new Principal is already making the acquaintance of some influential friends of negro education in the neighborhood of Philadelphia, and recently with his wife had the opportunity of meeting socially a considerable number of the leading negro teachers of Philadelphia and of

renewing for them the old ties of interest and friendship with the Institute for Colored Youth.

He is also conducting correspondence with the High School Principals in Pennsylvania and is preparing a list of negro pupils in the State of Pennsylvania, in the hope that those who seem fitted for future usefulness to their people along educational lines may be attracted to Cheyney.

For several years the Board has considered the advisability of appointing a President, a position heretofore lacking. Two years ago provision was made in the Constitution for the creation of this office. At the last Board meeting, George Vaux, Jr., was chosen President. The other officers remain the same as heretofore.

Chairman of the Standing Committees were appointed as follows:

Executive Committee,	J. HENRY BARTLETT.
Finance Committee,	THOMAS C. POTTS.
Farm Committee,	EDWARD BRINTON.
Household Committee,	ALFRED C. ELKINTON.
	S. R. Y.

The First Month's issue of the *Westonian*, volume xx, No. 1, is expected soon after the opening of the new year. Through the generous management of the six Friends who planned and carried out the many details of the large conference held at Fourth and Arch Streets on the fifth of Twelfth Month, all the addresses given and papers read, numbering thirteen, were ready for the press a few days after the meeting.

These, with a few editorial comments, make up the First Month *Westonian*, which is about twenty pages larger than the usual edition. It was thought that most who were present at the meetings, as well as very many who were not, would prize the collection and that not a few would give the papers a careful reading. We are informed that an extra one hundred copies will be printed for those who are not regular subscribers, and these may be had for ten cents a piece by addressing the office of the magazine at Westtown School.

**HARRISBURG MEETING.**—Following so closely the recent visit of Joseph Elkinton and others to Harrisburg, I am greatly pleased to announce that the Friends of Harrisburg have made arrangements for the ensuing year at least with the Academy of Medicine of Harrisburg for the use of their lecture hall for the holding of public meetings on First-days and for such lectures and socials in the evenings during the week as may be arranged for without conflicting with other pre-arranged engagements.

This building is especially fitted for our purposes; is fully furnished, heated and lighted at all times; has a seating capacity in the hall for about one hundred; and is located almost in the centre of the city, and accessible from all parts of the city as well as being in a quiet residential section.

We feel that we now have a place of meeting where strangers as well as our own membership may be cordially welcomed.

It is hoped during the coming year at least that visiting Friends will remember us and so arrange their visits to Harrisburg as to permit of their attending our Meeting for Worship on First-days, and help us to build up not only our local membership, but our power for good in the community, and strengthen the Friendly interest already shown.

It is too early yet to submit definite plans for the future, but with the meeting-place available, it is hoped that we can make our efforts more effective. Our membership would be glad if those outside of Harrisburg and having Friends or relatives living or visiting in this vicinity who would be likely to attend our meetings, would kindly advise them of these facts in the hope that they would become associated with us. The names and addresses of such handed to our committee would be followed up in the hopes of increasing our membership.

It is hoped now that the question of place is seemingly settled that we may be able to do many things towards a Christian fellowship that we have not done in the past, and we seek fervently for that continued blessing of our Father which has followed us during the past six years, preparing us, as we firmly believe, for those greater things which were embraced in the concern of the late John Dillingham and others.

It is hoped that the friends who have contemplated a visit here will see their way clear to embrace the opportunity, as way opens, and if timely notice is given, accommodations will be made for their comfort whilst among us.

The new address is No. 319 N. Second Street, Harrisburg, Pa., and the time will continue to be as at present, 10.30 A. M.

434 MARKET ST., Harrisburg, Pa. W. G. HEACOCK, Clerk.

## CORRESPONDENCE.

[A valued subscriber has submitted the following. We trust the appeal will have place with many.—Eds.]

The references in *THE FRIEND* recently to the subject of the use of tobacco have been of interest to me, and while but small items they contain a great deal of truth.

The increased activities of the tobacco people in advertising their goods in the farm publications and even in the family magazines intended for women, of which we receive sample copies, is a matter I should like to bring to your notice, if you have not already had it done. When one person enters protest with the publisher of a paper carrying such advertisements it has little effect, but when such protests come in by hundreds and by thousands something takes effect immediately.

While your hands may already be full, I should like to ask you to bring this matter to the attention of readers of *THE FRIEND*, and if each one will protest against the accepting of tobacco advertisements by the publications which come to their homes, it cannot do otherwise than have a good effect.

ISAAC C. ROGERS.

DANVILLE, N. Y.

## WESTTOWN NOTES.

[THESE notes were sent on time, but *THE FRIEND* was published earlier last week than usual, hence the delay in their appearance.—Ed.]

This report will reach our friends after the School has disbanded. Our children will be widely scattered; the points of furthest range reached by them will be Evanston, Ill.; Greensboro and High Point, N. C., and Lynn, Mass. Several of the pupils from a distance, a dozen or more, have availed themselves of generous invitations from Friends in these parts and will find a home atmosphere where they go.

On Sixth-day evening we had the last lecture for the autumn term. It was given by George W. Kirehway, of the Columbia Law School, N. Y., his topic being Politics and Humanity. Our lectures prior to this had been illustrated and for this reason made an appeal to old and young, but this choice presentation of a very profound subject in language clear and forceful was a genuine treat to at least the older members of the audience—to outline it would more than fill the space allotted for these notes and we must omit it.

Our last Seventh-day evening found us a thoroughly contented and happy family, and it would have gladdened the hearts of the parents of all our boys and girls to have seen how naturally and sensibly the various events of the day had gone off. Alice Sears and her boys and girls of No. 5 had invited the little people that make up the youthful community on the farm, but not pupils at the School, to a lake house party. There were about forty in all, and a jolly good time the young people had, and some excellent lessons in giving pleasure to others were learned.

The first basket ball game of the season was played in the gymnasium between 3.30 and 5. Three boys from State College and two from West Chester made up the foreign team, all old scholars. Our fellows were successful, though they are not in good practice. After supper there was a good exhibition of hand-work in the Library; Walter Magill's and Ruth McCollins' classes furnished the major part, but the girls had many beautiful things to show which had had no part in class-room work.

We were very glad to welcome back thirteen girls of last year's class; many of them were just home from college and their thought for the old school was grateful to the family here.

On Seventh-day afternoon a party of fifty, mostly from Germantown, and guests of Arthur H. Brown, made the Westtown farm the center of a "hare and hound run," ending with a supper at the Farm House. They, too, were very welcome.

In this connection it is appropriate to call the attention of Friends to the W. O. S. A. Bulletin Board which has been placed at the Friends' Institute rooms in Philadelphia. It is proposed to keep posted there items of interest to old Westtown scholars.

At a recent meeting of the Literary Union an address was prepared and telegraphed to President Wilson at Washington. The concern originated with the pupils and was in good measure carried out by them. Within a few days a courteous return has come to them from the White House, expressing the President's thanks for the message. The message sent was as follows: "The Literary Union Society of Friends' School, at



Westtown, Pa., comprising pupils and teachers, have this day voted the following resolution: "We desire to express our sincere approval of the courageous stand taken by the President in the Mexican situation. We fervently hope that success may crown thy efforts in behalf of the cause of peace and righteousness."

During the week we have had visits from Zebedee Haines and Hannah P. Morris on Fifth-day and from James M. Moon on First-day; all were exercised in the ministry. As our mind reviews these seasons for public worship that we have had this term, it would be an ungrateful heart which would not return thanks to his Father in Heaven that He has so often turned his faithful messengers toward us.

On First-day evening, Thos. K. Brown spoke with his usual directness to the boys on "Vacation Plans," dwelling chiefly on our duties to the home circle now so soon to expand and take us in. Samuel H. Brown spoke to the girls on the "Cultivation of Will Power." His happy way of making profound things simple made a very profitable half hour for all present.

#### SUMMARY OF EVENTS.

UNITED STATES.—An agreement has lately been signed by Secretary Bryan and the Minister of the Netherlands at Washington providing that any question between the United States and the Netherlands, which cannot be settled by diplomacy, shall be submitted for investigation to an international commission of five members. The period of investigation is fixed at one year, although it may be shortened. This is the first treaty between the United States and a European nation, based upon Secretary Bryan's peace plan. Similar treaties have been negotiated with five Central American nations.

A quarantine has been established on the importation of potatoes from Canada, England and Scotland. An embargo has been put on the importation of potatoes from some of the countries due to the "powder scab." The quarantine may be extended. Foreign representatives said the scab did not injure the tuber, and that the disease would not affect this country. It is stated that this year's potato crop in the United States, because of the drought, is short by millions of bushels, while the crop in some of the European countries is unusually abundant.

Radium is used in the Oncological Hospital in this city for the treatment of cancer. In speaking of the work of the institution lately, George H. Stuart, Jr., its president, said: "Eight years ago the Oncologic Hospital was incorporated for the purpose of discovering the cause of cancer and tumors and to find the best method of treatment. It is the only institution in Pennsylvania that has special facilities for treating cancer in the various stages of the disease and the only place in the State devoted to such a purpose. We have used radium from the beginning, but practice surgery, use the X-ray and other approved methods. This institution is the first and I believe the only one in the State that is employing radium as a curative agent. More than 100 cases have been treated by radium and our records, which are open for inspection, show a large percentage to have turned out favorably."

A despatch of the 18th from Chicago says: "Labor Commissioners from Massachusetts, Wisconsin, Indiana, Michigan, Missouri, Illinois and other States began here to-day a two-day conference under the auspices of the Association of Public Employment to discuss the question of the army of unemployed and the best means of coping with the existing situation. Other delegates reported unprecedented numbers of men out of employment in Kansas City, Milwaukee, Detroit and Indianapolis."

A recent despatch from New York City says: "The latest reports of the Census Bureau, show that in the number of deaths from all causes in various occupations, steam railroad employes stand at the head of the list in the percentage of deaths from accidents. Of the number of deaths among steam railroad employes who are in active service, 53 1/2 per cent. are due to accidents."

It was stated from Trenton on the 19th that the cost of living in 1913 was not so high as it was in 1912, at least in New Jersey. In 1913 the cost of a test bill of goods was \$13,632, while in 1912 it was \$14,600, a 7 per cent. decrease. Since 1898, the report says, there has been an increase in the cost of living of 27.7 per cent. The general increase in the cost of living since 1898, Chief Low points out, is not due to anything like a uniform advance in the price of all goods, but, rather, to the phenomenal rise of a comparatively small number of articles, principally flour and meats.

A despatch from Washington says: "The American Telegraph and

Telephone Company, better known as the Bell System and Telephone Trust, has agreed to drop its control over the Western Union Telegraph Company and to reorganize immediately, at the suggestion of the Department of Justice. It has voluntarily agreed to adjust its business to the conditions of competition."

It is stated that the supply of radio-active substances possessing the power to cure and palliate cancer will be doubled in the next 12 months as indicated by the announcement by Sidney Mason, president of the Welsbach Company. His corporation, he said, had begun the manufacture of mesothorium, a mineral salt having the radio-active and curative and palliative properties of radium. It is stated that this announcement is of import to the thousands who suffer from various forms of cancer, and who, because of the scarcity of radium, are unable to obtain treatment with this product of nature. It is said that the company owns great deposits of thorium-bearing mineral in North and South Carolina.

A despatch from Madison, Wis., says: "State food inspection has saved \$6,000,000 to consumers of cheese in the last two years. This saving has been accomplished by keeping out adulterants. This has been, in addition to the primary result of food inspection, the preservation of health. In the last two years the State food inspectors have inspected 3000 cheese factories with 123,000 patrons, 8000 grocery and general stores, 2000 meat markets and 2000 drug stores, and have almost completely stopped misbranding and adulteration of food so far as it lies within the power of the State to do so."

The currency bill lately passed by Congress has been signed by Speaker Clark. In doing so, he said: "My own judgment is that it will be satisfactory to the country in a high degree. The fact that a large number of Republicans and Progressives voted for our bill is proof positive that the country is well pleased with it."

The Union Pacific railroad announces a new schedule, by which it will be possible to make the long journey between New York and San Francisco in 86 hours.

It is reported that the Rodman Wanamaker Expedition to the North American Indians has returned to New York after traveling 25,000 miles in a special car, visiting Indian tribes. One of the purposes of the expedition was to collect true information about the Indians, their ways of life, their lands, education, health, intemperance, irrigation and water rights. The expedition was in charge of Dr. Joseph K. Dixon. It was probably the most extended expedition ever sent to Indians. No less than 189 tribes and sub-tribes were visited. This report contains much information. Secretary Lane and other officials of the Department of the Interior, it is said, think this information will be of great help in giving a better understanding of what the Indians desire and need.

A despatch from Washington of the 24th says: "The Administration has approved the general principle of settlement by arbitration of all questions that may arise between nations by the attitude it has taken in negotiation of a general arbitration treaty between America and Denmark."

It is stated from Topeka, Kansas, that crop losses amounting to \$30,000,000 were caused by bugs, insects and worms in Kansas last year. Now the State is destroying the chinch bugs, Hessian flies, army worms, codling moths, San José scale and numerous insects infesting granaries and mills, which have been the marauders. Kansas hall has known that her annual losses from such causes were large. The Hessian fly is dangerous only to wheat, while the chinch bug destroys both wheat and corn. Professor Dean estimates that damage to wheat, corn, oats, kafir and cane in Kansas last year was about \$16,000,000 by chinch bugs and about \$3,000,000 by Hessian flies.

It is said that of the total population in this country, 36 per cent. are engaged in agriculture, 10 in manufacturing, 2 in mining, 6 in transportation and about 14 in all other pursuits.

It is stated: "When the parcel post service was first inaugurated accountants in the postoffice department estimated that the first year's revenue from the new system would amount to something like \$15,000,000. Time has shown this to have been a conservative estimate, for it now seems certain that the yield of revenue from that source will total upward of \$30,000,000."

FOREIGN.—A despatch from Sydney, N. S. W., says: "Steamships bring terrible details of the recent volcanic eruptions on the island of Ambrim, in the New Hebrides group. Five hundred natives have lost their lives. With a terrific roar, which was followed by a rapid succession of artillery-like detonations, all the craters of the volcano entered into full activity, spouting flames and lava and throwing out huge boulders."

Twenty-eight million Bibles, or books consisting of a portion of the Bible, were printed during the past year, according to statistics compiled in Toronto. Private publishing firms printed 10,000,000, and various societies the rest. About half the number were printed in English, the other half in about 500 languages and dialects.

## NOTICES.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

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MEETING AT LLANERCH.—Under authority of a committee appointed by Concord Quarterly Meeting, a meeting for Divine Worship will be held in Paiste Hall, Llanerch, Pa., on First-day afternoon, First Month 4th, at three o'clock. All interested are invited.

WESTTOWN BOARDING SCHOOL.—The Winter Term opens on Second-day, First Month 5th, 1914. Pupils are expected to return not later than the train leaving Broad Street Station at 2.48, or West Chester at 3.04. Recitations will begin at the regular hour Third-day morning. New pupils who can be fitted into our classes will be received at that time.

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# THE FRIEND.

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## THE BOOK COMMITTEE.

Some of us entertain the opinion that one of the most important services rendered by our Representative Meeting is that which is under the care of the Book Committee. One line of work after another has been delegated to the Representative Meeting, the work of this particular committee has been long in hand, and it is but reasonable to expect as the result of their many years of service they will have much to show.

Viewing it in one special line they have had a splendid record and deserve all the warm approval they have from time to time received; the remarks that follow must not be interpreted to disparage or discount this, for the labor has been freely given, often at sacrifice of what was important in individual cases.

Nowhere is there such a collection of Friends' books on sale as at our Book Store, which is managed by this Committee. Our Book of Discipline for generations has contained this or an equivalent clause, and only in the revision adopted in 1910 was a material change made. The paragraph alluded to is: "As the Meeting for Sufferings is to take the oversight of all writings proposed to be printed, which relate to our religious principles or testimonies; our members who may have any such publications in view, are to lay them before the said meeting for its advice and concurrence, etc."

The alteration made by the Committee of revision in 1910 is but a slight one and is indicative of a change of spirit more than anything else. It is this: "It is directed that if any of our members shall print or publish any writing which tends to excite disunity and discord among us, or any writing which the Representative Meeting shall judge derogatory to our Christian principles and profession, etc." Some may have felt that the rigid restriction so long imposed has been in part responsible for the very little strictly original thinking any of our publications show, but of this later. Our Yearly Meeting controls considerable funds which are used for the circulation of Friends' books, so that each year we hear in the Book Committee's report that so many volumes and so many pamphlets have been given away, a few to individuals, but by far the larger part to libraries scattered all over the country. Just what part these valuable contributions (and they are

valuable, and in some cases very valuable) play in the reading habits of the circles where they go, we do not exactly know. We can venture a guess that they form but a very inconsiderable part; this would in no wise justify us in lessening our energies to give the books all the prominence we can, but it may well awaken the query whether with the material at our hands, the money specially set aside for the purpose, competent men and women to do the work, and with each year a reading public more and more ready to take what we have to offer them, if what we offer is made attractive to the best cultivated taste of the present date, whether in face of these and other facts we are in good measure living up to our advantages for serving others?

That we are doing almost nothing in the special line of work under review is made very evident when we compare some of our publications with those which issue from the Headley Press in London each year. As I write there are on the table two volumes from the latter firm on topics that every reader of Friends' books is familiar with, and I take them to illustrate the point in hand, the Journals of Thomas Ellwood and of John Roberts, both delightful books. The latter especially captivating to young people, and a book, once begun, that is rarely thrown aside until finished, a book, moreover, which has developed in many a young man and woman a clearer line of thought than they had ever experienced before. There is nothing showy about these two volumes that would make them in the least repulsive, but in their style of type, quality of paper, manner of binding, in the illustrations used, in the artistic title page, in the literary flavor given to one of them by the interesting correspondence that passed between Whittier and Holmes concerning the Journal, and in still other particulars that could be given, they have a certain quality that renders them attractive, and appear to twentieth century readers like books issued in their century.

Some of us entertain a genuine reverence for ancient books, but unlike our reverence for aged people, we incline to keep the ancient volumes at arm's length, and prefer the same facts in more modern decorations for everyday handling. Whether this is good taste need not come into the discussion, it is too deep-rooted with most of us to make it worth the effort to try to uproot; so our plea resolves itself into this: while the complete journals and biographies of Friends, the standards of our Quaker literature need to be preserved, and our Book Committee seems to be recognized on both sides of the Atlantic as the right custodian, it is in large measure their place to stand on library shelves, or to look out at us from behind the glass doors in the bookcases in Friends' homes. As a rule their very appearance repels the casual and even thoughtful reader, in many cases they are too bulky, and as seventeenth and eighteenth century heirlooms they contain much that is fairly abstruse to the average reader of to-day; they need editing, which in reality means that they need to be presented from the present-day standpoint, so as to contain the

spirit and standards of the past with the view-points of the present.

To do this demands certainly two things, scholarly taste and inclination and an appreciative regard for the characters to be portrayed and the lessons to be taught. Here are topics ready for the hands of any literary men and women among us—James Logan and his Services; The Pemberton Brothers; The Philadelphia Quaker during the Revolutionary War; Woman's Sphere, as the Friend has seen it for two and a half Centuries; Friends' Contribution to Education in Colonial Days; or if you want to work in a different field—George Fox's Experiences in America; or, The Fothergill Brothers, followed later by a new edition of those most helpful of all Friendly letters, the correspondence of Samuel Fothergill. The right person handling this last named topic would find ready to his hands a field that should yield a richer return than any collection of modern correspondence. Still another field offers. Barclay's Catechism is, we all agree, a very valuable collection of Scripture texts, grouped by a master hand, but, originally intended for mature minds, it has found its place as a text book in some of our schools. The formal style of language used in the questions, the appeal to adult minds and the fact that we have moved on two hundred and fifty years since Robert Barclay wrote them, satisfied many men and women years ago that a better plan should be devised for impressing the youth of the Society with the fundamentals of our faith as taught in Scripture language.

The list could be added to almost *ad libitum*, and there are thoughtful people among us who have serious reflections along the lines indicated. We had among us only the past summer a gifted Friend, whose feet were first directed toward the Quaker fold and whose spirit was first quickened by a desire to know us better, by the perusal of Guest's Life of Stephen Grellet. He read widely and profoundly afterwards, but his introduction came through a modest book. "The great two volumes of Seeborn's Life" he told me, "had no attraction for me in the line of introduction, but I have read them from cover to cover since."

Here then is our plea. The Book Committee stands ready to help in any reasonable plan such as has been here hinted at, the Discipline no longer enjoins the rigid censorship that it once did; the material is abundant; the financial means have rarely been long withheld from a worthy object and there is a cause to be served.

We do not expect great books, but we do count on good books. If the Society gives one book a century to the collection of standards, we do more than our share if we reckon on the basis of numbers. We have given three books that will stand the test that is demanded, one for each century. The books of this class have to be lived before they are written, they are not necessarily very perfect from the scholar's standpoint, but they invariably are the utterances of a great, good soul who has a message for the people. George Fox's Journal, John Woolman's Journal, and the Poetry of Whittier stand in a class quite apart; the twentieth century contribution, a counterpart to these, is still out of sight. D. H. F.

"We do not want the invertebrate good-fellowship that has no grasp of essential principles, no sense of the difference between truth and error; we need to be built up together on the strong foundation of the love of God revealed in Jesus Christ, and baptized together into that deep personal ex-

perience of His cleansing, renewing, vitalizing presence in our own souls which made the early Friends what they were. We shall, I am sure, only be able to repair the mistakes of the past, and help to make the Society of Friends once more a united body, full of the passion of the living God, and strong in a sense of a mission to all humanity, as we are deeply convinced in our own experience of the truth of the Christian Gospel: that the Eternal Word, planted like a seed in the hearts of all men, has 'become flesh' in the person of our Lord, who by His life and death reveals to us the Father's heart, redeems us from sin and selfishness, and floods our being with the life and love of His own ever-present Spirit."—E. G., in *The British Friend*.

#### IMPRESSIONS OF A VISITOR TO OHIO YEARLY MEETING.

It is not my purpose to write an account of Yearly Meeting, but to put down a few outstanding impressions of one who was a visitor to your Yearly Meeting this fall.

In the first place, its size and manner of entertainment. There are certainly some advantages in being a small Yearly Meeting and in coming into such close association with one another as is made possible by the ample and delightful accommodations at the school. The Yearly Meeting seems almost like one very large family and the close social unity seems conducive to a closer union in worship, as was particularly impressive in the evening collections at the school.

Another thing which interested me was the attitude of the older and younger members of this unified family toward one another. I never attended a meeting where there was so much exhortation addressed to "the younger ones particularly." Whether the fact that so few young people, however, seem to be actually "used" by the meeting is due to a real lack of interest and conviction on the part of the younger members or to a lack of confidence in youthful Quakerism on the part of the older, is not a matter for an outsider to judge. For some reason or another there seems to be an impression among some young people that any active interest in meeting affairs is rather the exclusive province of the old.

In this connection, it is stimulating for us younger Friends to remember that those invincible idealists of the seventeenth century who inaugurated the Quaker movement, were nearly all young—young men fired with a great vision of things as they ought to be, young men with a great new realization of the fatherhood of God and the brotherhood of man; and that they went forth into the conventionalized religion of their day with the undaunted belief that ought always to characterize young idealists and pioneers. How shocked they would have been if they had thought that Quakerism itself would ever become so conventionalized and static that there would be little in it to challenge the pioneer energy and aspiration of its young people! To be true to those giant-spirits of the past, to be true to ourselves, we ought to go forth and face the tremendous problems of the twentieth century with the same original Divine obedience to the Ideal Within that made them challenge the insincerities and unrealities of their day.

Each Yearly Meeting doubtless has its own particular strong and weaker points, and it is broadening to see things from different view-points, to get a little perspective on one's own short-comings, and to carry back ideas and ideals for improvement. From this point of view especially I enjoyed attending the Yearly Meeting. Underneath all our outside difference, one is deeply impressed with the great underlying unity of purpose which binds us together as members of one society and, which still deeper down, unites us with all Christians and with all men everywhere who are pressing on toward something bigger and better than has yet been realized.—EDITH STRATTON, in the *Olney Current*.

MOYLAN, Pennsylvania.

"CARD-PLAYING is undisputably an impediment to spiritual growth and should therefore be avoided."

### ABOUT BEN ADHEM.

About Ben Adhem (may his tribe increase!)  
Awoke one night from a dream of peace,  
And saw within the moonlight in his room,  
Making it rich, and like a lily in bloom,  
An angel, writing in a book of gold;  
Exceeding peace had made Ben Adhem bold,  
And to the presence in the room he said,  
"What writest thou?" the vision raised its head,  
And with a look of all sweet accord,  
Answer'd, "The names of those who love the Lord."  
"And is mine one?" said Abou. "Nay, not so,"  
Replied the angel. Abou spoke more low,  
But cheery still, and said, "I pray thee, then,  
Write me as one who loves his fellow-men."  
The angel wrote and vanish'd. The next night  
It came again, with a great wakening light,  
And show'd the names whom love of God had bless'd,  
And, lo! Ben Adhem's name lead all the rest.

LEIGH HUNT.

### AN HISTORICAL SKETCH OF GERMANTOWN AND GWYNEDD MEETINGS.

HANNAH P. MORRIS.

There is a fascination in going back two hundred and fifty years, picturing the German Friends as they listened to William Penn's preaching in their native land, and then sailing for America in 1683, one year after Penn himself. Their leader, Pastorius, bought from Penn a tract of six thousand acres at one shilling an acre, located six miles north of Philadelphia. Cresheim, near Chestnut Hill, saw their first log houses built, and linen weaving and vineyards became their industries. "*Vinum, Linum et Texturium*" was their watchword. This "Frankfort Company" grew and prospered, orchards were laden with fruit, the streets were lined with peach trees. Bee culture inspired a large manuscript book written in seven languages by Pastorius, whose floral tastes were also ardent. He was a lawyer, and on intimate terms with Thomas Lloyd, James Logan, Thomas Story and others prominent in the Government.

The charm of this colony and its founder appealed to our poet Whittier, who tells the story so melodiously in his "Pennsylvania Pilgrim" that we can well afford to read it often. He says in his introduction that the "stern aggressive Puritans of New England" have been immortalized by pen and pencil, in their endeavor to establish righteousness on the earth, but the Quakers have been allowed to sink into oblivion. The power of their testimony for truth, enforced only by what Milton calls "the irresistible might of meekness," has been felt through two centuries in every step of human progress.

Only five years after their landing, we find Pastorius pleading with Friends against negro slavery, so that they sent from Germantown in 1688, their "Protest" in this matter to the Yearly Meeting held then at Burlington, New Jersey. Little account was made of it until a century later, when the seed sown took root, and our Society decreed that its members should no longer hold their fellow-beings in bondage.

Their meeting in Germantown in 1688 was held at the home of Dennis Conrad on Main Street, opposite Manheim, but in 1705, they built a stone house in what is our present graveyard fronting on the main street. Subscriptions came from one hundred and thirty Friends in Philadelphia, amounting to £12; from thirty-seven in Abington, amounting to £21, while eighteen in Frankford gave £22; Byberry sent forty bushels of wheat. Labor in those days cost 3s. 6d., bricks 2s. a thousand, boards were 10s. a hundred.

In 1812, a larger meeting-house was built where the present school-house now stands. Some can remember its ancient galleries, and the Johnson family with the mother, Janet, at their head; Gustavus Logan used to come clanking up the aisle with his blue riding suit and spurs, fresh from "Stenton." Opposite the gate was the house of Abram Keyser, a staunch

Conservative, who in by-gone days was a 'character.' One day he was invited to Quarterly Meeting dinner by my grandfather, and there met another quaint comrade, Betsy Morris of Wilmington. He confided to her his troubles—"I don't know what Friends are coming to, I hear they have great extravagance, four courses at the table!" "Ah, Abram," said Betsy, gravely, "it may seem strange to thee but we have *ten* at my house." "I can scarcely believe it," he groaned. "Yes," she went on, "my sister married a Quaker and they have eight children."

At another time, Abram was sorely tried, as he looked across to the graveyard and saw Reuben Haines planting three cypress trees. He rushed toward the innovation and said, "If thee puts those in the ground I shall pull them up." At which his neighbor replied, "If that is done, I shall never come to meeting again." Abram cooled down, and the trees are there to this day.

The present meeting-house is therefore the fourth one—the ancient tablet on its rear stands over the door thus:

PENN.	ANNO	GER
OLD	1705	MAN
NEW	1812	TOW.

In 1835 the congregation was at a low ebb and numbered but a handful, so that Friends were sent from Abington "to encourage poor little Germantown." The old stage-coach rumbling along the main street en route to Bethlehem was the connecting link with the city, until the railroad was built, and cars could run by gravity to Philadelphia; the engine was not used on rainy days and horses were substituted, neither could trains go after dark,—until a few pioneers promised that they would risk the journey. The settlement of some wealthy Friends from Philadelphia lent a new impetus to the meeting, and their growing families have brought about the present prosperity with a membership of four hundred and seventy-five. The endowment of the Friends' Free Library gives public access to twenty-seven thousand volumes—while the school numbers four hundred and nine pupils.

And now let us glance at Gwynedd, fifteen miles away, and trace its Friendly origin. Edward Foulke, my maternal ancestor from Wales, owned a large estate there; his fine voice attracted his neighbors and they used to sing with him on First-day afternoons, but the light songs they preferred troubled him and his wife, Eleanor, and she would say to him, "This is not worship, let us invite our neighbors to Bible reading." This was done. They met traveling Friends and were attracted by them; finally they set sail for America and bought a township from William Penn, in partnership with Jones Evan, Griffith Foulke and a few others, most of whom were Episcopalian. These latter visited the meeting started in the home of two Friends, and were so pleased they decided to join, and the number increased until a log meeting-house was built in 1700, being an offset from Haverford.

A stone building succeeded this twelve years later, costing £200, given by sixty subscribers. In looking over their old minute books, we find at this date some striking records.

"1714. The Friends appointed, report they have consulted respecting the grave-stones and their advice is that we show our dislike to them."

"1718. ——— being present, condemns his taking too much strong drink at a certain time."

"1721. ——— brought a paper to this meeting, which he read, confessing his failure and misdemeanor with his resolutions for the future."

In 1723 Gwynedd held meetings both in morning and afternoon each First-day.

"Samuel Spencer's wedding to Mary Daws was soberly and decently performed" in 1722. He went soon after on a religious journey to our Southern Provinces.

"Mary Foulke proposes to visit Friends in New England in company with Susanna Morris—a certificate to be drawn for her." "A returning minute sent from Long Island gave a good account of her ministry in those parts."

"Sarah Daws produced a certificate of her travels in Maryland."

"In 1728 The Yearly Meeting asks for a subscription for Moon & Clifford who have sustained great loss by fire."

These notes, taken at random, suffice to show the standing of Gwynedd and that once more the house had to be enlarged. In 1785, Abington, Horsham, Gwynedd and Richland Monthly Meetings were set apart by Philadelphia to whom they had belonged, and they allowed to form a new Quarterly Meeting to be held at Abington.

As the Revolution approached, the Meeting for Sufferings sent a minute advising Friends to "keep from mixing with the people in their human Policy under the situation of Publick Affairs." This was evidently meant to curb the war spirit of 1774.

The early years of the next century brought a separation in our Society which was disastrous, for families and meetings were wrenched apart, and readjustment was attempted. We find Upper Dublin Preparative Meeting uniting members to Horsham; Providence Preparative Meeting laid down and members joined to Plymouth, in 1827. Richland also abandoned as a part of Gwynedd Monthly Meeting and "a tried remnant" held their gathering at Horsham in the home of William Lukens. These finally met in a little house where the Lukens and Spencer families assembled on First-days, and as a child I remember going to the meeting; yet even there the Wilburite controversy crept, and Caleb Cope with a handful of followers retained the building while my great uncle, Geo. Spencer with as many more, built a new place of worship on his own premises. A new railroad was surveyed so as to pass through this property and the present meeting-house was built a mile away.

To return to Gwynedd, we find the origin of its name a pleasant suggestion—the early Welsh settlers who first slept in a tent, looking out the next day on new-fallen snow, exclaimed, "gwy-nedd: all white." After 1827, a little meeting house was built by my grandfather, Jesse Spencer, and it was there that his daughter Lydia married Samuel Morris, in 1853—the old-fashioned wedding-customs prevailed, for the bridesmaids and groomsmen of my parents remained three days, and then adjourned to the house-warming of the new couple at Olney, and they tell of blindman's-buff and other games played around the blazing hearth that wintry night. The moving away from Gwynedd of various Friends, resulted in the closing of the meeting-house and it is now transformed into a dwelling, though the ancient grave-yard still holds its silent witnesses.

The large meeting-house is a stately structure in possession of "Race Street Friends," and there was held a "Foulke Reunion" as a Bicentennial, 1698-1898. From far and near were gathered the descendants of Edward Foulke, and many an ancient bit of history was unfolded, and many an incident recalled, concerning the settlement of Gwynedd. We were glad to find that Daniel Boone and Abraham Lincoln also claimed E. Foulke as their ancestor.

Edward M. Wistar and his sisters were among the group—his wife told us of their visit to the old homestead in Wales, still standing, and Samuel Emlen read aloud the letter of Edward Foulke to his children, showing his Christian solicitude for them; thus were linked together the present and the long ago.

Read at a Germantown Tea Meeting, Eleventh Month, 1913.

"WELL done! good and faithful servant;" will be a more joyful sound, a more substantial reward, than all the favor and friendship, false praise and honor, which this life can bestow.

R. SHACKLETON.

"WHEN the Psalmist says, 'Many are the afflictions of the righteous,' he does not mention it because the righteous have more than the wicked, but because the Lord delivereth him out of them all."—Selected.

## A TRUE GOSPEL MINISTRY.

JOH S. GIDLEY.

If the Protestants of the United States were as zealously and as unitedly engaged in trying to keep Church and State in their proper relationship as were the people of the towns of Dartmouth and Tiverton in the early settlement of New England, the writer is of the opinion that a great amount of good would be accomplished.

In the early history of Dartmouth "the Plymouth Colony court annually apportions to the town a tax for the support of ministers, but the Baptists and Quakers of Dartmouth were inflexible in their resistance to it.

"Laws were passed in 1692 and 1695 requiring the towns to provide able, learned and orthodox ministers to dispense the word of God.

"Dartmouth did elect a minister, but the question of orthodoxy then arose. In 1704 the town was indicted for non-compliance with the law. At the town meeting held [First Month] 4, 1705, this indignant reply was sent back to the court:

"To the quarter sessions to be holden at Bristol the 8th day of [First Month], 1705. We understand that our town is presented for want of a minister according to law, to which we answer that we have one qualified as the law directs, an honest man fearing God, conscientious, and a learned orthodox minister, able to dispense the word and gospel to us."

The name of this minister does not appear upon the records of the town.

In order to meet this question of orthodoxy the Assembly passed a law in 1715, in which the prevention of the growth of atheism, irreligion and profaneness is suggested as a reason of its enactment, in which it was provided that the determination of who should be ministers should rest ultimately with the General Court or Assembly. Dartmouth still refused obedience, and claimed the selection of her own minister.

At the [Third Month] town-meeting, 1723, in defiance of an act of that year, Nathaniel Howland was chosen minister, receiving fifty-five votes, while Samuel Hunt, a Presbyterian or Independent, and the first preacher of that sect in our town, received twelve votes.

The struggle culminated in 1724. In the year 1722, the Assembly of Massachusetts passed an act to raise one hundred pounds in the town of Dartmouth and seventy-two pounds eleven shillings in the town of Tiverton (then a part of Massachusetts) for the support of ministers, whose selection was subject to the approval of the General Court. These two towns were the only ones in the province that had not received any Presbyterian ministers. To blind the eyes of the people this sum was put with the province tax, and was afterwards to be drawn out of the treasury. The spirit with which this was met by the inhabitants of Dartmouth can best be seen by quoting the record of the town-meeting held [Eleventh Month] 26, 1722. The record says:

"It being put to vote whether the whole rate of one hundred and eighty-one pounds twelve shillings, called Dartmouth's proportion of our province tax, be made by the selectmen, it passed in the negative. And it was put to vote whether eighty-one pounds twelve shillings, being as we are informed by our representatives to be our just proportion of our province tax, be forthwith made by the selectmen of Dartmouth. Voted that it shall be made. Thirdly, Voted that the charges arising or set on the selectmen of Dartmouth, either by execution on their bodies or estates or in appealing to His Majesty for relief, be raised by town rates. Fourthly, Voted that seven hundred pounds be raised on the inhabitants of said Dartmouth by a town rate, for securing the selectmen for not making the rate of one hundred pounds, and also for all expenses arising in our sending to England to His Majesty in the above premises. Fifthly, Voted that the selectmen are to be allowed — shillings, each of them, a day for every day they lie in jail on the town account."

The town was thoroughly in earnest. Only five tax-payers

protested against this appropriation of the seven hundred pounds. This sum, large for those days, was to be met by the tax of that year, and was not bequeathed to posterity in the form of a town debt.

The bold and defiant attitude taken by the town could not be overlooked by the province rulers. The refusal of the selectmen to assess the tax was followed by their imprisonment in Bristol jail, where they remained about eighteen months. The persons who were imprisoned were Philip Taber and John Akin, selectmen of Dartmouth, and Joseph Anthony and John Sisson, selectmen of Tiverton, a part of whom were Baptists and a part Quakers. An embassy was sent to England. Thomas Richardson and Richard Partridge, who were Quakers, interceded in their behalf. Their petition, addressed to the King in Council, was an able document, and nobly did it plead for freedom of conscience and security of religion, civil liberty and property.

The petition was considered at the Court of St. James on the second day of [Sixth Month], 1724, when were present the King's most excellent Majesty and all the lords of the Privy Council, and "it was ordered that the obnoxious taxes be remitted, and that Philip Taber and his fellow-sufferers be immediately released from their imprisonment, and the Governor and all other officers of the province of Massachusetts Bay were notified to yield obedience to these orders."\*

This shows what people may sometimes accomplish when they are thoroughly in earnest and work unitedly in a righteous cause. And on penning the above the writer is reminded of the following account:

It was given Jonah to say: "Yet forty days and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sack-cloth, from the greatest of them even to the least of them. . . . "And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them and He did it not."

Now if President Wilson could be induced or persuaded to proclaim and publish such a decree as the king of Nineveh did, and the people try as hard to live up to it as those of Nineveh did, who will dare to say that God will not pardon our iniquities and we shall not have to pay tribute to the priests as was made known to Joseph Hoag, in 1803, but that a free Gospel ministry shall continue to prevail?

"The Crisis presses on us; face to face with it stands,

With solemn lips of question, like the Sphinx in Egypt's sands?

This day we fashion Destiny, our web of Fate we spin;

This day for all hereafter choose we holiness or sin."

EXTRACT FROM MARGARET E. SANGSTER'S "FROM MY YOUTH UP."—Margaret E. Sangster has related an experience of her father's in his boyhood.

He had crossed the ocean and was living in Canada.

"The home land seemed at an interminable distance, but he did not care to show those around him that he pined for its voices and its scenes. Therefore, he would go by himself, seeking solitude in the woods that he might indulge the mood of longing that was often nigh to heart-ache.

"Wandering through the forest on a Sabbath afternoon, he discovered as night drew on that he had lost his way. Every one who has ever had the experience knows how baffling and puzzling to the sight is an assemblage of trees when there is neither path nor clue.

"The boy found himself more and more uncertain and bewildered and as the sun went down, he feared that he must spend the night alone in the woods.

"He did then what he did always throughout his life when in doubt. Kneeling at the foot of a tree, he asked the Father above to care for his child, and lead him safe back to the house he had left. Rising, he heard the faint tinkle of a cow-bell, and the sweet sound guided him out of the forest and back to the hearth."

\*History of Bristol County.

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

"Though we break our father's promise, we have nobler duties first;  
The traitor to Humanity is the traitor most accursed;  
Man is more than Constitutions; better rot beneath the soil,  
Than be true to Church and State while we are doubly false to God!"  
—LOWELL.

BOOZE A NECESSITY!—If it were desired to establish a judicial opinion in the interests of evil doing, if a studied effort were made to discredit in the minds of intelligent men and women the theoretical "sanctity of the courts," what method more effective could be devised than the practice now prevailing in the State of Pennsylvania?

Years ago the "necessity" for certain "wayside inns" or "road houses" was established to the satisfaction of the Judges then presiding over the districts affected. But what shall we say of more recent Judges who have sustained the contention that "if it appears that a hotel or restaurant as a place where food and lodging may be obtained is necessary, then it follows as a matter of course that a license (to sell intoxicants) is necessary." What a travesty on our civilization, on our boasted intelligence! The saloon a necessity! A trap for the foolish ones, a snare for the unwary, a corrupter of morals, a perverter of justice, an impairer of health, a destroyer of peace—all this a necessity! As well aver that suicide is necessary. No evil is necessary. All wrong is an intrusion. Every evil thing is in perpetual violation of that Divine "order" which is "heaven's first law." It exists, not as a necessity at all, but only to be resisted, overcome and abolished. Many people acknowledge that this is true; the history of human progress confirms it; but where are the influential jurists who will stand before the Courts of Pennsylvania and defend the *non* necessity of the saloon? They are few indeed. In a new and literal sense the words of the Apostle Paul are true to-day, "The strength of sin is the law." What right have we to ask allegiance to a system of jurisprudence that makes the law a terror to good works instead of evil? Must we experience again those bitter tests of manhood endured by such men as Lowell, Whittier, Brooks, Sumner, and many more, who refused to compromise with "law-shielded ruffians," but defended boldly the rights of humanity despite all laws to the contrary? We may, perhaps, ponder with profit the political conditions that called forth that poem by Lowell on the capture of Fugitive Slaves near Washington, or those equally intense expressions of Whittier in The Pine Tree. But let us pray earnestly that our land may be spared from any nearer approach to such conditions than we have in many places at the present time.

WILLIAM PENN'S BREWERY.—Some one sends from Iowa an advertisement clipped from the *Grand Rapids Herald*, which asserts that "Wm. Penn built in the city of Philadelphia what is generally conceded to have been the first American brewery." It is asserted further that "his motive was his interest in temperance," and "personally he liked good beer." One who has made the life of William Penn a special study, traveling abroad to perfect his knowledge of the character and environment of his subject, has told the writer that the above statements are quite misleading. Such, of course, is usually the character of the literature and advertising of liquor dealers. But the authority referred to is of the opinion that Penn was *not* the first man to build a brewery in America, that his was *not* a brewery in the sense in which we use the term to-day, but merely a *private* plantation-brewery, and that it is not admissible that "his motives" embraced any thought of "temperance" as we understand it.

The assertion contained in the advertisement that "If Wm. Penn were here to-day he would approve this modern plant and its product" is not justified by the history and life of Penn. It may be true that "he liked good beer." But the liquor men appear to have no vision of the element of progress

in men of any type. They reason that if a trade or custom is approved by good men in one age of the world, the said trade or custom is thereby established as a good thing for all future ages. It would be impossible for them to conceive, perhaps, that Penn, if he were living to-day, would be amongst the "radicals" in reform, just as he was then.

Can any one of open mind, who knows the character of Wm. Penn, doubt for one moment that if he were here to-day and taking part in the life and thought of this time as he did in that of his own time, he would denounce the Grand Rapids Brewery as a "mischievous and unholy thing" and would invoke the "civil powers" to abate the slanderous use of his name? Probably he would suggest, also, that we apply to their business the test of merit given in the Scripture, "A tree may be known by its fruit." "A good tree cannot bring forth evil fruit."

THE ANNUAL INQUIRY regarding the use of intoxicating liquors—a very personal inquiry made by Philadelphia Yearly Meeting of every one of its male members (such at least is intended to be the scope of the inquiry)—is an excellent illustration of the progress of thought amongst Friends. In the time of Wm. Penn, or even one hundred years later, such a concern, although as much needed, perhaps, as at the present time, would have been regarded very much as liquor men, and a few Friends, seem to regard it to-day. It would have been pronounced as intrusive, or too exacting. But with the increase of social responsibility characteristic of this age, and with the growth of the feeling of accountability arising therefrom, Friends have responded very frankly to the question whether they "use intoxicating liquors as a beverage or hand them to others." Our members long ago ceased to engage in the manufacture or sale of liquors, few if any derive any revenue therefrom either directly or indirectly, and probably more than ninety per cent. of the members of Philadelphia Yearly Meeting are total abstainers, while the remaining ten per cent. are as industrious as the others in endeavoring to outlaw the liquor business. The practice of the Yearly Meeting in continuing this inquiry year after year might be supplemented to advantage, perhaps, by a more explicit statement of what is expected of the various committees of subordinate meetings having this subject under their care. In order for entire unity of purpose and action it has been suggested that such committees from all the Monthly Meetings might meet in conference once a year and enter into united exercise concerning the work of the Church entrusted to them. The field of service is a large and important one.

A RECENT CONVERT to PROHIBITION is Malcolm R. Patterson, an able lawyer and an ex-governor of the state of Tennessee. Until recently he was one of the stoutest defenders of so-called "personal liberty" and "property rights" that the liquor interest could boast of. He vetoed the prohibition bill passed by the legislature of his state and accompanied his veto with a message characterizing the bill as "destructive and undemocratic." The bill was passed, however, over his veto, and not long after another bill was passed prohibiting the manufacture of liquor in Tennessee. The speeches of Governor Patterson at this time were the strongest and most plausible arguments that can be adduced in favor of the liquor traffic. They were "as pure gold to the liquor interests," and with the united support of the "wets" he was elected to a second term as governor. He has been succeeded since, however, by Ben W. Hooper, who is governor at the present time and in hearty sympathy with the law.

But by the power of Divine Grace, Malcolm R. Patterson is a changed man to-day. Brought to his knees by the goodness and the power of God, he was made to realize his own sinful condition, and filled with the holy ambition to endeavor to undo the evil he had done, and to defend the cause he had defamed. Hear him now declaring the simple but touching story of his conversion and ending with the inspiring declaration, "I favor prohibition in any form that will either reduce

or destroy the liquor traffic. I favor it person wide, town wide, state wide, nation wide and world wide." This man has been employed by the Anti-Saloon League for the coming year, and it is expected that he will spend most of his time lecturing in Pennsylvania.

AN ATTEMPT to DISCREDIT the testimony of a Friend was made by the liquor interests a few years ago. A statement of the case may serve to put others on guard against similar devices. An effort was being made to close the one saloon in Malvern, Pa. Word was sent to the home of an individual who actively opposed the license, that there was a package at the station for him. The person in question being away from home, some enquiry was made and it was decided not to apply for the package in question nor to inform the reported consignee. In due time this man was called to the witness stand before the Court at West Chester and was questioned by the counsel for the hotel-keeper whether he had not ordered whisky to be shipped from Philadelphia as books, and whether the same did not arrive in bad condition so that liquor was dripping from the package. The witness, being entirely ignorant of any such shipment, declared his innocence, and consequently his testimony was not discredited. Inquiry was made later of the station agent concerning such a package and no record of it could be found. There is wisdom in the declaration of the Friend here referred to that, "It is very important to keep our own hands clean."

THE RESULTS OF THE NO-LICENSE CAMPAIGN in Delaware County cannot be given in full until after the License Court has adjourned, but never in the history of the county has the liquor question been more prominently before the citizens and the Court. The Demonstration and Mass Meeting in Media on the evening of Twelfth Month 11th exceeded expectations in size and enthusiasm and was participated in by all classes of citizens. Friends took a very prominent part irrespective of their standing in the meeting, but without violence to any of our principles. On the contrary, it is believed by many that their action was a "credit to Society." At the opening of the License Court, the Judges announced that no decision would be handed down respecting liquor licenses until after all the testimony concerning all the cases had been presented and the Court had taken time to review the situation as a whole. The General Remonstrance or "Memorial to the Court" petitioning that no license be granted in the entire county was signed by 8300 men and 12,263 women. This represents approximately the total number of individuals appealing to the Court for relief from the burden and the iniquity of the liquor traffic. Owing, however, to the large number of dealers to be remonstrated against *specifically*, in order to have weight under the law, these individuals were obliged to sign more than one document. A more accurate idea of the work done by the no-license workers is furnished by the fact that the total number of signatures was 115,274, or more than one signature to every man, woman and child in the entire county.

THE COMMITTEE OF ONE THOUSAND, appointed by the recent Columbus Convention of the Anti-Saloon League, journeyed to Washington, D. C., and on the morning of Twelfth Month 10th, assembled at Hotel Raleigh on Pennsylvania Avenue, preparatory to marching to the Capitol. It was discovered, however, on "lining up," that, with the sympathizers who had accompanied the committee-men, there were fully twice the number appointed, and this number was further augmented as they marched by representatives of the W. C. T. U.; so that by the time they reached the place of speech-making, at the east wing of the Capitol, there were probably three thousand men and women from all parts of the United States, a great many of them persons of merited distinction for public service. These people presented to Congressman Hobson and Senator Sheppard a resolution asking for an amendment to the federal Constitution prohibiting the "manufacture, sale



importation or transportation of intoxicating liquors to be used as a beverage." Hobson and Sheppard went immediately from this meeting and introduced the resolution into their respective branches of Congress. The proposition will be considered in due course.

### THE LAMB AND THE BEAST.

There are two principles of life according to which human lives are ordered, one from heaven, the other from beneath. In the apocalypse these two principles are respectively denominated *the lamb-life* and *the beast-life*. The book of the revelation has for one of its subjects the contrasts and conflicts between these two; and it celebrates the final victory and supremacy of the lamb. The lamb is the term employed to set forth the deepest glory of our Divine Redeemer. It stands for pure love, holy obedience, meek suffering, absolute surrender, utter self-effacement, all-consuming sacrifice. The beast means the very opposite. It is the life that seeks its own, exalts itself, vaunts itself. It wants others to minister unto it and to burn incense to its vanity. It hates the cross and lives for itself only. And it can be religious also; but its religion proceeds from and ends in self.

The beast life is quite natural to man considered apart from the grace of God. Man fell when he became estranged from his true origin—God—and sunk into his own darkness and selfishness. For man has nothing good independently in himself, any more than a solar ray has light in it independently of the sun from which it proceeds. By becoming a slain lamb our holy Redeemer aimed at slaying the beast in us and re-uniting us to the Father of our spirits. And herein consists our salvation. It is more than an escape from the penal consequences of sin. It is deliverance from the darkness, desolation and moral death of the self-life as a present experience.

The book of the revelation gives us the war of the lamb, not merely on the stage of history, past, present or future, but also in human lives. His work is both intensive and extensive. A mere outward territorial expansion of His Kingdom is nothing compared with His entrenchment in the hearts of men. With the breath of His mouth the beast-life must be slain and the lamb-life exalted. If the Lamb is ever to be the light of a jasper city He must be practically the light of men, as they individually come to His life which is the true light. When the conscience is illuminated it becomes tender. When the heart is illuminated it becomes purified. When the understanding is flooded with His light it comes into communion with the mind of God. And this light will ever lead to the cross where the body of sin, that is the beast-life, meets with its doom.

To conclude, that in us which loves meekness, simplicity, purity, submission to the daily cross, is the lamb-life in us. For that was the life of Jesus in the days of His flesh. As we turn to it, and let it lead us, it will assuredly bring us finally into that blessed city where the Lamb is in the midst of the throne and where His unveiled glory is the feast of His adoring worshippers. If we get accustomed to dwell in His light now, we shall feel at home in it when we are at last where no earthly shadows shall obscure its brightness or dim its glory.

M. I. REICH.

Why sayest thou, . . . My way is hid from the Lord?" (Isa. xl: 27.)

Life is always opening new and unexpected things to us. There is no monotony in living to him who walks even the quietest and tamest paths with open and perspective eyes. The monotony of life, if life is monotonous to you, is in you, not in the world. . . . It is God, and the discovery of Him in life, and the certainty that He has plans for our lives and is doing something with them, that gives us a true, deep sense of movement, and lets us always feel the power and delight of unknown coming things.—PHILLIPS BROOKS.

LITTLE things are little things; but faithfulness in little things is something great.—ST. AUGUSTINE.

### YOUNGER FRIENDS.

THE ORIGINAL JACK HORNER.—"Little Jack Horner—the familiar nursery rhyme, had its origin in a real tragedy according to the story that the London correspondent of the *New York Sun* tells.

During the Reformation, the head of Glastonbury Abbey in the west of England resolved to make his peace with Henry VIII, and, in token thereof, sent certain title-deeds of abbey property to the king at Whitehall. For security's sake the abbot placed the documents in a pie dish, and covered them with a crust. The dish he gave to a rustic lout, named Jack Horner, and he told him to carry it by the highroad to the king in London.

On the road, Jack Horner became hungry, and came to the conclusion that it would be foolish to starve while he had a pie in his hands. So he broke the crust and put in his thumb and pulled out a roll of parchment. The disgusted and disappointed fellow threw both pie and parchment into a nearby brook.

When the deeds did not appear, the king charged the abbot with contumacy, and commanded that the unfortunate cleric should be hanged.—*Youth's Companion*.

BURBANK'S MESSAGE TO BOYS.—Throughout the State an aggressive campaign is being made, under the auspices of the Pennsylvania State Sunday School Association, to instil in boys and young men an abhorrence of the drink and cigarette habit.

Thousands of cards are being distributed by the schools containing a warning issued by Luther Burbank, the "plant wizard." This warning, which is used with the consent of the *Sunday School Times* Company, follows:

"I never use tobacco and alcohol in any form, and rarely coffee or tea. I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration.

"To assist me in my work of budding—work that is as accurate and exacting as watchmaking—I have a force of twenty men. I have to discharge men from this force, if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work "puttering," and have to give it up, owing to an inability to concentrate their nerve force. Even men who smoke one cigar a day cannot be trusted with some of my most delicate work.

"Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce—destruction.

"Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens; and there is no question whatever that cigarettes alone were the cause of their destruction."

LUTHER BURBANK.

THINKING OF SELF.—A nervous girl, failing normal sleep and appetite, and, in consequence, declining in health and beauty, consulted an experienced physician.

"Your trouble," he said, "is 'ingrowing feelings.' You are comfortably situated, yet your weakened physical condition bears witness to a severe strain somewhere. That strain is distinctly traceable to the emotions. You must learn to live more outside yourself."

"Do you mean that I am selfish?" asked the girl.

"Not actually selfish, but inclined to think too much about yourself and your personal surroundings; self-centered."

The girl went home disappointed and indignant; but reflection convinced her that the doctor was right, and that she

had pointed out to her the way of escape from the distressing conditions.

It is never wise to give self a prominent place on the spiritual horizon. "To think more of yourself, but less about yourself," is good advice. We all have troubles. Without them we should be in danger of lacking in that sympathy which brings the highest efficiency. But we ought to bear our troubles not with querulous whining, but with fortitude.

"I have to live with the thing itself," said a woman who was dying of an incurable disease; "I will not live with the idea of it." Few of her friends knew that she suffered agonies every day; nor did she find life bare of enjoyment. To the sufferer from "ingrowing feelings," on the other hand, a little disappointment, a mild shock, a trifling ailment are serious matters. The sensitive person, like the coward, dies a hundred deaths.

You must fight the habit of becoming self-centered from the moment you recognize it. Religious faith, the will, unselfish interest in others—those are powerful allies. It helps toward fortitude to recognize the fact that suffering of one kind or another is common to all. Recollect the Divine promise that no one shall be tempted or tried beyond his power of endurance. Live one day at a time, but that in the best possible way. When you sincerely resolve to get away from yourself and to live in a larger world, new and alluring vistas open before you. To be self-centered is to be lonely and unhappy. To live for others is to be free.—*Youth's Companion*.

#### RICHARD JORDAN'S ADVICE TO A YOUNG MINISTER.

(COPIED FROM THE ORIGINAL BY W. B. E.)

First-day morning, Twenty-first of First Month, 1819.

DEAR BETSY:

It did not seem likely I should have an opportunity of communicating with thee before thy departure on thy intended voyage, and having been a little acquainted with navigation and its concerns, and perhaps thou might have understood that when men dealing in navigation send out a vessel they generally furnish some instructions in respect to ordering the Business, now as this business is something new to thee I thought it might not be unacceptable to thee to take a little bit from me, especially as thou has sometimes given me the endearing appellation of father—who has been some acquainted with these kind of voyages, and that the departure or setting out is necessarily attended with fear and trembling and doubting respecting our qualification for the undertaking, and whether we may not be cast away in some part of the voyage, we seem to have so little on board and not even scarcely Ballast sufficient to keep the vessel steady from upsetting—well, my dear child, good for us are all these kind of feelings, as it is said, fear begets care—now when we go out thus poor and stripped as to supplies—we go in faith in the all-sufficiency of Him who enjoined to pray and trust for our daily bread and when we are careful thus to keep our dependence on Him and on Him alone, we are sometimes furnished even with daily supplies to our own humble admiration, considering our own nothingness we are then sensible all our sufficiency is of our God. And after some of these times of favour we shall feel ourselves unbent and that there is a precious liberty in the Truth to be cheerful and social with our friends—and here's a time that needs watchfulness; be cheerful, not light; watch the bounds Truth gives, not exceed, so shall we be favored to keep the ballance and avoid much of that extrem between up and down.

But when thou may experience the loss of all things in these Travels and begin to wish thyself at home, or perhaps doubt whether thou hadst not better staid when thou wast there and so become stripped of everything but sack cloth, wear it underneath and disclose not thy condition to any mortal—but let this be thy Resolution, "though He slay me yet will I trust in Him."

Do not hunt for temptation just for the sake of wrestling with it.

#### CHRISTIANITY AN EXPERIENCE.

[By request of a Friend we are printing the following narration from a little book entitled, "The Discovery of Self," by James M. Ludlow. The lesson of the account is particularly directed to such as find a difficulty in getting satisfaction from research and scholarship, but the appeal is to a wider circle than that. Every one of us must know Jesus Christ in a saving experience and fortunately this experience is in no sense dependent upon human or scholarly attainments.—Ed.]

Let me narrate an incident in the life of a "twice-born man" whose name is held in affectionate remembrance by thousands who knew him in later years. He was a graduate of a noted German University, an honor man in more than one branch of study. He was especially versed in philosophy and the history of human thought. When the writer first met him he was an advanced rationalist, a self-satisfied materialist. He did not, as many do, pause upon the brink of speculation and apologetically call himself a mere agnostic as he looked into the abyss of universal uncertainty, confessing that he could not know the deep mysteries of existence. He thought that he had solved the "Riddle of Existence" as thoroughly as Haeckel. He regarded himself as sufficiently furnished with the facts of present science to warrant confidence in atheism, and probably derided every form of religious doctrine. As he saw no indication of a Divine law or volition in the natural world, so he admitted no Divine influence in individual experience and no providence in human affairs. His frequent saying was that Plato was greater than Jesus, neither of whom reached the attainment of the modern scientific mind.

Yet this scorn of religion did not prevent his study of its various systems. He was curiously entertained by the phenomena of the different faiths of mankind; an accomplished mythologist, familiar with the fantasies of the superstitious tribes of men, among which, and as possessing a similar importance he was accustomed to class the fabrications of the church of Rome and the theology of Presbyterians.

He was, moreover, thoroughly conversant not only with books, but with the active life of the world. He had served as an officer in the English army in the Crimean War, as a promoter of the cause of Don Carlos in Spain, as an agent of Central American revolutionists. Proud of his attainments as a scholar, confident of his abilities, absolutely independent in his convictions and conduct, he was a typical product of the best and the worst of the free-thinking movement of the day.

Circumstances led this man to sojourn for awhile in a small back-country hamlet, where, without books and genial comrades, he was left much to his own musings. Within a few months he made a very humble confession of conversion in the country church. The repute of his scholarship, and of his change of convictions, led to his being called to a professorship in one of our denominational colleges. Here for thirty years he taught, winning the love of students and the admiration of fellow-professors, not only for his rare intellectual powers, but as well for the charm of his simple Christian character.

We need not go back to the days of Augustine or Francis of Assisi for the proofs of the transforming power of the religious spirit.

In the confidence of our late intimacy this man told the writer the drift of thought which led him to reverse his opinions. He had made a spiritual self-discovery. A light flashed within him, in comparison with which all philosophy and science were a deepening twilight.

All his life previously he had looked at truth only objectively, from without. As he said, he had been seeking God in the blank spaces between the stars; tried to find his footprints in the arid dust and tangled jungles of partially-written history. But in his retreat from the outward excitements of life he communed with his own deeper self. He tried to fathom the depths with such questions as these:

"Who am I? What am I?" No answer. "What is my destiny?" No answer. "What has been my life?" The

reply came like the rush of waters breaking through a mountain dam and deluging the land below—"My life has been an utter failure, unsatisfactory to reasonable judgment, to conscience, to sense of relationship to my fellow-men, supplying no generous incentive for further living."

As he uncovered the dark depths of his soul Plato and the philosophers gave him no light, save a sort of phosphorescent gleam through the surface spray.

He then re-read carefully the teachings of Jesus. He sought to analyze that prodigious personality and character. They baffled all his acumen; he felt that they belonged to things infinite.

Though he could not understand the Christ, he found that the Christ-light enabled him to understand himself. The lips that spake to men in Palestine seemed to speak familiarly with him. "I see no God anywhere." "True," said the Master. "No man hath seen God at any time, save the Son, and He to whom the Son shall reveal him." "I want no God who is a mere force beneath the material world, for nature is destroying me," groaned the human spirit. "True," said Jesus. "You need Divine companionship. 'Lo, I am with you always even to the end of the world.'" "I need counsel. My thoughts are darkling and mislead me." "True," replied the invisible speaker. "My Spirit will guide you into all truth." "This is not for me, not for me." My life has been too sinful for such communion." "True," said the Monitor. "But did I not say to one who was even lower than you, 'Neither do I condemn you. Go in peace?' Did I not inspire My disciples to write, 'If our heart condemn us, God is greater than our heart and knoweth all things?'" "I want higher and holier incentive, I could not be a Christian. My life is a shipwreck. I can no longer gather up its dissipated energies." "True," said the Voice. "But 'My grace is sufficient for thee.' Did I not make of fishermen and publicans the leaders of the religion that is now conquering the world? And cannot I help you with your trained mind to gather up your powers in sublimest consecration?"

Then the proud man bowed, and breathed a prayer which was also a vow—"Help me, O Christ, and I will follow thee."

Thus, as naturally as the molten bronze fills all the indentations of the mould, the new Christian thought shaped itself in the empty places of his heart. He had discovered himself; and as he gazed into the still depths of his own being, he discovered God, as the heavens reflect themselves in quiet waters.

## VEGETARIANS INCREASE.

MOVEMENT AGAINST FLESH FOODS IS PROGRESSING RAPIDLY.

For a variety of reasons vegetarians are in the increase the world over. Members of royalty, statesmen, poets and men of science are among those who say they thrive on fruits, nuts and cereals. It is noteworthy that many of the world's most famous women have abandoned all flesh foods.

George Bernard Shaw is a vegetarian because it is repulsive to him to think of eating the carcasses of slaughtered animals. He frequently makes what he regards as a hearty meal on four bananas.

Marie Corelli, English author, is a vegetarian because of her aversion to the killing of animals. The Countess of Warwick adopted vegetarianism because of her increasing weight. She has gained her former slenderness since she stopped eating meat.

August Rodin, the sculptor, declares that his imagination is more alert and his ideals higher when he sticks to the vegetarian diet. Princess George of Greece, the Grand Duchess Serge of Russia and Dieulafoy, the famous archaeologist, gave up animals as food because of religious feelings.

There are many famous vegetarians in America, including Dr. Crittenden, of Yale; Horace Fletcher, Prof. Herschel Parker, of Columbia University; Ella Wheeler Wilcox, Florence Morse Kingsley, Grace MacKowan Cooke, Edwin Markham, the wife of the former Mayor of New York, Robert A. Van Wyck, and Senator Robert La Follette.

What one of these saw in the packing plants in Chicago turned him against meat. Senator La Follette was converted to vegetarianism for health's sake. Wu Ling Fang was converted while Chinese Minister at Washington. He declares that abstinence from flesh foods has cured him of many ills.

The following, from the speech of David Lloyd-George Chancellor of the Exchequer, discussing the British budget before the House of Commons last spring is of interest and value. He says, in part:

"The largest increases since 1861 have been in armaments. I have pointed out that 1861 represented higher war mark at that date of the cost of armaments. It was then £28,285,000; it is now £74,544,000—an increase of £46,000,000. It was then growing at the rate of hundreds of thousands per year; it is now growing at the rate of millions a year. Since I have had the privilege of occupying my present office, expenditure on armaments has grown by £15,000,000, and I see no prospect of this very menacing growth coming to an end unless there is some fundamental change in the attitude and policy of the nations of the earth.

"The expenditure on armaments differs from every other expenditure in two respects. It is non-productive and the increase or diminution in armaments is not dependent upon the will of the individual government that initiates the expenditure, or even of the House of Commons that sanctions the expenditure—it depends upon the concerted or rather competitive will of a number of great nations of whom we constitute one of the most potent. Armaments count for the largest, and I think the most sterile, increase since 1861."

## FRIENDLY NEWS.

JOSEPH ELKINTON read his paper on Silent Worship to a company of Friends in Atlantic City on the 28th ult.

THE Alumni Association of Friends' Select School held its annual meeting at the School on the evening of the 2nd inst. The School is reported to be in a very healthful and promising condition.

THE Annual Meeting of the Foreign Missionary Association of Friends of Philadelphia will be held in Friends' Meeting-house, 20 S. Twelfth Street, on the evening of Third-day, First Month 20th, at 7.45. G. Sherwood Eddy is expected to attend the meeting. He was for fifteen years national Secretary of the Y. M. C. A. for India. Last year he spent with John R. Mott in India, China, Korea and Japan.

EXTRACT FROM THE REPORT OF THE ATLANTIC CITY COMMITTEE—The meeting at Atlantic City has been attended the past year by most of the members of the Committee according to appointment. There seems to have been a slight increase over some preceding years in the number of persons, especially of visitors, attending the meeting.

By reports from various members of the Committee, we learn that in most of the meetings vocal expression has characterized the occasions. We trust that much in the way of pure Gospel ministry has had a place. We are, however, made thoughtful when we read in one report that there was so much speaking "it seemed impossible to get to the place of true worship." A message given forth under the immediate authority and prompting of God's Holy Spirit could not have so hindered the spiritual life of a meeting.

From another report we extract the following:—"A very quiet impressive meeting, silent except for a prayer. After meeting some people overtook me; the woman spoke pleasantly and said, 'We were at your meeting to-day and enjoyed it so much.' I said to her, 'We sometimes have speaking.' She then said, 'I particularly like the silence.' I had thought that perhaps the meeting had been tiresome to strangers, but sometimes I believe we are too anxious. The meeting surely has its place and work, and I felt much encouraged by the expressions of the strangers."

The meetings are reported to have been orderly and generally satisfactory, and gratitude is expressed by members of the Committee for

the presence and Gospel service of ministers from various parts, as they have visited Atlantic City from time to time.

An increased interest is manifested by some of the resident members whose attention to the visitors may be of service to such a meeting.

On behalf of the Committee,

EDWIN BALLINGER,  
ALICE C. RHOADS.

MOORESTOWN, N. J., Twelfth Month 10, 1913.

THE following from *The Friend* (London) twenty-sixth of Twelfth Month will interest many of our readers.—[Ed.]

"Max I. Reich, a member of Westminster and Longford Monthly Meeting, has returned from a visit to the United States and Canada extending over five months. This visit was the outcome of a concern which had been resting on him for some years past; but he did not apply for a minute liberating him, and his only official credential was a certificate of membership and of unity from his Monthly Meeting commending him to all Friends with whom he might come in contact.

"Max Reich spent most of his time in and around Philadelphia, attending every Quarterly and Monthly Meeting subordinate to Philadelphia (Orthodox) Yearly Meeting. He also visited most of the particular meetings, and held a number of 'appointed' meetings, besides numerous meetings in private houses. At Fallsington, Pa., in an old meeting-house where an evening meeting had never been held, an appointed meeting was arranged, though many local people thought the effort hardly worth while. In the result the building was packed, and an excellent meeting was held.

"Our Friend had some opportunities with Friends of the Hicksite branch in various places, and also with the extreme conservatives of Bristol, Pennsylvania, and Poplar Ridge, New York. He attended the meeting in New York City, with which we correspond, and visited also Chicago, Toronto and Hamilton, Ont. At the last-named place he held a public meeting after the manner of Friends—a most encouraging effort, well worth following up. Unfortunately he did not know until after he had returned to England that there are quite a number of English Friends living in Hamilton.

"Max Reich found remarkable openings for Friends' teaching in many of the places visited; his intercourse with Friends on that side proved most stimulating and profitable in religious matters, and most pleasant socially."

#### WESTTOWN NOTES.

It is too soon at this writing (Second-day morning) to chronicle the return of the large school family; with a snow-fall of several inches and mild weather, extra stage accommodations have been engaged that everybody may get in dry shod. During the vacation, very prompt work was necessary in order that the new steam heating system for the boys' north side rooms might be installed; the job was ready for steam to be turned on the day after New Year's—so that little time has been left for cleaning. Some other improvements in the wash-rooms in both the girls' and boys' ends have been made. The usual thorough cleaning of classrooms and corridors etc., has been in progress.

SOME of the people at the School have regretted that the splendid skating on the lake was not available for the pupils; with four-inch ice as smooth as glass, and such a large surface, those who had the time, derived much pleasure from the sport.

DURING the severe wind storm last Seventh-day night a large oak tree in the south woods was blown over bringing other smaller trees with it; as was the case years ago, when an even larger tree in the south woods yielded to the inevitable, the roots were more or less rotted. We much regret losing any of these splendid big trees.

THE buildings on Walnut Hill are progressing; the dwelling-house should soon be under roof, while the barn, which is under way, has less to show for itself.

#### CORRESPONDENCE.

"I HAVE read *THE FRIEND* for many years and very much value it. I earnestly hope that Edwin Sewell's co-workers may be sustained and strengthened to go on with the work and that they will have the help and prayers of Friends everywhere that the paper may lose none of its solidity or its Friendliness."

WARREN, Ohio.

THE writer has read with interest the communication from Isaac C. Rogers in this week's number of *THE FRIEND* and ventures to add a bit of personal experience along the line of protesting against tobacco and cigarette advertisements.

He has long been an interested reader of *The Outlook* and has usually found its advertisements, for the most part at least, unobjectionable. Some months ago, however, the back outside cover of that journal was entirely given up to a cigarette advertisement, very attractively gotten up. A note of friendly remonstrance was sent to the publishers, eliciting the reply that they had, in consequence of a large number of similar objections, concluded to decline such advertisements in future. It must be borne in mind that the editor and publisher are often obliged to view matters from different standpoints, and, doubtless, there are times when the needs of the business office make very strong pulls upon the consciences of editors.

I. C. Rogers' remarks are well worth attention, and this writer hopes that all readers of *THE FRIEND* will do their part.

First Month 3, 1914.

JOHN C. MAULE.

#### SUMMARY OF EVENTS.

UNITED STATES.—It is stated that more than 76,000 persons have arrived in this country from Europe during the year 1913. Last year the number was 61,163. Managers of employment bureaus have said an estimate of 20,000 unemployed persons in the city of Philadelphia was too conservative. They thought 40,000 or 50,000 was not an exaggeration. One year ago, it was said, labor exchanges were advertising for help.

The Pennsylvania Railroad Company has announced that the contract for the power for the electrification of its lines between Broad Street Station and Paoli and between Broad Street Station and Chestnut Hill had been let to the Philadelphia Electric Company. It was said that probably all of the local trains on these lines would be operated by electric power before the end of 1914.

It is stated from Washington that the exact altitudes of more than 2700 places in Pennsylvania are given in a bulletin just issued by the United States Geological Survey Bureau. The elevations were obtained by the Federal Government in co-operation with the Topographic and Geologic Survey Commission of Pennsylvania. The publication, ready for free distribution, should be of great advantage to engineers, as the elevations afford a starting-point for a survey of any kind.

It is announced that radium-bearing deposits were found by Government experts within a mile of Mauch Chunk, Pa., the first of the kind in the eastern part of the country. The property has been turned over to Federal authorities for philanthropic use, but the quantity of radium available has not yet been determined.

It is stated that after First Month 1, 1914, the weight limits of parcel post packages in the first and second zones would be increased from 20 to 50 pounds; that books would be admitted to the mails, and the rates would be reduced in the third, fourth, fifth and sixth zones.

Leonard G. Robinson, general manager of the Jewish Agricultural and Industrial Aid Society, addressed the Jewish Chautauqua Society of America in this city and declared that 5000 Jewish families were now living on farms and were making wonderful strides in the tilling of the soil.

It is said that some 3,300 saloons have recently been closed in Ohio as a result of the newly adopted legislation limiting the number of saloons in "wet" territory to one for each 500 population.

It was stated from New York on the 30th ult.: "Promoters of the Life Extension Institute to-day outlined the national scope of work of the organization, just incorporated in the State of New York, and whose directors have elected ex-President Taft chairman of the board. Lengthening of life and conservation of health are, as its name indicates, the objects of the new corporation. It plans, in so far as possible, to teach Americans how to live. It will be both a philanthropic and a business organization. Any person, whether an insurance policy holder or not, may have an examination made. Experience has proved that early discoveries of slight 'impairment' have resulted in large reductions of death rates."

A despatch from Washington of the 30th ult. says: "Further regulations for payment of the income tax, issued to-day, provide that husband and wife, living together, shall be entitled to an exemption of \$4000 from the aggregate net income of both, but when separated and living apart, permanently, each shall be entitled to a \$3000 exemption."

It is stated that statistics show 302 persons were killed by automobiles in New York City during the last year. The report was issued by the National Highways Society. Of the total killed 149 were children. The record for 1912 was 221 killed, of whom 103 were children.

In a late meeting of scientists at Atlanta, Ga., it is reported: "Wonders that actually have been accomplished in curing cancer through the use of radium were described to the chemical section by Dr. Charles L. Parsons, chief of the division of mineralogy in the Government Bureau of Mines. He exhibited several photographs showing the results of radium treatment for cancer."

A despatch of the 1st inst. from Washington says: "Regulations of the most exacting character, restricting the importation of foreign potatoes into the United States to guard against potato diseases, were laid down by Secretary Houston, of the Department of Agriculture, to-day in the form of an official decision. Countries now barred from importing potatoes are Newfoundland, the Islands of St. Pierre and Miquelon, Great Britain, including England, Scotland, Wales and Ireland, the nations of continental Europe and the Dominion of Canada."

A despatch from Washington of the 1st inst. says: "For his monumental story of 4000 years of farming in China, describing the methods by which the Chinese have been able to support nearly 500,000,000 people on an area smaller than the improved farm lands of the United States, the late Prof. Franklin Hiram King, of the University of Wisconsin, has been awarded a medal of honor by the National Geographic Society."

It is reported from Washington that for the first time since the Government took possession of the powerful radio station at Arlington, the time signals of the United States Naval Observatory were sent around the world last night by wireless telegraphy. Captain Joseph L. Jayne, who is in command of the United States Naval Observatory, said that, from all indications, the signalling was a success. He added: "What we most want is to stimulate interest in accurate time all over the United States. We have had inquiries from jewelers all over the country who want to get the daily signals. Many of them have private wireless plants of their own."

Figures for 1913 issued by Dr. S. Josephine Baker, head of the Bureau of Child Hygiene of the Board of Health, show the infant death rate for the year was 102 for 1000 births. This is the lowest rate in the history of the city and, judging from incomplete returns, the health officials say it is the lowest rate of any large city in the country. In 1912 the rate for this city was 105.3 for 1000 births.

A despatch from Harrisburg says: "Although the salaries of school teachers still remain low, they are steadily increasing, according to State Superintendent of Public Instruction, N. C. Schaeffer. During the last school year, the average monthly salary paid male teachers in Pennsylvania was \$65.82, an increase of 78 cents over the prior year, while the average woman teacher received \$48.69, an increase of but 28 cents."

Not one of 111,000,000 passengers carried by the Pennsylvania Railroad during 1913 was killed in a train accident, according to an official statement issued by the railroad. Reports for the last six years show that almost 600,000,000 passengers have been carried by the Pennsylvania Railroad, and but 16 of them lost their lives in accidents to trains.

FOREIGN.—Thousands of women and children in Bulgaria are facing starvation this winter, according to Inez L. Abbott, missionary of the Woman's Board of the International Congregational Church and principal of the American Girls' Boarding School in Samokov, Bulgaria, who has come to this country to raise funds for the relief of 7000 destitute families in the Samokov district. The suffering and want in Bulgaria was much greater than last year. She said that the crops were gathered last year

before the mobilization of the armies. With all the oxen, carts and manure at the front with the armies practically no crops were planted this year, and such as were cultivated could not be properly harvested because of lack of labor and facilities.

A despatch of the 30th ult. from Paris says: "France and a greater part of Europe are experiencing the bitterest year end in a decade. Hizzards and floods have done great damage inland, and gales of exceptional violence have ravaged the coasts. In Spain and Portugal the intense cold has caused numerous deaths. In the south of France the temperature has registered below zero. Conditions are at their worst in southern and central France, which usually are favored by mild winters. Scores of villages, which ordinarily never see snow, are cut off. The suffering of the poor is intense and deaths from exposure are common."

A despatch from Toronto, Ont., of the 2nd says: "The proposition to give to married women the privilege of voting in municipal elections, now enjoyed by spinsters and widows, was ratified by a large majority."

It is stated that reports from the International Institute of Agriculture at Rome indicate that the total wheat crop of the world for this year amounts to 3,569,000,000 bushels. The U. S. Department of Agriculture announces that the average production per acre of all our crops is estimated at \$16.50.

#### NOTICES.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY, Superintendent.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The

following books have recently been added to Friends' Library:—

Baldwin—Story of the Golden Age.

Foley—Boys and Girls.

Holland—Historic Adventures.

Howe—Life and Labors of Bishop Hare.

Satterthwaite—Genealogy of the Satterthwaite Family.

Sweetser—Ten Boys From History.

LINDA A. MOORE,  
Librarian.

DIED.—At her home in Pennsdale, Pa., on the twenty-fifth of Twelfth Month, MATILDA W. WARNER, in the eighty year of her age; an esteemed member and elder of Muncy Monthly Meeting.

—, at the residence of his son, Charles Livezey, near Barnesville, Ohio, Twelfth Month 12, 1913, JESSE K. LIVEZEY, in the ninety-first year of his age; a member of Ridge Particular and Somerset Monthly Meetings of Friends.

—, Seventh Month 27th, 1913, ASENATH R. ELLIS, widow of Asa Ellis, a member and Elder of Westfield Monthly Meeting of Friends, Indiana, in the eighty-third year of her age.

—, Eighth Month 21st, 1913, WALTER BARKER, a member of Westfield Monthly Meeting of Friends, Indiana, in the thirty-ninth year of his age.

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## QUERIES AND ANSWERS.

A man of affairs in a large city when just starting out on his business career, framed for himself a series of questions; these he thought important enough to have printed, and each month for a long period of years he regularly read and pondered them. He might have won great success as a financial manager of many extensive concerns without the help of these monthly monitors; all that we know is that he did win success, and that he himself felt that these questions and the practice of regularly reviewing them were important helps to him.

They were not profound questions, but simple and direct appeals to the rules of strict honesty and gentlemanliness. One was: "Have I striven hard, when provocation presented, to preserve my temper?"; another: "Have I tried as hard not to answer back as my natural impulse would have prompted me to return like for like?" And still another: "Am I knowingly engaging in any business venture which, were all its secrets to be exposed to-day, would cause me the least shadow of regret or of shame?" and so on. These questions never became trite to the man who framed them; it was part and parcel of his business to consider and to answer them.

There may be very few who follow a plan like the one just outlined; it would not suit the temperament of some, but there are many, very many indeed, who carry heavy financial responsibilities which concern alike their own interests as well as the interests of others, who are as scrupulously honest with themselves as was this man whose plan of queries and answers has been in review.

The salaried officer and the professional man live in a world apart from the one that we have in mind; they too have their money vexations, but they are on a smaller scale and demand a different degree of business skill to compass.

Our man of "Queries and Answers" in no sense stands alone; on the contrary, it is not improbable that every one who has had difficult problems to solve—and who has not?—has devised rules to govern his actions, which his own shrewd sense has taught him to be helpful, and so he has adopted these and lived up to them till they have become second nature to him.

An English lad a generation ago came to America with nothing but good health and a plucky spirit as capital. He

did a few months since a merchant prince in a large eastern city, and the rule that saved him from many a disaster, and on one occasion from total wreck, so he often would tell his friends, was a very simple one. For many years he superintended the opening of his morning mail; after the business had grown to large proportions, necessitating the employing of many clerks and many traveling agents, he still followed the plan, because as a young man he adopted for himself the rule of never answering a letter that provoked the least degree of anger until as he said, "I had slept on it," and what he found had done so much for himself he wanted to become a principle in the establishment for which he was responsible.

"It saved the trade in one case," he said, "that turned my business from a failure into a success; this I know to a certainty, and I believe it added thousands and thousands to my coffers," and then he added this significant remark,— "Yet I was but living up in a small measure to that pattern shown me in the Sermon on the Mount and to the truth uttered by the wise man long ago, that 'a soft answer turneth away wrath.'"

Common as a practice like the foregoing may be with men of affairs and with business firms, it is doubtful if any other religious Society than our own sets itself a similar task once a year or oftener.

A prominent educator in New York, a man at the time of national reputation, had his attention called to the plan of church government as carried out by the Society of Friends. He paused longest over our scheme of queries and answers, their honesty and directness appealed to him, he commented at some length on the spirit of true democracy that must lie as the bed-rock of an organization that could follow such a plan, and then almost skeptically he questioned how men and women could maintain the outward show of the Christian graces that these same queries are designed to cultivate. We need sometimes to get a little distance away from some of the practices that have become humdrum and commonplace to us, in order that we may realize what attainment they stand for.

In the days of Samuel Fothergill, about the middle of the century before last, the Discipline of the Society of Friends had grown very lax; conditions in England were sad enough, but when he came to America and journeyed as he did the whole length of our sea-board from South Carolina to Massachusetts and back, retracing his steps in some sections three or four times, and spending three years in such Gospel labor as no other Friend traveling in the ministry before or since his day has equalled, sadly irregular as were affairs in the Church at home, he found them much more chaotic here.

His suggestions for the betterment of affairs will be found in that delightful correspondence which he carried on with a coterie of Friends on both sides of the Atlantic and which included such men as the three Pemberton brothers, Samuel Emlen, John Churchman, his own brother, the distinguished

doctor, John Fothergill, and some women Friends, not a whit behind the men in righteous zeal and some of them their equals in the practical suggestions they offered.

Just what marks the origin of the plan of Queries and Answers, as a part of disciplinary proceedings in our meetings for business is a little doubtful; of this, however, we may be certain, that Samuel Fothergill, in his American visit just alluded to, having previously been instrumental in instituting a series of "Queries" for English meetings, so prevailed upon American Friends that they very soon adopted the plan which directly became well-nigh universal. It naturally led to a stiffening up of disciplinary rules in some sections, and then close upon its heels came the Revolutionary War; Monthly Meeting records show numerous disownments for various offences, some of which would probably not have been issued had Samuel Fothergill been unfaithful to the call, but with the opening of the eighteenth century the Society of Friends in the east was numerically a strong body, still pushing out from already settled centres, and we find many of our present old country meeting-houses bearing date of erection about 1800.

Those who claim to have made careful research give these four facts as in part responsible for the decline in numbers in eastern meetings: (1) The sad division in the ranks that culminated about 1827. (2) The laxity in regard to outward rules and regulations, as developed out of a less sensitive spiritual life. (3) The disownments that followed, for Friends having once set themselves the task of rectifying errors and testifying against falseness, manifested a zeal strangely in contrast with what had been known a generation or so before. (4) The tide of emigration to the west, that soon set in and was with little interruption continuous until after the middle of the century.

These historical facts have been introduced to show that the enforcement of a more rigid discipline is but one of several causes that explain the depletion of our ranks during the past century. Had the rules been disregarded, who can say but that the second reason as given above would not have caused a still more serious scattering of the flock?

Our own and a few other Yearly Meetings still adhere to the plan of Samuel Fothergill's day; we read and answer the Queries as they did then. With the lapse of time we have in several respects changed the place of emphasis, but the old Queries and the new Queries read a good deal alike. Our young people weary of them we are told. A generation back the young people wearied of them, of this we are certain. Yet now that manhood has succeeded to youth, we have no better plan to propose. Visitors from meetings where the Query and Answer plan has been discontinued come to our meetings and enter into the "exercise of the Meeting" and tell us to hold on to what we have, for they have searched and experimented and have found nothing better. We know that on Third-day of our Yearly Meeting week, young business men make a special effort to have an afternoon off, because then the "state of Society" is to be the theme for consideration, and young men have a keener interest in this than in reports of committees, memorials to legislatures, or anything else that may claim our attention. And why do they manifest this interest? Is it not because it is the most vital concern that confronts us, and is it not more than all else combined that which should call forth the best we can possibly offer in the way of counsel, and comfort, and cheer.

So long as the spiritual pulse of a meeting beats high when she settles down to consider those deep problems of life, which our Divine Master made the theme of His Sermon on the Mount, so long is there hope for the future, but when other matters, good and proper of their kind and of absolute necessity, are allowed to usurp the first place, then the meeting becomes little more than an organization, she may lose the Image, which she was designed to reflect, and fail of the real object of her creation.

D. H. F.

For "THE FRIEND."

### "AN HONORABLE AND USEFUL CAREER."

Early in the Tenth Month of 1827, appeared in Philadelphia the first number of THE FRIEND, bearing on the title page the chief part of a clear and ample prospectus. With what interest and gratification this must have been read; we may suppose by recalling for a moment some of the conditions of that period, and placing them in contrast with those of the present. Particulars are not necessary here; but in view of some painful and disastrous events with which Friends of those days were all too familiar, we can understand that a new journal, devoted in part to illustrating "the genius and history of our Society," was opportune in its appearance. The Prospectus declares that evils had arisen from ignorance, and that "the cause of sound principles" had suffered loss thereby, and pertinently adds, "It is thus that ignorance is perpetually reviving the exploded errors of former times."

To supply in some degree the need thus urgently felt is part of the ground on which the Editors justify their new undertaking, for they have rather apologetically to admit that the number of publications then in print might already be felt to be "burdensome" (!); and they proceed at once to allay the possible anxiety on that head with the significant remark—"We may suggest that the field in which we propose to labour is still unoccupied."

But the work which they had in view was by no means confined to denominational subjects. It was their purpose to provide "an agreeable and instructive miscellany"—"a fire-side companion"—and to this end many provinces of human interest and learning were to contribute. Reference is made in the Prospectus to the variety and "intensity" of human activities, and to the growth of knowledge in science and history. "From these inexhaustible sources," say the Editors, "as instructive and elevating as they are pure and delightful, we propose to fill a large department of our paper." They also aver an intention to devote some space "to the writings of the great masters of the old English school," in which group they include Addison, Goldsmith and Cowper; but original contributions—"essays, poetry and criticism"—are solicited, and the Editors look for strong support from these sources.\*

The new periodical would take cognizance of moral issues, supporting the testimonies of Friends upon such matters as lotteries, gambling and intemperance; while the great subjects of education and philanthropy, including the care of the poor, the sick and the insane, "the dumb and the blind," were not to be neglected. Provision for juvenile interest was less obvious in the early volumes of THE FRIEND than in recent ones, yet there was no conscious humor in this editorial statement: "We shall endeavor to render the lighter department of our journal acceptable to our young readers without making it frivolous.

'Happily to steer

From grave to gay, from lively to severe,'

has always been accounted the great secret of winning the youthful mind to the love of virtue."

\*It is an interesting circumstance that in the first number of THE FRIEND there is a poem entitled "Ocean," written at Haverhill, Mass., and signed W. It is prefaced by a complimentary editorial note taken from the *Essex Gazette*, in which apparently the poem was first printed. The author was then a youth of seventeen years.



The conclusion of the matter is put before us in something of a climax, and with a spirit that commands our admiration and sympathy. "In fine, we enter upon the duties of editors with feelings chastened by a sense of the responsibilities we have assumed, and of the arduousness of the undertaking, yet animated by the prospect of an honorable and useful career."

It is gratifying to find that at the end of the first year the editors were so much heartened by their experience that they were prepared to enter "with alacrity" upon the work of the second volume, and we learn too that they had not been disappointed in their expectations of help in the way of communications from their readers, for they acknowledge more than once that material thus furnished has been in excess of the space available for its use. A glance at the contents of various numbers assures us that THE FRIEND was true to its avowed purpose of being "an instructive miscellany," the scope of its interests embracing "Sketches from Pennsylvania History," "The Prose of Milton," "Doctor John Fothergill and Ackworth School," "Antiquarian Notes," and so forth.

Is it in the least necessary to point a moral in the use of the foregoing notes and transcripts? During the more than eight decades since the fair beginning of our journal (in which time there have been some crises in the affairs of the Church as well as of the nation), it has held its own with a rather remarkable degree of constancy, not only keeping for the most part its original form, but endeavoring to maintain the initial purposes of the founders. It has been a faithful visitor week by week in many Friends' homes on both sides of the Atlantic, and some even beyond the Pacific, promoting—or seeking to promote—"the cause of sound principles" both by direct advocacy and by general influence. The eighty-six volumes, neatly bound, make a collection of considerable value in a Friend's home library; and indeed it has been thoughtfully remarked that the old volumes of THE FRIEND are among the best sources of history for their respective periods.

But intellectual activities have vastly increased within a generation or two past; educational demands are growing, humanitarian interests are being multiplied; and the "agreeable miscellany" cannot by any means supply—nor did it ever profess to supply—all the literary needs of its patrons, or all the avenues of expression that might be desired. Yet, however large the room and great the service, actual and potential, for other periodicals, even of Friendly character, can it be fairly said that the field of THE FRIEND is wholly occupied, or is likely soon to be occupied, by those publications? Is it a time now to withdraw the shoulder from the burden? We think not.

One plea that we would offer, however, is for the avoidance of captiousness and careless criticism (not of friendly counsel and instruction), and for the further exercise of that gentle principle which belongs to the more excellent way; a principle that thinketh no evil, and that rejoiceth not in iniquity, nor in any supposed discovery of it. It is hoped that this paper will not let fall the banner of truth given it to display, but the Friends of Truth must now and then bear with some degree of human fallibility. Mistakes of judgment may (and do) occasionally appear—slips and oversights occur; and it may be that in some instances the language used fails to convey to the reader precisely the import intended by the writer. Still the sum total of honest effort and right purpose ought not to be disregarded.

In short, though THE FRIEND may not always have risen to its highest opportunities, or answered in full the desires of subscribers and contributors, yet it may be said that "by reason of strength" it has passed fourscore. Let now the same zeal and sympathy that marked the labor and the patronage of its early day again appear—the disposition to join together to serve its high purpose as "with one shoulder"—and we may expect that the "honorable and useful career" so confidently hoped for at the beginning will not stop short of a full rounded century at least. Who shall say that the years may not be twice told?

M. W.

## JUST FOR TO-DAY.

Lord for to-morrow and its needs  
I do not pray;  
Keep me from any stain of sin  
Just for to-day;  
Let me both diligently work  
And duly pray;  
Let me be slow to do my will  
Prompt to obey;  
Help me to sacrifice myself,  
Just for to-day.  
Let me no wrong or idle word  
Unthinking say;  
Set thou thy seal upon my lips;  
Just for to-day.  
So for to-morrow and its needs  
I do not pray,  
But keep me, guide me, hold me, Lord,  
Just for to-day.

—SAMUEL WILBERFORCE, in *Gospel Herald*.

## JOY OUT OF GRIEF.

The following is clipped from the *Buffalo Express* by one who has been called on to put its sentiments to the supreme test. It will likely have place with many of our readers in view of what we have recently been called on to feel.—Ed.]

Sooner or later in every home there comes a time when it seems as if the whole world had stopped. The house is still, the sunshine is gone and life is not the same, because death has entered and one whom we loved has gone to join the silent majority.

It is only the few who can resignedly say, "It is well." Time may teach it, but in the fulness of sorrow we can only ask:

Why?

When a summons comes to one in the very flower of activity and usefulness all that the saddened heart can say is:

Why is one whose work seems so vital to the good of others taken while another who lives for self alone is left to round out more than the allotted time?

We ask the same question that has been ringing down the ages ever since the dawn of time and the only answer is that the pattern of one life in its relation to those about it can only be judged when the whole fabric is finished. When one loved and useful member of a household goes out, it is hard to remember that there are many years ahead and the baffling mystery of the summons may be made clear when all life's experiences are fitted together.

Some years ago a young life went out suddenly and in the dreary pause that followed, when the mother was crushed under her burden of loss, she could hear no answer to her sorrowing why, could not recognize that there might be a reason as the years went by and the pattern of her life fabric became plainer, more nearly finished.

But now, the years have slipped away, life has unfolded many of its experiences—and she understands. Looking back, and still looking forward, she is ready to say: "It is well."

But it was time alone that brought clear vision, and with some the veil is never quite lifted for mortal vision.

It is well that when deep sorrows overtake us, the blight does not fall upon all at once, but it is one of life's sharpest contrasts to leave a house of mourning when the heart is torn with grief and come in contact with a smiling world.

For, in personal bereavement, it seems that full, rich life is all about us, the world goes on just the same, and we alone are left in sorrow. Time does heal, but in the height of grief, it seems almost cruel to suggest that with the lapse of years there will come any measure of forgetting or any softening of the blow.

Provisionally for the happiness of the world, even with a great grief, the time comes when the shadows break, the light peeps through and, though we may still be lonely and mindful of the loss, peace and resignation replace the questioning sorrow.

Some of our problems may never be made quite clear until we, too, see with other than mortal eyes, but we have an abiding faith that somehow, sometime, life's mysteries will be solved and we shall under-

stand why the bereavements, why the long periods when troubles seem to come in a heap and why they fall in greater bulk to some than to others. One grand thing stands out, clear and convincing, to all who have tasted of the bitter cup of personal loss:

When we have taken leave for all time of one we held dear, there is no regret for the pleasantries that have passed between us and for every kindly word spoken or gracious deed extended, we are thrice glad.

Never one slips over the border that there is not peace in remembering some little act that made life brighter or some word that brought a smile.

For "THE FRIEND,"

## FATHER'S CONTRIBUTION TO THE BUSINESS.

CHARLES FRANCIS SAUNDERS.

It has for many years been the pleasant custom of J. M. Macfarlane, Professor of Botany at the University of Pennsylvania, to send annually to his friends and correspondents the world over, a greeting of goodwill in the form of a printed pamphlet of a few pages. In this the professor presents usually some account of quiet adventures amid natural or human scenes during the last or some previous year, embellished with such personal touches as will be especially appreciated by the friends to whom the yearly pamphlet goes. In the current issue, there is reference to his once meeting with a quaint character of the New Jersey Pine Barrens, with whom some readers of THE FRIEND may have been acquainted—Peter Hoff, whose little farm among the cedar swamps and cranberry bogs back of Sea Isle was something of a resort for botanists fifteen or twenty years ago. Here most of Peter's life had been spent and here he had brought up his family in a patriarchal sort of way. Quite untaught in a scholastic sense, he had become exceedingly well-informed through observations, in the habits and nature of the wild animal and plant life about him. This store of knowledge, combined with a wider wisdom born of a sterling integrity of character, made a visit to the Hoff farm always a memorable one.

This, by way of preface to an anecdote which Dr. Macfarlane records, and which deserves to be passed along. It was related to him by one of Peter's sons.

"Brother and I were getting on in years," said he, "and so after quiet and prolonged debate, we resolved to leave the old man and start for ourselves as house carpenters and millwrights. But we hated to speak of it to father, and feared he might feel badly. Finally, one day we agreed that I should bring the news to him when we had sat down to our mid-day dinner.

"'Father,' said I, 'brother and I think of starting for ourselves, and would like to talk with you.'

"'Yes, son, speak on,' came the laconic reply.

"Plans were then unfolded and father was asked if he would give any special advice.

"'Yes, sons, I will.'

"But the meal was eaten in expectant silence, though no advice was forthcoming.

"'Well, father, we must be off to work: are you going to give us your advice?' was the renewed question.

"'Sure, sons, I will. Always remember there are twelve inches to the foot.'

The advice at first seemed trivial and childish to the sons, as they afterwards confessed; yet when they went out into the world and trade came to them, the meaning of the advice was brought home to them. As chances arose for substituting a poor grade of lumber for a proper sort in places where the difference would not at once show, or the temptation came to give short measure in place of full measure, the father's homely advice sprang vividly to mind—"always remember there are twelve inches to the foot"—and steadied them in the way of honest service in even small details. "Whatever success has come to us has been from living out father's advice," said the son who told the story.

PASADENA, CAL., Twelfth Month 29, 1913.

## BATTLESHIPS FOR CANADA!

An esteemed correspondent in Norwich, Ont., has sent us a copy of a speech in the Dominion House of Commons against the Naval Aid Bill. The opening sentences will show what an able peace advocate W. A. Charlton, a member from Norfolk Co., Ontario, is:—

W. A. Charlton (Norfolk): Before the Bill passes into the unknown future, I feel it my duty to say a few words with regard to this very important matter. This discussion, which has recurred at intervals during a period of several months, has been engaged in on the assumption that war is a necessity, and that active preparation for war is a means of preventing it. Wars have always engaged the active attention of mankind, and yet men have always believed that some day wars would cease. I am of the belief that that day has now come, and in the few remarks I propose to make will keep that consideration in view. We have heard during the course of this debate of the wonderful development in the art of building armored battleships. Eighteen nations are actively engaged in building battleships, and fourteen of these nations commenced their construction within the last twenty years. The tendency is to build larger ships all the time and to increase the number: In England there are battleships of 25,000 tons; in Japan, where they never built one of these ships until 1867, they are now building three of 27,500 tons and in some of the South American republics they have still larger ships of 28,000 tons. In the United States they never built a battleship until 1863, in 1867 they had only six, but since that they have built eighty-three. All the civilized nations are straining every nerve to increase the number of battleships they possess. Immense armies and navies are kept in readiness to fight and defend, the whole world a battlefield, war inscribed on every banner and peace forgotten, Canada alone standing out so far, like a bright star in a dark sky, but liable to fall at any moment. These are impressions that one must get in listening to the discussion which has been going on. I said that fourteen of these nations only commenced building battleships in the last twenty years. I find in that time the nations have spent for army and navy purposes the immense sum of thirty-one thousand millions of dollars: just think of it, thirty-one thousand millions of dollars wasted within the last twenty years, and the annual expenditure to-day is twenty-five hundred million dollars. That total warlike expenditure among the nations ranges from ten per cent. in some nations to nearly fifty per cent. in other nations of the total expenditure for all purposes of these nations. What is the cause of this? Why is it that there is this mad feeling of waste in all the nations? Why is it that before any naval appropriation is made in any legislative assembly in the world it is preceded by a war scare? It is because the people listen to the voice of the inhuman gods of war and of the navy leagues the world over, who are willing to traffic in the blood of their fellow-men for gain. They play one nation against another. When a battleship is built it is a notice to other nations to build. We build you build and so the mad waste goes on. Does anyone suppose that armaments are an insurance premium of peace? They are more justly called a menace to peace. It is mutual distrust that keeps the nations in arms and what more surely creates distrust than the building of battleship after battleship?

THERE is no staying quality in honesty as a policy. If the virtue is not a property of the soul itself it will wash out in very slight temptation. Though we may be theoretically convinced that in the end the right will invariably triumph, few of us are accustomed to direct our lives by such ultimate considerations. Our controlling motives are ever present.—J. M. LUDLOW.

It is not required of every man and woman to be or to do something great; most of us must content ourselves with taking parts in the chorus, as far as possible without discord.—HENRY VAN DYKE.

## CALIFORNIA.

For "THE FRIEND."

ELLA M. MOORE.

Let me tell you how the mountains  
Half-surround the little California valley where I live.  
To the north they tower highest,  
And the sky-line is uneven  
With their rugged, rocky summits.

Here it is the snow in winter  
Is the deepest, and the whitest,  
And, sometimes, till late in summer  
Does it crown Mount San Antonio,  
High he is above the others.  
And with flowers in the valley  
I have seen the snow-wreaths curling  
In a raging storm of winter,  
Up there on that hoary monarch.

Fleecy clouds go softly floating,  
Far below his lofty summit  
Casting broken, wavering shadows,  
On the little homes that nestle  
In the dim, tree-shaded canyons;  
Or still lower in the valley,  
Where the orange trees, and lemons  
All the year, are green and glossy.  
In the spring their waxy blossoms  
Fill the air with rarest fragrance.

While the East is still all snow-bound,  
Here, in this fair land of ours,  
Come the rains so warm and gentle.  
Hills before all brown and barren  
Now grow green as if by magic;  
And the lightly sleeping wild-flowers  
Wake, and by the path and roadside  
Spring and bloom in their beauty.  
Pen nor brush can draw the picture,  
So I send this invitation—  
Asking you to come and see it,  
This—the land of my adoption.

CLAREMONT, Cal., Ninth Month 16, 1913.

For "THE FRIEND."

## THE DOUKHOBORS IN BRITISH COLUMBIA.

BY JOSEPH ELKINTON.

The interest Friends have felt in the Doukhobors ever since they came to America, fourteen years ago, prompts some account of their present situation, especially since they have moved to British Columbia. Such difficulties arose between the Doukhobors settled in Saskatchewan and the Canadian Government that Peter Verigin concluded to transport some five thousand of them to British Columbia in order to try their fortunes in that more hospitable climate. The vanguard of this trek occurred five years ago, while the main body followed in 1912. The fruit trees of British Columbia were very attractive, and the warmer climate with the greater variety of vegetation has proved to be a veritable Garden of Eden for these Russian peasants—after they have turned the wilderness into that garden. All would have gone well had the Doukhobors been wise enough to register their births and deaths and to have sent their children to school—which is compulsory in British Columbia. Their refusal to comply with these wholesome regulations developed such friction with the Government that a Royal Commission was appointed to make an impartial examination into the conditions and purposes of the Doukhobors.

Wm. Blakemore, Commissioner, submitted his report about a year ago to the Provincial Secretary, Richard McBride, in Victoria, B. C.

This is the latest reliable official statement concerning the peculiar people. His point of view and observations are about the same as those of Friends who assisted them to settle in Canada fourteen years ago. A few extracts from the evidence taken before the Commissioner may be of interest. The Letters Patent, creating this Commission during the summer of 1912, require an "Investigation into the nature, source and scope of the authority held or exercised by the leader or leaders of the community over the members thereof; the tenure and ownership of property, real and personal; the solemnization of marriages, the registration of births, deaths and marriages and domestic relations generally; naturalization; the observance of law; and generally all matters appertaining or relating to the community and its social, intellectual, moral and religious life." Upwards of one thousand Doukhobors attended an all-day session, held at Brilliant, B. C., and one hundred and ten witnesses were examined at this and other public sittings, held at Nelson, Grand Forks, and Trail. The Commissioner also went to Saskatchewan and examined the settlements there. The result of all this investigation did not alter the hostility of the Doukhobors to registration, but it brought to view some very interesting facts.

Out of the 7,361 Doukhobors, who settled on the prairie northwest of Winnipeg in 1898-99, 1500 were men. These had the control of 270,480 acres of land for farming purposes—100,000 acres of which were (in 1907) taken back by the Canadian Government, because the Doukhobors had not farmed or settled upon it as the Homestead Laws of the Dominion required.

The Report says: "It has been estimated that the cost of living averaged about \$2.00 per head per month," during the first year of their residence in Canada, and that "The Society of Friends came to their aid and provisions were forwarded to the colonists and distributed just in time to prevent them from starving," during the first winter in America. "Wool, yarn, leather and lamps were forwarded from Philadelphia, also tea and linseed oil of which the Doukhobors are very fond." Altogether some fifteen carloads of provisions and other supplies, including three hundred spinning wheels, were sent to them.

The Commissioner, in explaining and generously extenuating some of the vagaries of these worthy but ignorant peasants, says: "One would have to be profoundly versed in the psychology of this strange people to fully understand the impelling motive of their extravagant conduct (on certain occasions); but some allowances must surely be made for the fact that they have been transplanted into a new country, with a different climate developing extreme rigors, and with all the traditions of life as different from what they had been accustomed to as it is possible to conceive. Then, remembering that they are of simple mind, and little more than grown-up children, placing implicit faith in their leaders, it is hardly open to doubt that they painted with too rosy anticipations the new life to which they were traveling.

"They expected exemption from many things beside military service, and especially exemption from bodily discomfort, privation and hardship, such as they were compelled to endure during the first winter. . . . The fact that the Society of Friends, which had done so much to establish the Doukhobors in Canada, favored education had no weight" toward overcoming the hostility of Peter Verigin to it, in any of the settlements under his control. By 1907, 1000 Doukhobors had withdrawn from the community in Saskatchewan and become naturalized British subjects, and now (at the end of 1913) there are 3000 similar individual Doukhobors in British Columbia. Some 4,700 community Doukhobors are also settled in British Columbia, while 2000 Doukhobors still occupy their homesteads on the prairie near Yorkton and Rosthern, in Saskatchewan.

The Commissioner says: "It should also be chronicled that, once free from the controlling influences of the Community, the independent Doukhobor not only complies with the registration laws and the 'Schools Act' but abandons most

of the restrictive features of communal life, without, however, losing his hold on the simplicity of faith which before-time characterized him. The home-life remains the same—the home-training is persevered with on similar lines. Thrift and industry are inculcated, simplicity is taught, and luxuries tabooed: and while it is inevitable that the young people in particular should secure more liberty and enjoyment, there is no room for regarding the independent Doukhor as in any general sense decadent.

The young men in particular rebelled against a system under which every dollar they earned by the most strenuous toil on the outside must be paid to the Community. To be good Doukhobors they might not even retain a cent, and if they did they were dishonest. But they could not move about among Canadians and work alongside them without realizing the hardship involved in surrendering the whole of their earnings. Each man must put \$2.00 per annum into the Central Fund under the direct control of Peter Verigin.

His purchase of lands to the amount of \$650,000 in British Columbia as well as the \$200,000 required to transport 5000 Doukhobors from Winnipeg came out of this Fund.

(To be continued.)

[The following article is the substance of an address, delivered by Joan Mary Fry at an Elders' Conference, during Yearly Meeting in London, 1913. After several readings it seems so true to conditions in Philadelphia as well as in London that it is hoped there will be a service in reprinting it. Very particularly do we commend the portions dealing with large Meetings.—Ed.]

#### ELDERSHIP FROM THE POINT OF VIEW OF THE MINISTRY.

It is probably one of the healthiest signs of a renewing of life in the Society that Eldership and the Ministry are so frequently discussed amongst us; it is well if we are not settling down to self-complacency, and the more keenly we recognize our own shortcomings the better.

It will be unnecessary to dwell at length on the experience of speaking in meeting; its uniqueness, its strange demands on the whole of our personality, some of its difficulties and temptations, as well as its wonderfulness, are to some extent common knowledge. One point only do I wish to emphasize: the experience has that strange quality of life, its incalculability—there is no one word to express this quality. Perhaps it may best be shown by antithesis: "I am or shall be a recorded minister, and I expect to preach all my life;" or *vice versa*: "I have never spoken in meeting, and I never intend to do so." Both these utterances denote a position which we often assume unconsciously; they indicate a lack of sensitiveness which approaches to spiritual deadness, and both are false to the doctrine of guidance by the Holy Spirit.

Of course we are well aware that no outward arrangements can create true ministry; but, granted its source in the inner life, we have still to seek to discover what are the best conditions under which it can arise. They fall naturally under two heads: The first, those relating to the speaker; the second, those pertaining to the listener.

(a) It is evident that obedience, receptivity, actual first-hand experience of spiritual realities, sincerity of outward life—these and many similar matters are solely for the consideration of the individual. It is for him or her to decide whether the desire to speak arises from self-centred or God-centred thoughts, for him to question whether the words are likely to reveal fresh experiences, or whether they only tell an oft-told tale that soothes like a drug instead of bracing like a wind, for him to query whether the week-day life can bear such a setting forth of the ideal as his imagination may paint. Even when he recognizes that the would-be exhortation fails to fulfil these conditions, it is still for him to weigh whether it must yet be given in shamefacedness, as a message by an unworthy messenger.

(b) But when all these and more have been settled with a view to utterance, there is the whole other set of conditions to be considered, those, namely, which are almost wholly beyond the control of the individual. Is the Meeting able to receive his message, or, if not ready, ought it to be so? Must it be given contrary to the general exercise, or in harmony with it? Is the gathering already weary of words and in need of silence? Is it prayer or exhortation that is lacking? Now it is as important that there should be a right judgment on these as on the former questions, and on these latter the would-be minister has, I had almost said, a worse judgment than other worshippers, because he cannot, with the best intentions, do away with his inclination to speak or not to speak, as the case may be; he is biased in one direction or the other, and cannot help being so. He may be intensely sensitive to the atmosphere, but the sensitive Elder, by virtue of his gift, is in the stronger position; his conception of what is good for the whole body should be more broadly based, less prejudiced by momentary and special desires than that of the minister. The more we reflect on the very nice balance between the individual and the body, between intense mysticism and solid common sense in our methods of worship, the more we are struck with the excellence of our *theory*; of our practice it were well to speak more guardedly. I shall return to this point again, but I believe that the weakness of our vocal ministry lies largely just here, that we think it sufficient to satisfy ourselves as regards the first set of conditions, and are content to leave the other almost out of sight. We have not sufficiently magnified the office of Elder, as being in fact the absolutely necessary complement to the free minister.

Now in order to obtain this nice balancing of duties, it is evident that a very wide yet delicate sympathy is needed for Eldership, if it is adequately to represent the whole body; if it is to foster and, to a certain extent, to call forth the ministry needed by the congregation.

I would suggest, and I do so from practical experience, that there is no more helpful instrument in the hands of an Elder than close, personal fellowship with ministers. By its means much can be done to develop a minister's gift and keep him or her in direct touch with the Meeting; the very sense of what is thus shown to be needed is a spur to the sluggishness of the natural man, very loth to urge himself along the uphill path. It would be hard to over-estimate what some of our Elders are doing in this quiet way of most natural and inspiring fellowships, or how much more is still possible on these simplest of lines.

And if the Elders are thus to be the means of balancing and enlarging the ministry, they must be in touch with currents which flow outside the doors of our quiet meeting-houses. Will the business man turn aside to enter; will the busy artisan, or the harassed merchant, find help in a worship-hour which is filled with platitudes; or will they listen to exaggerated statements of the futility of all worldly things when they are convinced that in their offices and yards, in the relations between Capital and Labor, the real fight with evil is being fought out? Thus the Elders' task of relating the individual ministry with the whole membership of the congregation cannot, we see, be limited to the Friends' circle; if the missionary spirit is to be fostered, they must be keenly alive to the constant necessity of meeting the varying needs of the world. If Paul found it necessary to be "all things to all men" that he might win some in the little world around the Mediterranean Sea, how wide must we set our doors of thought if we are to catch men in the complex excitement of modern ways? I often wonder as I pass from the thronged Bishopsgate into the comparative quiet of Devonshire House how far we are, as a body, in touch with the great world, and how far we are deluding ourselves with ideas of superiority whilst living in a seclusion which cannot bear the breath of the actual. I do not think this is the case in matters of concern for the moral and physical well-being of others, but I do think that our Elders need to encourage a ministry which shall have a wider grasp on modern problems than it often has at present. We want the broaden-

ing touch of a wise Eldership, especially in the matter of fostering, without coddling, the often faulty attempts of the inexperienced. Sometimes the inexperienced speakers are more sensitive to the newer problems lying before the Church than were more seasoned elders, and no Christian community dare stifle even inconvenient stirrings after a truer ethic, a more Christ-like society.

Thus far we have considered the positive aspect, some of the ways in which the Eldership can stimulate the best kind of ministry. Difficult as this is, the task of restraining, where restraint is needed, is even harder to perform in such a way as to help rather than to hurt. To begin with, there is the required discernment to be attained; to judge whether words are spoken "in the life," or in mere outwardness, whether they be of power or of habit, is no easily acquired capacity; that it is a most necessary one is a commonplace amongst us, and yet do we, in this matter of discerning and restraining, uphold the hands of our Elders as we should do? Can we bear to be told what is their judgment of our ministry? Do Elders shrink, from fear of hurting someone's feelings, from acting up to their sense of the true state of the case? It is probable that there is some leakage here, otherwise how could it happen that in our Yearly Meetings for Worship the Elders' plea for silence is not regarded? This is, I believe, a very serious sign, and unless we can, as a body, learn obedience to these proper demands for self-restraint, we are doomed to a feeble if lingering existence. The case of an outsider who, at Manchester, came to one of the big Meetings for Worship, hoping to find there some strong help, and was driven away by the unceasing torrent of words, is probably not an isolated one, and we know not how many may have gone forth from these over-taxed occasions without that which they so greatly needed to hear or to learn in the silence. At a time when some of the other Churches are struggling to get arrangements made for silence at certain particular services, we, who have the possibility without any getting to be done, are just throwing away our privileges.

At Yearly Meeting we have the opportunity of partaking in a great Communion Service. Does it tend to the solemnity or the worshipfulness of that service that there should be a sense of who can get a chance to ease his or her own mind? Do we not forget that God's truth is vaster than our representations of it, and that if we are true to our convictions, the Holy Spirit is, to willing hearts, the Teacher of teachers, needing no intermediary? One is almost reminded at times of Paul's strictures on the Corinthian gatherings, where he says: "When ye assemble yourselves together, it is not possible to eat the Lord's Supper." There are many considerations which might be urged to show that we have partially missed our way on these occasions of late: it might be said that the worshippers at our Yearly Meeting gatherings are for the most part well instructed in the faith, not in much need of elementary teaching; the time is short, and the press of business on the other days makes stillness a most necessary aid to worship; moreover, that when we are on the spiritual plane, when, like John, we are "in the Spirit on the Lord's Day" (and all days are His), we should be ready for some teaching which is beyond words. But there is a yet simpler consideration which I would urge, namely this: it is the Elders whom we love and trust, whom we ourselves choose—though we do not endow them—for their service, it is they whom we trust on one side, forgetting in our eagerness to speak that we want their judgment on these occasions perhaps more than on any other. The necessity for keeping a stronger hold upon our emotions in a big meeting than in a small one, and the diminished probability for most of us of being suitable instruments in a large assembly should help us to remember that disobedience to their request for silence is much more probably a bit of unconscious self-importance than of necessary courage.

Could we not, at least at one of our meetings during Yearly Meeting, have it understood that it is of the nature of a Communion Service, not an occasion for sermons but for brief offerings of praise or exhortation, and much waiting on the

Lord for His own special teaching, which we can never replace by any efforts of our own? If such a meeting can be held during Yearly Meeting, with an intense deep sense of teachableness and unity, of waiting upon God in stillness, this conference will not have been in vain.

And yet one more thought before I close. If it be true as has been said, that it is for the Elders to call forth by their fellowship and their fearlessness the ministry most suited to the congregation; and if to them be committed this sacred trust of acting for the whole body, of safeguarding the individualism of the speakers by the wholesome touch of the common need, then there are certain essentially Christian qualities which it behoves them to seek most earnestly for themselves and for those whom they are called upon to guide.

Life, as we all recognize, is by nature incalculable; its essence defies exact logical analysis. The old word "quick" reminds us of its inalienable variety, and, we might almost say, its incomprehensible waywardness; and if this be true of the outer, how far more true of the inner, spiritual life? It has been written of a modern mystic that she is one for whom life is movement; "nothing for her stands still, is fixed—static, as we say now; the whole creation moves with the movement and communicated freedom of the purposes of God and with the outpouring of the Divine Spirit in the spirits of men" (*Michael Fairless*, p. 63).

Spiritual life is killed by anything which ties it down; it must have room for creative activity, and it is always escaping, if possible, from old forms and ceremonies, to find new outlets in unexpected channels. The person who is readily obedient to the heavenly vision is, of necessity, constantly having to break with some of his old self; the springing up of the spiritual seed bursts through the clods of habit, and there is always a stirring in the soul that is alive. Now the special appeal of Christianity to the soul of man is intimately connected with the changeableness, so to speak, of the living spirit. All the great experiences which centre round the growth of the "new man in Christ Jesus" are processes, not completed and finished products. Atonement, redemption, sanctification, do not represent actions, once performed and crystallized into a no longer mobile past, but are terms expressive of a continued movement, a continual need, and a continual supply of that need. It may be said that the possibility of the growth of the "new man" in any soul is a sense of sin and of failure—that movement, progress, sometimes as of a tide with its ebb and flow, is a present condition of growth in grace. The child-nature, with its capacity for taking in new ideas, is as essential at the end as at the beginning of the Christian course. It is doubtless harder to win or keep in mature life, and probably there is no more serious drawback to the middle-aged, and especially to would-be leaders, than to forget that suppleness of soul is a requirement of the first magnitude for both Elders and Ministers; without it how shall the Divine Life have free course through the body? If humility, willingness to be corrected, power to react to changing conditions, be once lost, there must be loss, too, of usefulness to others. We may preach, we may measure others by unassailable doctrine, but we shall have passed out of the ranks of those who are being saved, day by day; a gulf will have yawned between us and our fellow-men, between us and reality.

It is because Christ appeals to the live man, palpitating with sin-struggles, overcome by passions, thrust down and yet with an unquenchable thirst for the living God, that his religion has not died down under the rubbish which is continually being heaped upon it. We all do something to add to that pile; it seems almost impossible for human nature not to do so, but we can at least recognize the danger and set our faces against the temptation.

"The Message of the Cross" is, as a recent rendering has it, "the power of God to those whom He is saving." It is not to doctrines and organizations that we must look for help, but to the growth within us of that strange, intangible, ever-varying something which we call spiritual life. The solution of our problems lies in that growth, in the development in

each of us of the new man, with his new powers of vision, his new capacities for service, his ability to repent and progress, until we all come to the "measure of the stature of the fulness of Christ."

JOAN MARY FRY.

### YOUNGER FRIENDS.

A COSTLY COMMA.—"Have you your examples all right, Tom?" asked father Walker, as his son closed the arithmetic and came to say good-night.

"Near enough," was the reply, "and I'm thankful; for they were a tough lot."

"But I don't understand," said his father, "what you mean by 'near enough.' Do you mean that they are almost right?"

"Why, I mean they are as good as right. There's a point wrong in one, and two figures wrong in another, but there's no use in fussing over such trifles. I'm most sure the method's right, and that's the main thing."

"Yes," returned his father, "I admit that the method is important, but it is not the only thing. Let me see how much difference the point makes in this example."

Tom brought his paper, and, after looking it over, his father said: "That point makes a difference of five thousand dollars. Suppose it represented money that some one was going to pay you. Then you'd be pretty anxious to have the point right, wouldn't you?"

"Oh, of course, in that case I would have looked it over again," said Tom, carelessly. "But this is only an example in school, and it would never make any difference to anybody whether the point was right or not."

"To any one but you, for a habit of carelessness and inaccuracy once fixed upon you will make a difference all your life, and may prevent you from ever succeeding in the business world. You may not realize it, but what employers want, and must have, is accuracy in little things, as well as in great, and, indeed, things that seem small are often far more important than they look. A comma seems about as unimportant as anything, but let me tell you a story about one."

"Some years ago there were enumerated in a tariff bill certain articles that might be admitted free of duty. Among them were foreign fruit-plants. What would that mean?"

"Why, I suppose," said Tom, "plants that bear fruit."

"Yes, but the clerk who copied the bill never had been taught accuracy, and, instead of copying the hyphen, he changed it to a comma, making it read, 'fruits, plants, etc.' It was a trifling error—not worth noticing, you would say—before it could be remedied, the Government lost two million dollars, as all foreign 'fruits' had to be admitted free of duty. Now, whenever you are inclined to be careless, I hope you will remember that two-million-dollar comma."

Tom did not say much, but he went upstairs thinking that if a little comma could make all that difference, it might be worth while to fuss over trifles, after all.—MARTHA CLARK RANKIN.

"LONE WANDERING BUT NOT LOST."—Among the stories told of the homing pigeon few have so touched an undefinable something within us as that of which "Sunny Jim" is the hero. This bird is owned in Jeannette, Pennsylvania. There for years he has had his home. Had you looked at him some day when passing his loft you would scarcely have guessed that hidden somewhere in that tiny brain lay a faculty baffling all your wisdom and philosophy. One day they put him in box or basket and wrote as the address which marked his journey's end, Rio de Janeiro. When the long trip by rail and boat was over he was, as one has said, "far on the other side of the equator. One sixth of the circumference of the globe intervened between him and his home."

On the eighth of [Fifth Month] they gave him his freedom. He rose swiftly into the air, then, without chart or compass, set his course with unerring impulse to the north, and vanished

from sight. Forty-seven days after, on the twenty-fourth of [Sixth Month], weary, but with courage unbroken, he alighted upon the landing of the loft, back at Jeannette, Pennsylvania.

No human eye followed or could have followed the path he took through

"The desert and illimitable air."

The history of that lonely experience, as on and on his wings bore him over strange lands and unknown seas, will never be written. What stirred within the heart and brain through blazing days and silent nights no mortal may ever know.

Blind instinct was it? Did he flow as unconsciously some unrecognized law as the meteor does when it falls through space? We confess to a feeling of awe, to an emotion akin to that of worship, to a sense of mystery that positively humbles, as we see, in imagination, this wonderful bird folding his tired wings after the long, long flight. Bryant's exquisite little poem, "To a Waterlowl," must have sprung from some such experience. What more can we say than,

"There is a Power whose care  
Teaches thy way along that pathless coast,"

and what more steady faith can we know than that which feels:

"He, who from zone to zone  
Guides through the boundless sky thy certain flight,  
In the long way that I must tread alone  
Will lead my steps aright."

—F. H. R., in *Our Dumb Animals*.

### FRIENDLY NEWS.

WRITING of a week-day meeting in one of our Friends' Schools (Friends' Select School, Phila.) a teacher of younger children quotes these expressions as coming spontaneously from several at the close of a favored meeting, "I liked that meeting," "That was a nice meeting," "That was a beautiful meeting." There seems good ground for the comment that such impressions on young children must signify a deep and abiding influence in the lives of those who are older, even though such do not express themselves at the time.

THE *Evening Telegraph* of Twelfth Month 29th, in writing upon "The Spirit of Good Will to Men," has the following which refers to a Friends' firm, so that the clipping seems properly classified as *Friendly News*.

"For instance, there is a manufacturing plant in this city which employs about three hundred men in the making of agricultural implements. That isn't a very hazardous business, but there is an assistant superintendent who is both a hard-headed and big-hearted fellow, and evidently thoroughly impressed with a sense of a superintendent's dual responsibility—to the men under him and to the firm from which he receives his salary.

"He looked at conditions as he found them and it seemed to him that they could be bettered—for employers and employed. So he worked out a plan; not all at once, but little by little.

"Of course, the firm was paying the men fair wages. Unless that were taken for a basis, anything it might have done in the way of welfare work would have been met with sneers.

"If they'd pay us what they ought, we'd take care of the 'welfare' of ourselves, all right," is the way the men would have put it; and you couldn't blame them for thinking so, either.

"But the wages were all right here, and so the assistant superintendent started in. First he evolved a system of sick benefits, to be paid out of a common fund to anyone who might fall ill.

"You know the old way such things were managed. If the sick man had been a 'good fellow,' somebody among his cronies started a subscription for him among their shopmates, and the sum raised was problematical. If he hadn't been a 'good mixer,' but for any reason had held himself aloof from the rest, there would either be no subscription at all—or a pretty slim one.

"But now everybody shares the same, and if any falls ill, he knows just what he can depend on in addition to his own savings.

"He has done a lot of other things, has this assistant superintendent—given the men a hall where they may hold meetings, give entertainments,

etc., and whenever they want to use it, the firm furnishes heat, light and janitor service free; put in a restaurant where a fifty-cent meal is given for fifteen cents—if you don't believe that, go and try it—and done a lot of things which don't seem big enough to catalogue individually, but which together go far toward making daily work easier and more effective.

"But one of the best things has been the working out of an insurance plan on a graduated scale of age and length of service. It is really a combination of an endowment policy and an old-age pension; but the firm doesn't call it that. Pension doesn't sound well, excellent thing though it be. So the firm has recognized the objection to that title and it is known as the 'Co-operative Advanced Age Compensation.' The men pay so much per week, according to their age and the length of time they have been in the service of the concern, and what they pay is duplicated, cent for cent, by the firm. When the men reach a certain age, which is the same for all, they are entitled to an annuity for life; or, if they die before reaching this age, an annuity is paid in monthly installments for ten years to the beneficiary, usually the widow.

"IN NO CASE IS A LUMP SUM PAID OUT, the idea in this provision being to avoid the all-too-likely chance of total loss of everything, at an age when the earning power is greatly reduced, to say the least, by those who have never before had any considerable sum in their possession. The bait for the unscrupulous is removed, and the policyholders and beneficiaries are protected as much as possible from the consequences of their own indiscretion.

"These are only samples of welfare work which is being conducted in industrial establishments all over the country. Such work is doing more to solve the difficulties between capital and labor than any other one influence.

PROFESSOR W. W. COMFORT, of Cornell University, writes to the *Westonian* (Philadelphia) that he would be grateful for any definite information concerning the study of the poetry of William Cowper in Friends' Schools during the last century. The following queries cover the matter under consideration: (1) When was the study of Cowper introduced into Friends' Schools? (2) In what manner and in what textbooks was his poetry read? (3) Did his poetry exercise a profound influence upon Friends' literary taste? (4) When and why was the study of his poetry discontinued?—*From The Friend* (London), *First Month 2nd*.

UNDER the presidency of A. Neave Brayshaw, the Friends' Guild of Teachers is meeting at Woodbrooke from the 5th to 7th inst. Nine years ago the teachers met under the same friendly roof, Frederick Andrews presiding; and sixteen years ago, in 1898, in its early days, the Guild also met in Birmingham, the late William Scarnell Lean being then the President. This year discussions are to take place on "The Inheritance of Mental Characteristics" (introduced by Cyril Burt, Psychologist, Education Department, L. C. C.), and on "The School Leaver and the Claims of the Church" (introduced by A. Barratt Brown, Arthur T. Wallis, and A. Mabel Holdsworth). The Guild is eighteen years old this year.—*From The Friend* (London), *First Month 2nd*.

COPENHAGEN Friends a year ago tried the experiment of holding their meetings in a public room, with announcements in local papers. After the earlier weeks, when the attendance was for a time substantially increased, the numbers have shrunk again to the normal. It is supposed that the temporary enlargement was due to the hope of other small congregations of earnest dissenters of drawing Friends to unite with them; and in the case of one small group the temptation of "loaves and fishes." English Friends visiting Denmark are earnestly invited to inform themselves about meetings in that country; Danish Friends greatly appreciate the few visits they receive from English Friends.—*From The Friend* (London), *First Month 2nd*.

ANOTHER Danish lighthouse keeper and his wife have applied for membership with Friends. In their isolated position, they have been holding meetings with their neighbors. Johannes L. Sorensen is a son of P. W. Sorensen, who was admitted some years ago; he can speak and write English. His address is Stevns Fyr, pr Store Hedinge, Denmark.—*From The Friend* (London), *First Month 2nd*.

AN old student, who says he wasted much time at Haverford and now regrets it, and who wishes to be held up as an example to others, has founded two prizes of \$50 and \$45 to be given yearly to Seniors who have

shown the most steady and marked improvement in Scholarship scores entering.

The Fund is called "The Scholarship Improvement Prize Fund. Means will probably be found to prevent intentional delinquency in the early years, in order to make the improvement more striking.—*From Haverford College Bulletin*.

PROFESSOR ALLAN C. THOMAS came to Haverford as Professor in 1878. Since then he has filled the chairs of English and of History and during his whole career of thirty-six years has been Librarian. At the end of this year he retires from active work. The College will, however, still retain his services as Consulting Librarian. His perfect knowledge of the contents of the Library and the relative worth of authorities on different subjects will make his value in this capacity to readers very great. He will have an office in the building and will give an hour a day to the cause. Professor Thomas has been of great service also by his available knowledge of editions and prices which has enabled him to act most efficiently in the purchase of books.

The long connection with the College has made him a familiar figure to hundreds of Haverfordians, and we may expect many years of future service.

In this connection, it may be mentioned that his text-books on History have had very large sales—amounting in the case of his United States History to a half million copies.

A GROUP of ten Haverfordians has subscribed \$50 each for five years to care for the trees on the lawn. The chestnuts are possibly beyond hope of redemption, as are all chestnut trees in these parts. By proper fertilizing and pruning many of our fine old trees may be preserved for many years, while the planting of new ones will be consistently carried on following expert advice.—*From Haverford College Bulletin*.

LONDON, Jan. 6.—Henry Thomas Wake, a famous Quaker antiquary, died to-day in the Quaker village of Fritchley, Derbyshire, where he carried on the business of an antiquarian bookseller. He was almost as well known in learned circles in the United States as were his friends, Ruskin and Carlyle.—*From the Public Ledger, by Marconi Wireless Telegraph*.

## WESTTOWN NOTES.

THE Winter term opened the first of last week; a fine showing in punctuality was made, for at supper time, the hour scheduled for pupils to report, every boy with one exception was in place, and he was traveling northward from his Carolina home; the report from the girls' wing was almost as satisfactory. A few new pupils have entered and a few could not return, the totals of the two terms being about the same.

THE lake has been the place of greatest interest during the out-of-school periods. The pupils have made use of the ice parts of every day since their return until First-day. Once or twice the skating was not safe during the afternoon, but the freeze up after sun-down made it quite suitable for evening skating, and different groups of students were down at the lake from 7 to 10.

THE transition from the autumn to the winter term is marked by very few changes in the program, it is simply the returning to old tasks after a fortnight's vacation.

ON Sixth-day evening Isaac Sharpless continued the lecture course, his subject being notes from the journey he made last summer with his wife around the world. Westtown boys and girls have invariably enjoyed Isaac Sharpless's lectures, and this suffered not at all in comparison with those of previous years.

ON Seventh-day evening a team of old scholars played a game of basket ball with the school team, and as on a former occasion, not long ago, won an easy victory from us. Basket ball fails this year to receive the encouragement from the School that it has enjoyed previous years and this in large measure accounts for our team being in poor practice.

THE Literary Union meeting during the week, being the first in the new term, was devoted to the election of new officers. Those elected were: President, Ruth Kellum, Secretary, Evelyn Babbitt, Vice President, Henry M. Hallett, Curator, Carroll T. Brown and Treasurer, Mary Etta Hartley. The Union meetings the past term have maintained a high order of excellence, comparing very favorably with the records of previous years, but there is no reason why the standard should not be still further

advanced the present term. The opportunities offered for debating, public speaking, etc., are among the valuable assets that belong to the upper class pupils. The boys have just organized under the leadership of Alfred Lowry, Jr., a debating club, which will meet every Third-day evening in one of the classrooms from 6.45 to 7.30. Membership in this club is limited to the three upper classes.

The meetings in the Superintendent and Matron's parlor were resumed on Fifth-day evening, when we had an address from Augustine Dwyer on the "Voice as a Reflection of the Personality." The talk was a helpful one, full of illustration drawn from our friend's wide experiences.

DURING the past month valuable additions have been made to the school library, including ninety volumes, also a generous donation of Friends' books from Joshua L. Baily and within the past few days three volumes of peculiar interest to the lover of old books from a Friend in Ireland—these are Robert Barclay's complete Works, printed in 1692. Rutt's History of Friends in Ireland, dated 1751, and the Life and Works of Richard Claridge, 1726. In addition to these, the library has had the gift of ten or more volumes for every day use, on "The Revelations of Modern Science and Invention," the gift of Joel Cadbury, the same Friend often sending to us packages of periodicals which the library is glad to have and which are not included in our regular list.

We have had no Committee Friends with us at either of our meetings for worship during the week. On Fifth-day both George L. Jones and Thomas K. Brown spoke with much feeling and directness and on First-day Thomas W. Fisher spoke and appeared in supplication.

In the First-day evening collection J. Harvey Borton spoke to the boys on "The Elements the Twentieth Century Demands of a Business Man." This he translated to suit the case of boys about ready to leave school, and anxiously looking forward to their life work. He made four essentials very prominent—Health, Honesty, Intelligence and Perseverance, and drawing from a wide personal experience he enlarged on each of these in a way that could not but be helpful to young men. In closing he emphasized the importance of always having an ideal to copy, and he appealed to his audience to cherish and to follow that one only perfect ideal that the world has ever known, even to follow Him who is the Saviour of men.

THOMAS K. BROWN spoke to the girls the half-hour following, his theme being "The Right Use of Money." He applied principles to the life of a Westtown school girl in a practical fashion, which if lived up to would correct many an error that has crept into circles of society where one would think such errors could not come.

### CORRESPONDENCE.

[The following is taken from a personal letter and was not written with the thought that it might be published. It sounds so clear and true and is in such accord with our own feelings, that we are willing to print it.—Ed.]

"DEAR FRIEND.—I have now been nearly a month away from the American Continent, but in spirit, affection and thought I am still therewith, revisiting in my mind the many places where I have preached the Word of the Lord and the many Christian homes which for the dear Master's sake have given me hospitality.

"In Canada I saw something of Friends in Toronto. In Hamilton I had considerable service quite unexpectedly; I found quite a response to Truth there. I also had opportunity in Orillia and Belleville, besides a large meeting in the Y. M. C. A. in Buffalo, N. Y. I did not return to England because the doors of service were closing, I could have remained for many months longer.

My heart is filled with grief because of the removal of our beloved Edwin P. Sewell. May the Lord continue to watch over His cause and Truth among you.

"Edwin P. Sewell was a valiant man in Israel. His heart, life, powers were entirely at the Lord's disposal. He was true to his convictions. He was no timeserver, no man-pleaser. Time for him was lived in the clear light of eternity. He had the heart of a pilgrim here below. Not for him the thought of feathering his own nest. He set his affections on things above, where his true interests lay. We shall see his face no more! His voice is stilled, his pen is laid down, his chair is empty. Our confidence, nevertheless, is in the One whose headship to His Church is a mighty reality. He can, and I believe will, raise up others to maintain the testimony in its purity. Past generations have not used Him up, He has still words of eternal life."

MAX I. REICH.

[The following is from the pen of W. B. Stoddard, the Washington correspondent of *The Cynosure*.—Ed.]

"During the last few weeks I have been forcefully reminded of the uncertainty of life and the certainty of death. Several friends who have been helpful to our work have been called to their reward during the past year, but in the passing of none has your representative been made to sorrow so much as in the taking of our much beloved friend, Edwin P. Sewell, who passed from this life but a few days since. He was but sixty years of age, and it seemed, as in the taking of my beloved father, that the call came too soon! He was a rare spirit, humble, consecrated, cheerful, considerate, active, methodical and withal he had the courage of his convictions. He did not seek the approval of the crowds, but he did crave the approval of his Heavenly Father. He naturally became a leading minister in the Society of Friends with which he labored the greater portion of his life. He has been a careful reader of *The Cynosure* for over thirty years and has sent it to his friends. For many years he served as an officer in our Pennsylvania Christian Association. A very able pamphlet which he prepared on the Lodge question is in circulation by the Society of Friends. When coming to this city, I always looked for the welcome smile I was sure to find in the office of *THE FRIEND*. His death as his life was in peace. Farewell, Edwin, it will not be long until we are all on the other side. Others will come to take up our burdens and God will carry on His work."

### SUMMARY OF EVENTS.

UNITED STATES.—Radium has been produced near Sellersville, Pa., from ore sent there from mines in Utah and Colorado. A recent account says: "Angus Cameron, president of the Radium Company of America, the first and only company in this country to produce the precious metal for commercial purposes, showed representatives of the press hundreds of tons of the radium ore, carnotite, shipped here from his company's mines in Utah and Colorado. In a phial, scarcely an inch in length, were seven milligrams of the precious stuff valued at \$180,000 the gram."

The form to be used and regulations to be followed by individuals in making returns of income subject to the new Federal income tax were sent out on the 6th inst. by the Treasury Department. Every citizen of the United States, whether residing at home or abroad, every person residing in the United States and every non-resident alien, who has income from United States investments of \$3000 or over, must make such return.

It is reported from Harrisburg that the Public Service Commission has acted promptly on the recommendations contained in the report of Investigator Dohoney on grade crossings in the State. After the report, which was the first of its kind ever made in the State, had been read, the Commission immediately instructed its investigator to prepare at once regulations for the safety of travelers over the grade crossings. Investigator Dohoney reported that 114 steam railroads cross public roads at grade in 11,763 instances, and of these 10,144 are unprotected."

A despatch of the 7th from Minneapolis says: "Every man, woman and child in the United States, according to statistics of the Minneapolis Chamber of Commerce, consumes about one barrel of flour a year. Minneapolis millers supply about one-fourth of that barrel."

According to the annual report of the Census Bureau lately issued the population of Philadelphia in 1912 was 1,606,102, and that of Pittsburgh was 550,667.

A despatch from Harrisburg, Pa., says: "In keeping with the recent order of the State Department of Health banishing the common drinking cup, the Public Service Commission to-day issued an order requiring all railroads carrying passengers within the State to provide drinking water and sanitary drinking cups in each car. Some of the railroads have been doing this for some time."

It was stated from Washington on the 8th inst.: "His sympathy aroused by the fact that nearly 20,000 poor immigrants, after having sold their little all to come to this 'land of promise' were turned back at the door because the immigration law found them unacceptable. Secretary Wilson, of the Department of Labor, is preparing to forewarn all such prospective immigrants and save them, if possible, from breaking old home ties in a useless search for new ones. 'It stirs one's heart,' said the Secretary, 'to see these poor souls, many of whom have disposed of all their little holdings and made long journeys over land, even before beginning the ocean trip, forced back to hardships they were fleeing from. The thing to do is to keep them from starting.'"



It was stated from Harrisburg on the 7th inst.: "Study of the living conditions and wages of the foreign population of Pennsylvania, and especially of the immigrants, is to be undertaken at once by the State Department of Labor and Industry, and Commissioner John Price Jackson has asked all of the women's clubs of the State to co-operate. The Commissioner to-day sent a letter to the President of every women's club, requesting that a committee be named to make a study in local communities and to collect data regarding the number, wages, general condition and families of all immigrants in Pennsylvania, especially in the industrial portions of the Commonwealth."

A despatch from Washington of the 9th says: "The free listing of beef and other food products under the new tariff is causing enormous increases in importations into the United States, judging from figures issued to-day by the Department of Commerce. More than one-half of the beef imports came direct from England."

It was stated from Cleveland on the 9th inst.: "One million workmen of the iron, steel and metal trades are idle in the United States to-day. The wage loss due to unemployment and short time is \$50,000,000 a month. Two hundred and seventy thousand miners are also idle. The wage loss to these is computed at \$12,000,000 a month. On the combined figures, compiled by the *Daily Iron Trade*, in its issue of to-day, there are 1,270,000 men on the idle list, with a wage loss the equivalent of \$62,000,000 a month."

A despatch from New York City of the 9th says: "Dr. Franklin H. Martin, of Chicago, and Dr. Charles H. Mayo, of Rochester, Minn., two of the most prominent surgeons in the United States, to-day expressed their hopes in radium as a cure for cancer. Doctor Martin, who used radium extensively, stated that external cancer could be cured, beyond any doubt, by radium. He reasoned that if the substance had this effect on external cancer, it should have the same beneficial effect on internal cancer that could be reached. Doctor Mayo said that the experiments he and his brother had conducted had been encouraging. 'The value of radium as a curative for external cancer,' said Doctor Martin, 'has already been proven. It is past its experimental stage.'"

It has been lately stated that a significant feature of agricultural development during the last few years has been the increase in acreage in corn and better methods of cultivation. Corn-growing clubs have been formed all over the Union. The yield per acre has been greatly increased. Southern States which a decade ago were buying the product from the West are now more than supplying their own demand. The cotton belt, suffering from the boll weevil, has become also a corn belt. So marvelous, indeed, has been the progress in corn-growing that the cereal ranks with cotton as the most valuable of all American crops.

FOREIGN.—A despatch from Panama of the 7th says: "The first passage of a vessel between the Atlantic and Pacific Oceans was completed yesterday when the craneboat *Lavalley* passed through the Pacific entrance. The trip was not made directly in one day, but by stages, thus showing the practicability of navigating the canal. No passengers were carried."

It was stated from New York city on the 7th inst.: "More than 1,600,000 bushels of Argentine corn have been received at United States ports within the last two or three days, and upward of 8,000,000 bushels have already been imported since the new tariff placed corn on the free list. It has effectually checked an advancing corn market and finally forced a sharp decline in cash values. Fifteen more corn ships are on the way here."

A despatch from London of the 8th says: "In cases suitable for radium treatment, 150 milligrams are introduced into the substance of the growth and left there for 24 hours. Nothing is noticed for two or three days,

but the pain and the discharge begin to disappear from that time onward. By the 14th day you can see the softening growth commencing to diminish. From the 14th day onward the growth in a satisfactory case will progressively diminish until by the end of a month or six weeks nothing whatever is found excepting a small scar where the radium was introduced. Whether radium will replace the knife at some future date is a question one is unable to answer. But there is no agent we have ever known, with the exception of the knife, that has done as much and no remedial agent which has done one-hundredth part as much as radium."

It is stated from Paris that according to an article by Henri Viala, in *Excelsior*, belief that insanity is incurable has been disproved by a group of French scientists who have discovered the efficacy of radium as a cure in experiments carried out at Clarenton, the large lunatic asylum adjacent to Paris. Radium was first injected into the veins of a horse and the serum was then injected into an insane person. Numerous injections were made, each with ten cubic centimeters of this radio-active serum, strengthened radio-actively by the addition of radium bromide. Beneficial effects were noticed in nine cases out of every twelve.

#### NOTICES.

The second meeting of The Friends' Educational Association will be held at Friends' Select School, on Sixth-day, First Month 23rd, at 7.15 to 8.45 P. M. Supper will be served from 5.30 to 7.00 P. M. for about 30 cents. Please notify Bertha Fry, 141 N. Sixteenth Street, Phila., if expecting to be present at the supper.

Subject: THE CHILD'S LEISURE TIME.

1. The Leisure Hours of a Boarding School Pupil—Annie B. Gidley.
2. The Problem of the Short Vacation—Ruth Evans Rhoads.
3. The Problem of the Summer Vacation—Henry T. Brown.

These papers will be about ten minutes long, and will present the problems. Please come ready to present thy own difficulties and solutions in this discussion.

FRANCES C. FERREIS,  
Secretary.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY, Superintendent.

MONTHLY MEETINGS NEXT WEEK (First Month 19th to 24th):

- Philadelphia Western District, First Month 21st, at 10.30 A. M. and 7.30 P. M.
- Frankford, First Month 21st, at 7.45 P. M.
- Muncy, First Month 21st, at 10 A. M.
- Germantown, First Month 22nd, at 10 A. M., and Men's Monthly Meeting at 8 P. M.
- Haverford, First Month 22nd, at 7.30 P. M.

DIED.—In Haddonfield, N. J., on the 7th of First Month, 1914, EZRA C. BELL, in the eighty-fourth year of his age; a member and Elder of Haddonfield Monthly Meeting.

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For "THE FRIEND."

## A REASON FOR THE HOPE THAT IS IN US.

"God so loved the world that He gave His Only Begotten Son that they that believe in Him might not perish but have Everlasting Life." Such is the reason of our hope, and it becomes a most vital matter that we recognize in this All-wise and Divine plan for the redemption of the world the Father's Blessed Will and Way revealed to us and in us by Jesus Christ our Lord. How gladly and how earnestly we search the Scriptures, almost thinking that in them we have Eternal Life and thus realize how fully they testify of Christ—the Fountain of Eternal Life. How all-important that we believe and understand this blessed testimony. We are reminded of the first message of the Risen Christ just three days after His death on the cross, to those who failed to understand the Scriptures concerning Himself. In their sorrow they were mourning the loss of an earthly benefactor who would have delivered them from their enemies. How significant and how severe to them must have been the chiding words, revealing to them their lack of understanding and their failure to believe the Written Word of the Scriptures. "Ought not Christ to have suffered and to have entered into His glory?" "And beginning at Moses and all the Prophets He expounded unto them the things concerning Himself!" How condescending to a condition of immaturity and yet how significant His reference to a condition of heart which was slow to believe the Scriptures! "Did not our hearts burn within us as He walked with us by the way and as He opened unto us the Scriptures!" How must their warm, loving hearts have ached within them as He constrained them. He thus condescended to their exceeding need and finally revealed Himself unto them. There are times when we walk lonely and sad in the remembrance of what has come to pass in these days, and wonder if in our exceeding need we shall be favored with a clear vision of our risen Saviour and of His right place in the Father's all-embracing and glorious plan of human redemption. Let us see to it that there be no condition of heart which would lead us to disbelieve that which the prophets have written and which has been so signally fulfilled concerning our risen and glorified Lord and Redeemer. In the openings of Life these things are revealed unto us and there is a perfect

harmony between the testimony of the Scriptures and these openings of Life within us. Christ's word becomes verified to us and "doing His will we know the doctrine" and recognize the perfect harmony in all the glorious and perfect plan by which we are saved. "No man can save his brother or give to God a ransom for him," and so in God's own way and time He has provided for us just such a Saviour as we need, and thrice happy are they who doing the will of their blessed Lord find no difficulty in believing the way and wisdom by which we are made heirs of Eternal Life. There are honest, loving hearts struggling with difficulties and striving earnestly to do their part in order to rightly know and believe the "Doctrine" and thus be brought into the heavenly harmony of God's perfect plan concerning them, and who yet are not satisfied in the fulness of God's restoring love. My heart pleads with such as these in the light and love of our risen Lord to "Come apart with Him into a desert place"—into a condition of death of our own willings and runnings, and there, resting in His goodness, His mercy and His grace, wait for the unspeakable revelations of His will. They who thus follow Him will not long be permitted to "walk in darkness," but shall rejoice in the light of Christ's own heavenly life, and they will be, in amazing mercy, brought into the glorious unity and harmony of God's own blessed way and work. The miracles of Scripture will no longer distress and disturb—the miracle of Christ's birth will be revealed as God's own way of making a clear distinction between mortal man and His own well-beloved Son—a distinction so necessary for the fulfilment of the glorious work assigned Him in redeeming the world. In our own experience of the redeeming power of Christ, what an amazing change would come over us—yea, what a pall of darkness would enshroud our spirits could the temptation take hold of our minds and lead us to believe that Jesus Christ after all was a mere man. Our hearts do indeed burn within us as our risen Lord walks with us by the way, and we realize that He and He only has prevailed to open "The Lamb's Book of Life." Thus we see our Redeemer crowned "with the glory which he had before the world was," and again listen to the blessed words addressed to His father in the very shadows of Gethsemane and the cross. "And the glory which thou gavest me I have given them; that they may be one as we are one: I in them, and Thou in Me, that they may be perfect in one; and that the world may know that Thou didst send Me, and hast loved them, as thou hast loved Me." The miracle of Grace—the new birth is one with the recorded miracles of the Holy Scriptures—something to be seen and understood in the visions of light, as real substance—ardently hoped for—lessons at first hand from Him who teacheth as never man taught.

Our "waiting spiritual worship" lies at the foundation of all right progress and experience of the power of God revealed in Christ our Lord—a way of safety—a way of hope—a path of life and love and peace shining more and more unto the

perfect day of Christ, in whom it is ours to live and move and have our being. Thus will it be our privilege to be brought into some small measure of sympathy and suffering with Him who poured out such full measure for us and in His love and power prevailing, will be made "more than conquerors through Him." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

B. V.

For "THE FRIEND."

## SUSAN COZENS.

AN APPRECIATION.

Although there are probably only a few who can remember this unobtrusive, devoted follower of the Lord Jesus, a brief notice of her may not be unacceptable to the readers of THE FRIEND.

She and her sisters were natives of Ireland, brought to Philadelphia in their girlhood by their father. He was a worthy man, leaving them a good name, and with slender means for support, making it needful for them to exert themselves.

Elizabeth Cozens, the eldest, had passed through a severe illness, which left her infirm and with judgment somewhat impaired.

Ellen, the next in age, was grievously afflicted with rheumatism, a disability which was accepted with fortitude and sweetness; for a long time she was unable to walk, and her hands became so crippled she could not turn the pages of a book. They kept a school for young children, and one would stand by her chair to turn the page as required.

Susan, the youngest, was a marvel for patience and energy; a dislocated shoulder was a deformity which must have been a keen trial to her sensitive feelings, for she was naturally high-spirited.

Beside doing the house-work and cooking, she was a tailoress; and some of the boys of sixty years and more ago thought it a hardship that their mothers required them to have clothing made by her, for they would have preferred a more modish style.

However, they cannot now regret the patronage given to add to the meagre bank account and help to maintain her self-respect. Close neighbors and others more distant gladly shared of their abundance, but delicate tact was needed in offering aid. The humble home on Spruce Street near Fifth was kept beautifully tidy. With admiration the writer has seen Susan Cozens on her knees scrubbing the boards of a flight of steps, making them as white as brush, water, sand and determination could. How was it possible for her to work so hard, carrying the coal and ashes, waiting on the invalids, doing the outside errands, always patient and cheerful?

She never seemed to take a holiday; rarely, if ever, a meal or cup of tea away from the house, though she was most regular in attending Orange Street Meeting.

After the older sisters were called away, her sight failed, but the cataract was removed, and a partial recovery enjoyed. Kind friends watched over her, and the closing days were spent in Chester, Pa.

Through mercy, this "Hidden One," doubtless heard the glad welcome—"Good and faithful servant, enter thou into the joy of thy Lord."—A. H. C.

"WHOEVER stands on the bottom and ground of Truth, and keeps in the meek, innocent spirit, will assuredly sooner or later prevail."—RICHARD SHACKLETON.

"GOD knows the difference between the idle waiting of the desire to escape his will, and the honest waiting of a willing heart to have his will made plain in order to do it."

## THE DOUKHOBORS IN BRITISH COLUMBIA.

(Continued from page 342.)

Their departure for the Pacific Slope was a notable and memorable occasion as witnessed by the Commissioner in the summer of 1912. "It was a strange sight, the conjunction of this world-old people of strong and rugged frame with child at breast and burden on back, with sturdy women and sturdier men collecting a few household goods, lingering about the station for hours in a drizzling rain, packed with the utmost discomfort into the colonist cars of a long train and whirled away a thousand miles to their new destination.

"No wonder that there were many tears and much distress, for after all, home is home and in one decade its joys and sorrows may consecrate it. . . . It was impossible to suppress a feeling of profound sympathy for a people so often and so sorely tried. For now, at the end of a little more than one decade, this people once more had to face another long 'trek,' with the same accompanying conditions as signaled their departure from the land of their birth and persecution, for in each case it meant the abandonment of home and land and without compensation. It should be noted that in passing away from their prairie homes, the Doukhobors could have the following testimony borne concerning them, to the Commissioner—"There was perfect unanimity of opinion as to the excellent character, the industry, the thrift, and the phenomenal farming skill of the Doukhobors. They were spoken of everywhere as kind, hospitable and gentle. . . . One of the leading citizens in Buchanan in commenting on the breaking-up of the local Community, told the Commissioner that it "was a sorry day for that section of the country to see the Doukhobors going away. Their little peculiarities had hurt nobody, and they were the best settlers he had ever met with." The Canadian women also "spoke in the highest terms of their motherliness and affection, of their domestic virtues, and their devotion to religion."

The title to their Saskatchewan possessions was very uncertain because they would not take out their homesteads in severalty. This was emphasized by the Government reducing their holdings from 160 acres for each family to fifteen acres for each individual. Under these conditions and others mentioned previously it was no wonder Peter Verigin should decide to order the colony to leave for British Columbia.

Dr. Patrick, of Yorkton, who has rendered the Doukhobors medical service ever since they came from Russia, says—"They do not wish to acknowledge obligation to any one outside their Community. They wish to maintain their own particular regulations, customs, laws and their own private law in the midst of the national law. Their leader is able and shrewd and quite willing to lead. The Community Doukhobors profess and many doubtless believe him to be a reincarnation of Jesus Christ. The mere fact that he may exhibit imperfections does not in the least shake their belief in him, for there is a convenient Doukhobor doctrine that a certain amount of wickedness is necessary in their reincarnated Christ, to prevent a repetition of his crucifixion. Thus in dealing with these "Sons of the Soil," as they like to call themselves, "we are dealing with a people whose conceptions are those of Russian peasants and whose leader is their Ruler, or Tzar by Divine right and whose policy, no matter how contradictory or absurd it may be to others, is to them Divinely inspired."

The marvelous results in fruit raising and preserving, for they operate two or more canning establishments in British Columbia, could only have been achieved by the abundance of Community labor. The 15,000 acres they now own and the value of which has been increased several fold by their industry, has been brought under cultivation by their communal system and nothing but praise is due for the development of so great an undertaking in so short a time.

Peter Verigin resides at Grand Forks "in the midst of a splendid orchard, with flower-gardens, kitchen-garden, lawns, stables, barns and all the concomitants of an up-to-date high-class farm home," and near him resides his local manager,

Nicholas Zibiroff, an old and highly respected member of the Community and a man of rare financial ability.

They have introduced and made grape production a great success, so that twenty tons of grapes were taken from one hill side at Grand Forks during 1912. The grafting of fruit trees has also been most successful under the direction of Peter Verigin; it is said in an orchard of 50,000 young trees not one has been lost. Jno. W. Sherbinin is business manager of all the British Columbia settlements, and he has a new residence built for him by the Community Doukhobors at Brilliant, on the Canadian Pacific Railroad. A concrete reservoir with a capacity of 1,000,000 gallons of water has been built at this place. Saw mills and brick-making works are also in operation and a jam factory that has had a marvelous output, considering that this trading company of Doukhobors has previously had little experience in such work.

So much for the material prosperity of this "peculiar people." But when we take up their educational side, trouble begins at once and Peter Verigin appealed to the whole world last spring against the reasonable registration and school laws of the Canadian Government. He subsidized a certain Russian, Avalenko, living in New York, to protest in the name of humanity against the "barbarous" treatment of four or five Doukhobors, imprisoned because they would not comply with the registration and school requirements of British Columbia. *The Independent*, of New York, published some chapters or statements from this book under the name of Peter Verigin last summer. But the puerilities of its arguments were obvious to all. Recently I have received two or three letters from Independent Doukhobors which will throw considerable light on their present situation and so may be quoted from quite freely.

Before doing this it should be borne in mind that the real strength of the Doukhobor organization, according to Commissioner Blakemore, lies in the loyalty of its women to Peter Verigin. That loyalty is so profound and so marked that there have been numerous instances where the women remained in the Community and attached to him after their husbands and sons had left it and utterly revolted from his despotism. And another point should be mentioned that Peter Verigin has held the title to all of the Community Doukhobors' lands in his own name, although he professes to share that responsibility with certain co-trustees—of his own selection.

(To be concluded.)

#### CHRIST WITHIN.

The Master came into my heart as Self went out at the door,  
"O enter, dear heavenly Guest," I cried, "and leave me never more!"  
The place was dusty and foul and dank, but sunshined in  
As his presence cleansed and sweetened, and banished the smirch of sin.

And so all day it is Christ within—I am no more mine own;  
My heart is a grave no longer since he rolled away the stone;  
He speaks through my lips, and they utter what he would have me say;  
He uses my bands for his service sweet in his own blessed way.

My feet he sends on his errands, and they never weary grow  
Because of his strong upholding—the dear Christ who loves me so;  
The fretting troubles of every day that used to vex and sting  
Have vanished like troubling night-dreams in the presence of the King!

The homely work of the household, the endless tasks of the day,  
Are lightened and glory-limined because he leads the way;  
The food I place on the table is a sacrament Divine,  
Because he hath touched and blessed it through these poor, weak hands  
of mine.

And so it is Christ forever! the Christ forever and aye!  
His life overflowing within me, whether I live or die;  
His for the daily service, wherever he sendeth me,  
And his for the joy eternal, and the final victory.

—SOPHIE BRONSON TITTERINGTON, in *The S. S. Times*.

#### THE SPIRIT OF BROTHERLINESS.

EDITH SHATTON.

For "THE FRIEND."

During the first week of the present year, there met in Kansas City, Missouri, over five thousand delegates for the Seventh International Student Volunteer Convention. These quadrennial conventions are the largest and most representative gatherings of Christian students held anywhere in the world. There were this year students and professors from eight hundred colleges and universities from the United States and Canada, besides representatives from the different denominations and mission boards. It was international and interdenominational, and met to consider the world-situation and our relation as Christian students to this situation.

One of the greatest impressions of such a convention is the growing fact of international fellowship and responsibility. Here were students from all over the United States and Canada, Great Britain and the Orient—all facing the same great life-problems and finding solutions in the same great spiritual realities. There are many reasons for this deepening realization of world-brotherhood. Increased facilities of transportation and communication are contracting the earth. We are in daily communication with New York, San Francisco, Tokyo, Shanghai, St. Petersburg, Berlin, Paris, London. Immigration and emigration, foreign student groups, exchange—professorships, international conventions and commissions, foreign missions, and social service are all making possible a new understanding between races and nations and classes. We of the different countries are coming to know and therefore to love one another. We are just entering into our heritage of brotherhood. We are coming to know as a spiritual fact that the world is after all round.

A multitude of workers, inspired by this conviction, are dedicating their lives to social service—the kind of service which Jesus instituted when He girded Himself with a towel and washed the disciples' feet. An army of student volunteers, five thousand of whom have already sailed, feel themselves commissioned to live their lives in our non-Christian countries, trying in some measure to incarnate for those less-privileged peoples, the message of Christianity. They are soldiers of brotherliness. The immensity of their task is only surpassed by the immensity of the Father's love and purpose for the whole world.

When this conviction possesses a man, he *must* become a world-citizen, with a world-patriotism. This citizenship should be the possession of every worker for peace. We Friends, with our insistence on the claims of brotherhood, should be in the van-guard of those who have the world-vision. We cannot now be indifferent to the deep issues of life, whether they are being fought out in America, or China, or India, or Japan. Our interests should be expansive enough to encircle the earth, our sympathy deep and intensive enough to fill our one little corner of the earth with the radiant spirit of brotherhood. Our one little task will be dignified and enriched when we know it as part of God's world-plan. Nothing can be unimportant which is an organic part of that; nothing essential which does not in some way contribute toward that. "The field is the world, the good seed are the children of the kingdom." Our twentieth century opportunities for world-citizenship mean new responsibilities of brotherliness.

PASADENA, California, Ninth of First Month, 1914.

WE are poor, insufficient creatures; without supernatural aid can neither help ourselves, nor others; and this aid we are patiently to wait for, and it will come to such in the right and best (which is the Lord's) time.

R. SHACKLETON.

EVEN a little war is a big expense. The world hardly knows that Spain is fighting the natives of Morocco, yet as a result of that fighting the government faces an addition of \$30,000,000 to the national debt.

## COPIED FROM THE JOURNAL OF JOHN WOOLMAN.

BY E. B. L.

One day being under a strong exercise of spirit, I stood up and said some words in a meeting; but not keeping close to the Divine opening, I said more than was required of me. Being soon sensible of my error, I was afflicted in mind some weeks, without any light or comfort, even to a degree that I could not take satisfaction in anything. I remembered God and was troubled, and in the depth of my distress, He had pity upon me, and sent the Comforter. I then felt forgiveness for my offence: my mind became calm and quiet, and I was truly thankful to my Redeemer for His mercies. About six weeks after this, feeling the spring of Divine love opened, and a concern to speak, I said a few words in a meeting in which I found peace. Being thus humbled and disciplined under the Cross, my understanding became more strengthened to distinguish the pure spirit which inwardly moves upon the heart, and which taught me to wait in silence. Sometimes many weeks together until I felt that rise, which prepares the creature to stand like a trumpet, through which the Lord speaks to His flock.

## COPIED FROM THE JOURNAL OF JOHN WOOLMAN.

BY E. B. L.

Attending a Yearly Meeting at Newport, R. I., in 1760, he says:

And now an exercise revived in my mind in relation to lotteries which were common in these parts. . . . The hearts of some solid Friends appeared to be united to discourage the practice amongst their members and the matter was zealously handled by some on both sides. . . . In the heat of zeal I made reply to what an ancient Friend said, and when I sat down, I saw that my words were not enough seasoned with charity. After this I spoke no more on the subject. At length a minute was made, a copy of which was to be sent to their several Quarterly Meetings, inciting Friends to labor to discourage the practice, amongst all professing with us. Some time after this minute was made I remained uneasy with the manner of my speaking to the ancient Friend and could not see my way clear to conceal my uneasiness, though I was concerned that I might say nothing to weaken the cause in which I had laboured. After some close exercise and hearty repentance for not having attended closely to the safe guide, I stood up, and, reciting the passage, acquainted Friends that though I dare not go from what I had said as to the matter, yet I was uneasy with the manner of my speaking, believing milder language would have been better. As this was uttered in some degree of creaturely abasement, after a warm debate, it appeared to have a good savour amongst us.

## JOHN WOOLMAN THROUGH UNEXPECTED EYES.

One would hardly expect to meet with mention of John Woolman in Hope Farm Notes in *The Rural New Yorker*. The following is from the issue of Twelfth Month 20th:

This is no day for trying to save the cost of lights. Better pull down the curtain and "light up" and start a good blaze in the fireplace. That is what I have done, and I call it good practice. If you had your choice, what book would you take for such a day? I have been reading "John Woolman's Journal" over again. This quaint old book fits well into a dull and sleepy day before the fire. More than 180 years ago Woolman practically started the organized protest against slavery by refusing to take out a bill of sale for a slave. I confess that there is too much fight in my blood to permit me to live as this humble Quaker did, but without knowing it he was what we may call a great man.

Bound into the same volume with this "Journal" I find "Some Fruits of Solitude," by William Penn. Surely, from the title, you would call this a good book for reading on a dull [Twelfth Month] day on a lonely farm before an open fire. Here is what Penn said about the education of children nearly 250 years ago.

"We are in pain to make them scholars, but not men! To talk, rather than to know, which is true ranting."

This thing of teaching children to talk without knowing what they talk about seems, then, to be about as old as language. As society puts on more and more varnish, the tendency to teach children to skim a little of everything and talk about this thin skimming seems to grow. What is a man who never knew just how to study and who picked up an "education" as one would pick a basket of chips out from a sound log, to do about selecting a proper school for his children? One school might in a few years turn his child out a brilliant parrot, fit, as Penn says, "to talk rather than to know." Another school might, in the same time, turn out a plain and rather silent man or woman who had really begun to think.

The title "Things that Matter Most," and the sub-title, "Lovers of God," found in a recent book by John Henry Jowett, seem much more to suggest our Quaker saint. We find Jowett saying this:

"And in the second place [if we would become lovers of God], we must consort with them that are lovers already. It is well that this should be through personal intercourse, if such happy privilege come our way. But if this immediate fellowship be denied us, let us seek their company through the blessed communion of books. Let me name one or two of these great lovers of God, and quote a few of the love phrases by which they describe their high communion. Let us make friends with John Woolman, and hear his speech laden with phrases of this kind: 'A motion of love,' a 'fresh and heavenly opening,' 'the enlargement of gospel love,' 'a love clothes me while I write which is superior to all expression,' 'the heart-tendering friendship of the Lord,' 'the descendings of the heavenly dew.'"

A third instance of Woolman through outside eyes is to be found in a volume of essays from the pen of George Macaulay Trevelyan, the biographer of John Bright. G. K. Hibbert in a review of this volume in *The Friend* (London), of fifth of Twelfth Month thus refers to this matter:

The author of "The Life of John Bright" can always rely on a warm welcome among Friends. In issuing the present collection of essays, he places Friends under a special obligation to him by his charming and sympathetic sketch of John Woolman. Naturally one turns to that first. "There are three religious autobiographies that I think of together—the Confessions of St. Augustine and of Rousseau, and the Journal of John Woolman the Quaker. . . . Each of these men gave the impulse to a great current in the world's affairs—the Mediæval Church, the French Revolution, and the Anti-Slavery Movement. But Woolman is to me the most attractive, and I am proud to think that it was he who was the Anglo-Saxon, the 'Woolman' of old English trader stock."

The essay, though brief, is most illuminating. It abounds in happy touches:—"A Quaker Socrates, with his searching simple questions, he surpassed his Athenian prototype in love and patience and argumentative fairness, as much as he fell below him in intellect. And when the Friends found that they could not answer John's questions, instead of poisoning him or locking him up as an anarchist, they let their slaves go free! . . .

"Incredible as it may seem, they asked no one for Compensation! But then the Quakers always were an odd people." Or again: "They say John Brown in the ghost went marching along in front of the Northern armies. Then I guess John Woolman was bringing up the ambulance behind."

The most valuable thing in the essay is its appreciation of the real significance of Woolman's work, a point we are somewhat apt to miss. The writer shows how the Anti-Slavery movement came in the nick of time, just before machinery could universalize the slave system. Had the industrial revolution been fully developed, all the world over, while men still thought it right to treat black men as machines, the exploitation of the tropics by the modern Company promoter on "Congo" lines would have become the rule instead of the exception.

MANY well-intentioned persons attempt to build a skyscraper on a bungalow foundation.

THE recent survey of the Connellsville coke region reports: "The liquor traffic is the single and most disastrous foe to the recent immigrant and industrial life of the coal and coke region. It is working ravages among these peasants from Europe. It lays a tax through waste, crime and poverty upon the whole community, and works disaster in developing the civic life."

## WHAT JUST ONE WORD MAY DO.

"What can it matter in a little while,

That for a day

We met and gave a word, a touch, a smile,

Upon the way?

What will it matter whether hearts were brave

And lives were true,

That thou gavest me the sympathy I crave,

As I gave you?

These trifles! Can it be they make or mar

A human life?

Are souls as lightly swayed as rushes are

By love or strife?

Yea, yea! a look the fainting heart may break,

Or make it whole;

And just one word, if said for love's sweet sake,

May save a soul.

## WILLIAM WHEELER.

SON OF DANIEL B. WHEELER.

ANNA T. GRIFFITH.

In the concluding remarks of Daniel Wheeler's "Memoirs," the editor, his son Daniel, thus comments: "As Daniel Wheeler's children advanced towards maturity, instead of relaxing his watchful care, he felt that there was need rather of redoubled vigilance to shield them from surrounding danger. Ever anxious for their best welfare, yet deeply sensible that through Divine grace alone their youthful minds must be awakened, quickened and enabled to lay hold of a Saviour's love, he was earnest in imploring for them this heavenly gift, and diligent in watching for opportunities to impress upon them the importance of spiritual things. One instance of the condescension of the Lord in hearing and answering his prayers may be here introduced.

"As his eldest son attained the age of manhood, earnest were the cravings of his father that the Lord would direct his heart into the love of God, and into the patient waiting for Christ." He knew well that to the natural man the things of God must ever be a mystery; and he longed that through submission to the operations of the Spirit of truth they might be opened to his understanding. "Often with paternal tenderness he silently watched the opening convictions of his inquiring mind, and, as opportunities presented, he labored to explain to him the views he had himself received. At one time the sentiments of his son on these all-important subjects were exceedingly unsettled, and he passed through deep mental conflict before he yielded to the light of Divine truth in his soul, which dispelled the doubts and reasonings by which he was assailed.

"It was at this period that one evening his father and he, being alone together, they had much conversation on the points which then pressed heavily on the mind of the latter. Before retiring to rest his father handed him the Bible, and requested him to read a chapter. He took the book and read the third chapter of Malachi. Deep seriousness overspread his countenance, and after a considerable time of silence, he repeated, 'The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in;' and He shall be 'like a refiner's fire, and like fuller's soap'; adding, 'yes, He shall come into his own temple, the temple of the heart, and there do his own work. I never understood this chapter before, nor saw, as I now see it, the spiritual nature of the Gospel dispensation.'

The impression thus made was not soon effaced; and it was evident to his thankful and rejoicing parent that the prophetic declaration was indeed fulfilled in his experience, that the Lord had come into his temple, and was there working to the purifying of his soul. The change which gradually succeeded was most striking; clearly evincing to those around that the day had indeed dawned and the day-star arisen in

a heart long oppressed with darkness and a prey to many doubts.

In reference to this period, his father once remarked with much emotion, "this kind can come forth by nothing but by prayer and fasting," intimating the long-continued exercise of soul through which he had been led on behalf of his son.

As a prospect of religious service in distant lands opened before Daniel Wheeler, he "believed it right to resign his appointment under the Russian government," and, Seventh Month 5th, 1832, remarked in a letter to a friend: "After stating undisguisedly my true motive for wishing to retire, it was proposed that my eldest son should succeed me as head of this concern; and that, in all respects, everything else should remain on its original footing."

Coupled with the date of Sixth Month 18th, 1832, the following lines have been preserved as addressed by William Wheeler:

## TO DANIEL WHEELER.

"'Tis not the tulip's gorgeous dye  
That breathes the exhaustless rich perfume;  
The sweetest note that charms the sky  
Ascends not from the gaudiest plume.

"And friendship lasting, true, sincere,  
May glow beneath a rugged form;  
In homely strain the soul may cheer  
That faints before the boding storm.

"Then let me whisper, 'peace be still,'  
To every anxious faithless fear;  
Embrace and bless that sovereign will  
That bids thee rest no longer here.

"Go where His finger points the way,  
Nor tarry till He bids thee rest,  
And He whom winds and waves obey  
Shall bless thee, and thou shalt be blest.

"Darkness shall yield thee glorious light,  
And sorrow's swell subside in calm.  
Sad thoughts shall rise in welcome flight  
And pain shall prove celestial balm.

"But ah! beware when tempest tossed,  
Nor sun, nor moon salute thee eyes,  
The helm unfelt, the compass lost,  
Lest murmur's rebel voice arise.

"'Twas thus in days long since gone by,  
And thus when we are not, will be,  
Jehovah deigned the faith to try  
Of those who longed his face to see.

"Then ah! in faith and hope endure  
'Till faith and hope are lost in sight;  
The palm of victory secure,  
Restless in Immanuel's might."

By Daniel Wheeler's "Memoirs" we are informed that in the Eleventh Month of 1832, while he was in England preparing for his voyage to the South Seas, his son Charles was attacked with an inflammation of the lungs, which for a time threatened his life; the complaint had at length yielded to the means employed, when Daniel Wheeler's wife and daughter, Jane, were at the same time taken ill. The mother's disorder proved to be fever, and, though apparently of the mildest kind, it terminated fatally within nine days.

At this time her daughter, Jane, was lying in a very alarming state from inflammation of the brain. For several days the issue appeared doubtful; but through mercy her life was spared, and space allowed her for the all-important work of repentance and reconciliation.

At the time of the mother's death, the eldest brother,

William, was suffering from an affection of the chest, which shortly afterwards reduced him to a state of great exhaustion—as his sister expressed it, “very critically unwell.”

To William Wheeler his father wrote: “I am not surprised to hear that my dear William has been dipped again and again into a state of feeling something like that of baptism on account of the sufferings of others; for unless this was the case how should we be capable of entering into their joys and sorrows? And now that the whole weight of responsibility and care of the family devolves upon his shoulders, it is no marvel with me that this increased burden should be felt. I think this has a very instructive and significant meaning; and although in degree inferior, is notwithstanding the same in kind as that felt and witnessed by the several members of the Gospel church, where all suffer, rejoice and sympathize with and for each other. I believe that the head of a family, or tribe, when endeavoring to act under the guidance of Him who was touched with a feeling and compassionate sense of our manifold weakness and infirmities, may be favored to administer according to the ability given to the wants and necessities of those about him, entering into their feelings, and sharing in whatever conflicts may be allotted to them.”

Shortly after the mother's decease, Sarah Wheeler wrote to her father, “William has got a cold, and coughs a good deal.” In another letter, and at a later period: “Dear William's lungs are still so weak, there seems little probability of his breathing the fresh air till the return of spring; and even within doors the difference of a few degrees in temperature or the smallest exertion produces a chill that he does not surmount for days; three days when Charles was so ill this occurred, and produced pain that affected his breathing so much he was obliged to prevent inflammation and remain in bed until afternoon next day. . . . When dear William becomes unwell, I feel as though I had not one human prop left; and were it not that I have been supported especially by an Almighty but invisible hand, my feeble nature must long ago have sunk amid the difficulties with which I have had to contend; but ever blessed be my gracious Preserver! He has made good His promise and granted me strength proportioned to my day.”

(To be continued.)

**THE GLORY OF GRAY HAIRS.**—One of the most difficult chapters in the great art of living is to know how to grow old. To do it well indicates high wisdom. To remain young and effective in spite of the almanac is a triumph of no small magnitude. Age either transfigures or petrifies.

Health of course is quite a factor in the matter. But cheerfulness, hopefulness, and courage count for still more. And these come naturally and necessarily from an unwavering trust in God. It is very largely “according to your faith” in this as in so many other things.

If faith holds firm, the outlook will be bright, the uplook clear, the inlook satisfactory. Such a one will be full of enthusiasm and will feel like shouting victory all the time. He will have no temptation to feel forsaken and neglected. He will find plenty to do for the Lord wherever he is. He will be so occupied with praise that sadness and gloom will have no chance at him.

The evening of life to such a one brings with it plenty of lamps, which shine both near and far. Both his recollections and his anticipations are so delightful that all who come in contact with him are stirred to wonder and admiration and desire to grow old along with him, so manifestly is it true that in his case

“The best is yet to be,

The last of life for which the first was made.”

“No one who has given himself with single-eyed devotion for fifty years to the pursuit of the highest things will be so evidently crowned with glory as the final triumph draws nigh that even the dulllest spectator must get some glimmer of the truth that it pays to be good.—*Pittsburg Christian Advocate.*”

## EXTRACTS FROM JOHN HOOTON'S MANUSCRIPT BOOK OF DISCIPLINE, 1761/2

As is well known, there are in existence a number of manuscript books of Discipline. In some instances these belonged to meetings, in others to individuals. They are interesting on several accounts. To the historian they reflect somewhat of the moral conditions of the time to which they were addressed; to the antiquarian quaint spelling and phraseology will be an additional appeal; to the average reader they bring the ancient days nearer than ordinary historical writing and establish kinship between the present and the past. The volume from which the following extracts have been made has been kindly loaned by Rebecca E. Judkins. Several Friends have suggested the printing of such extracts and we trust the interest will not be confined to a few. The ancient spellings and capitals and the old s's have been retained.

J. H. B.

### BOOK OF DISCIPLINE.

WROTE IN YEAR OF OUR LORD, 1761/2

### JOHN HOOTON'S BOOK

1762.

*From our Yearly Meeting held at Philadelphia by adjournments from First Month 21st to 26th, 1719.*

To the Several Quarterly & Monthly Meetings thereunto belonging—

DEAR FRIENDS—

And it is the advice of this meet<sup>t</sup> that in speaking to or dealing with any it may be done in a Christian Spirit of Love & tenderness, labouring in meekness by laying of y<sup>e</sup> evil before them to bring such persons to a sense of it in themselves that they may be restor<sup>d</sup> if possible & altho such are apt to oppose or be tefty while they in that condition remain, yet we ought patiently & meekly to intract & advise them so that we may not only have a Testimony of Peace in ourselves but that it may so affect y<sup>e</sup> Spirit of y<sup>e</sup> Friend so spoke to as that he may be sensible we have perform<sup>d</sup> a truly Christian Duty & an Office of Brotherly Love towards him.

And now it may be proper to let you understand that Several or most of the Quarterly Meetings having presented to our last Yearly meeting in y<sup>e</sup> year 1704 commonly called the book of Discipline did seem upon experience & practice to want a Revival, the same was taken into Consideration & hath been accordingly reviv<sup>d</sup> & as much as may be contract<sup>d</sup> & amend<sup>d</sup> & is accordingly recommended in place of y<sup>e</sup> former for general use.

### REGULATIONS FOR DEALING WITH CERTAIN OFFENDERS.

They are to be further proceeded against as is hereafter advised and directed. Such as now Raies either on Horfe back or on foot, Lay Wages or use any gaming or needl<sup>e</sup>s or Vain Sports, or Pafs time. For our time swiftly Pafseth away, & our Pleasure & delight ought to be in the Law of the Lord. Such as are guilty of Tatling, Talebearing, Reproaching, Backbiting or Speaking evil of their Brethren or neighbours or lightly Meddling where not concern<sup>d</sup> with y<sup>e</sup> Affairs of other Folks. The tendency of all which being to raise up Strife & Discord, or cause disteem amongst Brethren & neighbours. Such as write, Print or Publish any Books or Writings tending to raise Contention or Occasion breach of unity among Brethen; or that have not first had y<sup>e</sup> Perusal & approbation by y<sup>e</sup> Yearly meeting for that Purpose—such as accustom themselves to Smoking Tobacco, Indecently & too Publickly as in y<sup>e</sup> Streets, High Roads, or other Publick places of general or Promiscuous resort, Such as sell, Barter or Exchange Rum, Brandy, or any Strong Liquors; it being Contrary to the Care Friends have always had since the Settlement of these Countrys; that they might not Contribute to y<sup>e</sup> abuse & hurt of those poor People which they receive by



drinking thereof being generally incapable of using moderation therein, & to avoid giving them Occasion of discontent.

It is advised & desired that Friends do not buy or sell Indian Slaves; also that none among them be concerned in y<sup>e</sup> Importing Negro Slaves from their own Country, or Elsewhere—and it is the advice of this meeting that all Fr<sup>s</sup> who have any of them do treat them w<sup>th</sup> humanity & in a Christian manner & as much as in them lies make them acquainted w<sup>th</sup> y<sup>e</sup> Principals of Truth & inculcate morality into them.

In treating of management of matters of difference between some persons and admitting that some cases can be settled by law the regulation continues:

Such may be permitted to have the matter tried at Law or rather first determined in our Fr<sup>s</sup> way & when by content confirm'd by Judgment as y<sup>e</sup> meet<sup>s</sup> may see Occa<sup>s</sup>ion upon y<sup>e</sup> matter to avise & direct; with this caution & Care that the parties on both sides concern'd, therein do still appear & behave towards each other in Brotherly Love, & in y<sup>e</sup> setting forth or management of y<sup>e</sup> cause, as Asserting what they apprehend their rights, that it be done w<sup>th</sup> decency & moderation, without letting in or showing anger or animosity or using any provoking or unbecoming language. For as a bitter & indecent behaviour will cause y<sup>e</sup> Truth of our Holy Profession to be evil spoken of, so on y<sup>e</sup> contrary a Christian, Prudent & meek deportment will bear a Becoming Testimony even in Courts, and shew that nothing but the nature of y<sup>e</sup> cause & our common station with our Neighbours under y<sup>e</sup> Law of y<sup>e</sup> nation brings any of us there.

And it is our duty to seek Peace with all Men & avoid giving Provocation, or Just Offence to any, & it is advised that Friends do avoid going to Law with others not of our Profession angrily or in a Pasion, or without due Consideration & good grounds & having first in a Fr<sup>s</sup> way shew'd his Opponents y<sup>e</sup> Justice of his cause & having offer'd (when he safely may), if y<sup>e</sup> other make any reasonable objection to put the matter to a neighbourly reference.

And as Backbiting, Whifpering & reporting anything to y<sup>e</sup> Injury of another ought to be discontinued, prevented and utterly disused among us—If any Fr<sup>d</sup> hear of any Scandalous words or Actions of another he ought as much as in him lies to stop such reports by discountenancing or dealing with y<sup>e</sup> reporter, shewing the evil & Injustice thereof & then without further spreading it himself either by going to the Friend whom it concerns, or if he or she belongs to any other meeting by writing to him or her to advise them thereof, to y<sup>e</sup> End such may clear themselves if Innocent, or condemn y<sup>e</sup> same if guilty, & if y<sup>e</sup> one or y<sup>e</sup> other be not speedily done, y<sup>e</sup> Fr<sup>d</sup> may acquaint y<sup>e</sup> overseers, &c.

If any shall take upon them Publickly to oppose any miniftering Fr<sup>d</sup> (who is in unity, & not disowned by any meet<sup>s</sup>) in their Preaching or Exhortation, or keep on the Hatts or shew any other dislike against such in time of Prayer, Let them speedily be dealt w<sup>th</sup>, as disorderly Persons who endanger y<sup>e</sup> peace & oppose y<sup>e</sup> Brotherhood of y<sup>e</sup> Church; unless they condemn y<sup>e</sup> same in such manner as the meet<sup>s</sup> may see fitt or requisite, but if any think they have ought against what was sd, if they are to speak to them privately & deal with them orderly.

(To be concluded.)

“God is our refuge and our strength,  
In straits a present aid,  
Therefore although the earth remove,  
We will not be afraid.”

Is the word “succeed” so stale that we must always say “make good”? Is the word “win” so weak that we must always say “win out”?

## YOUNGER FRIENDS.

### THE NEW YEAR DAWNS.

The new year dawns—the sun shines strong and clear  
And all the world rejoices and is gay.  
The city-loving birds from spray to spray  
Flit busily and twitter in my ear  
Their little frozen note of wintry cheer:  
From ruddy children with the snow at play  
Ring peals of laughter, gladder than in May,  
While friend greets friend with “Happy be thy Year!”

LOUISE CHANDLER MOULTON, in *Our Dumb Animals*.

SINCE the New Year is said to be the time for making “good resolutions” we reprint some original resolutions.

Here are some resolutions taken from the *Congregationalist*, which are said to have been written by an irascible person for guidance in family life. If obeyed they would certainly make many a home a sweeter place to live in.

1. I will not be provoking, if I know it.
2. I will not be provoked, if I can help it; or, if I am, I will not speak till I think it over, putting myself in the other fellow's place.
3. I will not be petty. I will pass over small offences and small annoyances without fuss or comment.
4. I will not insist on my own way because it is my way. If the other fellow's is about as good, I'll take it.
5. I will say what I think, and then drop the subject, especially if it seems a case of getting hot. Argument doesn't convince after that.
6. I will accept advice, even if I haven't asked for it, think it over, and act upon it if it is good.
7. I will let the other fellow have the last word, the largest half, and all the credit, if he wants it.
8. I will keep my nerves steady by regular exercise in the open air, getting to bed early, and avoiding anger, hurry and overwork.

THE HORSE AND THE GUM-DROPS.—It was in the early morning. The streets were in very bad condition for horses—icy, and in many places obstructed by snow and street rubbish.

Near the top of Murray Hill rise, Park Avenue and Thirty-fifth Street, a large, covered United States mail wagon, bound for the depot, was stalled. The gray horse was down, and the actions of the poor animal were pitiful. The driver had unhitched the harness and was gently urging the horse to rise, but the animal had several times tried and failed and did not have courage to try again. He showed plainly how he felt by first laying his head flat on the ice and dirt of the street, and then raising it again after half a minute's rest.

The usual crowd going to morning work had gathered around when an engineer came across the avenue, slapping his leg briskly with his morning *Tribune*. Pushing his way through the crowd he took in the situation at a glance and spoke to the horse and stroked him fondly on the nose. Then he ordered the driver to take the blankets from the high seat and spread them in front of the horse, covering the ice so that when he tried to rise again he would not slip with his great flat, smooth shoes, nor could he injure the blanket with such shoes.

The horse smelled of the blanket with interest. Next, the engineer walked over to a street vendor's cart and purchased a cent's worth of gum-drops. Returning to the horse he spread the *Tribune* on the ice with John Mitchell's picture right side up, and then calmly placed two gum-drops on it. The horse immediately lapped up one, and soon his mouth was drooling with satisfaction. He did not swallow it, but seemed to fondle it in his mouth, as a child does to make it last. Then he took the second gum-drop.

The crowd was affected by the fun of the situation and the engineer remarked that an Esquimaux would work a day for a single gum-drop. Why not a horse? Evidently this engineer was an original investigator or experimenter.

While the second gum-drop was being assimilated, the

horse, on being gently urged, arose and stood like a gentleman on his rug, sucking his confection with apparent enjoyment.

He was harnessed in again while still being fed with gum-drops, and was asked to pull. He tried, as did his mate, but could get no hold on the slippery pavement, whereupon the engineer hid himself to the nearest telephone and notified the mail contractor to send a team to help.

Walking back, the engineer found the van had disappeared. He asked the Italian street vendor as best he could where the stalled team had gone, and by a gesture from the latter toward the North Pole, he understood that all was well.

"These gum-drops must be of the Doctor Cook variety," said the engineer to himself, as he tucked away the remainder. Then he walked off, meditating on the potentiality of the gum-drop and the blanket with the smooth-shod horse that had fallen on the slippery pavement.—W. B. HAMMOND, in *Our Dumb Animals*.

### FRIENDLY NEWS.

The following letter to the Editors from our friend, Catharine W. Shipley, puts such information as is at hand in regard to the death of our dear friend, Joel Bean, in a form that requires no editing:

"Knowing that many readers of THE FRIEND were sincerely attached to my brother and sister, Joel and Hannah E. Bean, I thought you would be willing to notice in your columns the departure of my brother, Joel Bean. He died First Month 11, 1914, at Honolulu, Hawaiian Islands. He was, when seventeen years of age, impressed with the religious duty to visit in Gospel love the Hawaiian Islands, and went forth with his wife, under the endorsement of Indiana Yearly Meeting. The preaching of the life, death and resurrection of the Lord Jesus Christ, the diligent reading of the Scriptures and the preaching of the truth that 'religion is the life of God, working in the life of man' characterized his service as a minister of the Society of Friends. He died in the full assurance of peace and rest awaiting him.

Sincerely your friend,

CATHARINE M. SHIPLEY."

[The following letter to the Committee in charge of the Indian School at Tunessassa will surely be of interest to our readers.—Ed.]

TUNESSASSA, New York, Twelfth Month 13, 1913.

TO THE TUNESSASSA INDIAN COMMITTEE:—

Dear Friends:—We are glad that the time has once more arrived for us to address you collectively, for we feel that a common interest in a good cause has begotten and strengthened in us a feeling of fellowship and interest in you, many of whom were strangers to us, before entering into our present field of labor. This school year opened with some anxiety, and perhaps a few misgivings, as to how the many changes in the school and industrial work would harmonize, and how they might meet the views of the students and their parents.

We feel that perhaps we are not yet entirely past the experimental stage, but have gone far enough to believe that the education of the hand, along with that of the mind, is a desirable theory for developing the resources of Indian children.

The older boys have made very commendable progress in their shop work, and have produced quite a collection of useful articles. We are hopeful that as they acquire greater skill, some of the things may be saleable, and thus give them the incentive of a little income, and also assist in defraying the expense for lumber. We have recently started the girls' experimental kitchen and think they are much interested in it. Drill in gymnastics has been given one night in each week, instead of the regular evening study collection.

The loom is doing good work, though we have not attempted any very large pieces of carpet yet. Some of the girls are acquiring some skill in basket-weaving. Susie Warrior, an Indian woman of Red House, offered on finding that we proposed teaching the girls to make baskets, to come one day each week and it has been a pleasure to us to see her attitude. She will have nothing for coming, not even accept her carfare, saying she feels it would not be right to charge when the Friends have done so much for her people.

The cows are in good condition, but not having many fresh ones yet the butter yield is low, being about twenty-five (25) pounds per day.

The old wooden mangers were taken out of the cow barn, everything carefully disinfected, and replaced with more accessible concrete ones,

which are certainly a great improvement. The open weather of the winter thus far has enabled us to do quite a little plowing, ready for the spring crops.

Colds have been very prevalent, and but few, either of the family or of the pupils, have escaped; but we feel we have much to be thankful for, that we have been spared any severe illness and that all seem improving. Just within a few days, the Indians have received their annuity, which was more than usual, they receiving \$6.14 per capita; this will be a help to them, if wisely spent, just in the beginning of winter.

We feel it is due the young people of the family to express our appreciation of their efforts in the social life, as well as the *work-a-day life of the School*. The pleasant hour or two at the close of the days of strain and stress are a pleasure and a help along the way.

The health of the Indians on the reservation has been pretty good we think, with the exception of colds, much as we have had. Some deaths have occurred and some of the family have mostly attended the funerals, as they occur. We felt keenly the death of Fred. Pierce, who was a loyal friend of the Committee, the School and its workers. He passed away on the twenty-first of Tenth Month, after an illness of near six weeks with pneumonia. His calm dignity during his sickness will long be remembered by the family, who often drove down to see the patient sufferer. We feel our loss has been his gain, and that his influence is still felt in the neighborhood. During a hemorrhage which occurred about a week before his death, his wife inquired as to his feelings about his recovery, and his reply we thought beautiful, "I leave that all with God. I have given Him my life, and I want He should do with it whatever is best." Memory recalls one evening during the past vacation, when he and his wife took tea at the School. The meal over, he arose and expressed with deep feeling his gratitude for the help and strength of the Friends to him in his struggle to help his people. He also told of feeling his own weakness, for he "had been the chief of sinners" and asked that often we might pray for him and for his family, that they might be kept in the right way. His strong, rugged face down which the tears fell unheeded seems yet very fresh before us, and we thought it a season in which the Master's presence was near.

We have had helpful and pleasant visits from Susan Janney Allen, Lloyd Balderston, Ann W. Fry, Joseph Elkinton and John G. Haines.

During Tenth Month we had 3,000 young white pine trees set out on the western slope of east hill. They were five-year old trees, purchased of the Forestry Commissioner at Salamanca.

W. MIFFLIN HALL,  
MARY ANNA E. HALL.

SINCE reading the editorial entitled "The Book Committee," a Friend has gone over the records of the last five meetings of that committee to see what figures might represent their activity. In that time (about a year) 857 volumes and 2,318 pamphlets have been distributed. This distribution in the main is to those seeking Friends' literature, which is a very different matter from circulation for storage.

The first number of *Present Day Papers* is at hand. It contains about thirty-three pages of printed matter, including articles by Isaac Sharpless, Joan M. Fry, George A. Barton, Edward Grubb and the editor, Rufus M. Jones. The articles might all be classed as academic and their principal appeal will likely be to the increasing number of young collegians amongst us.

FRIENDS in Haddonfield, N. J., recently held a combined meeting of their local Literary Society and their branch of the Foreign Missionary Association at the home of Rebecca and Sarah Nicholson. On that occasion, Daniel Oliver entertained the company with an account of his life and work in Syria. Very many Friendly centres in our Yearly Meeting have had a similar privilege the present season.

LAST week Joseph Elkinton spent an evening at the Estauage and gave the family an account of his trip last spring to Panama.

WITHIN the past year the approach to the Haddonfield Meeting-house, which is one of the most attractive properties held by Friends, has been greatly improved by the addition of more land to the grave-yard and opportunity, or rather authority, to clear up an unsightly space just beyond their borders. A new sidewalk has been made on Friends' Avenue,

while Lake Street is being widened by the borough. To facilitate this the sheds have been moved further into the yard, for which compensation was made by the borough. When the grading and other improvements are completed, the general appearance of the whole meeting-house property will be much improved.

Our friend, Wm. C. Allen, located at San José, California, still continues his active work in the interests of peace. The following form of resolution is one that he has been much interested in helping to frame. Accompanying this resolution was a note signed by twenty-seven men, most of them prominent in their respective denominations; the note is one of entreaty that those who receive it may use their influence to persuade their own church officials to sign the resolution and forward it to Washington. The twenty-seven signers represent ten different denominations. The resolution referred to is as follows:

RESOLUTIONS ADOPTED BY CONGREGATION OF

RESOLVED, That we, the congregation of ..... has learned with profound satisfaction of the resolution introduced into and passed by the House of Representatives urging our Government to co-operate with the Government of Great Britain in the effort for international action to secure a year's suspension of the naval programmes of the great powers. We also heartily commend the endorsement of such an attempt by President Wilson and Secretary of the Navy Daniels. We earnestly endorse this resolution as the solemn expression of the purpose of the American people to do everything in their power to check the present mad and non-Christian rivalry of the nations, with its menace to the world's peace, and to relieve civilization of the burden of taxation which benefits the manufacturers of armaments, but which is depleting the peoples financially and otherwise. While working for joint action to this end we ask that there shall be no increase of our naval programme. And be it further

RESOLVED, That we unequivocally endorse the many recent utterances of chambers of commerce, labor unions, and other great secular organizations, both in this country and abroad, asking for the opening of negotiations looking towards treaties of arbitration with England and other countries.

And be it further

RESOLVED, That a copy of these resolutions be sent to the President of the United States, and to each of our United States Senators at Washington, D. C.

*Signed on behalf of said congregation,*

Dated .....

THE FRIENDS' SELECT SCHOOL has opened after the vacation with pleasant promises of a good term before it. The following interesting items concerning the past term have been received:

Our lecture course this year has included "A Trip Through the Tropics to Panama," by Joseph Elkinton, and "The Indians of Paraguay and Brazil," by John Hay. Both of these lectures were illustrated with lantern slides.

Through the efforts of the F. S. S. sub-chapter of the College Settlement Association, nearly \$500.00 were raised and turned over at the end of the year for the use of the College Settlement in Philadelphia.

Marion Meigs, wife of the late Dr. John Meigs, for many years Head Master of the Hill School, Pottstown, Pa., spoke recently to our older girls on "The Power of Influence." A little later the same afternoon, she spoke before a meeting of our teachers and parents on "Some of the Responsibilities of Parents: A Plea for Idealism in Sex Education." She made a very strong appeal to all of us and we cannot but think the Hill School fortunate in having her inspiring and helpful leadership.

The F. S. S. Alumni Association held its annual meeting and dinner at the School on the evening of First Month 2nd. The following officers were elected for the coming year:

President:—Benjamin R. Hoffman, 1895; Vice President:—P. Donald Folwell, 1900; Secretary:—Anna Crothers, 1906; Treasurer:—C. Christopher Morris, 1900.

Directors:—A. Edgar Freeman, 1897; Harold S. Miller, 1910; Helen M. Leonard, 1911; C. Edwin Bartlett, 1901; Marion Crothers, 1909.

Following the dinner there were several speeches, most of them impromptu. Charles E. Gause was the principal speaker. His subject was:

"Friends' Select School Before 1890." The other speakers were:—Eugene P. Yarnall, Horace K. Ebert, A. Edgar Freeman, C. Christopher Morris, C. Edwin Bartlett and Walter W. Hayward.

The school-yard has been flooded, and is waiting for freezing weather to make it a good skating pond.

THERE is no place in our Yearly Meeting, if we except Westtown, where Friends from all sections are more apt to cross paths with one another than at Atlantic City; probably there is no meeting under our care where in the course of a year, more who are not members, will come on First-day mornings to worship with us.

The meeting at Atlantic City still continues an included meeting, though the Friends resident in the city have certain organized activities which they manage and control themselves. The most important of these is the Friends' School. The following sketch written at our request by the Principal of the school, will, we trust, prove interesting to our readers, and will answer several questions that have been put to us from time to time.—Ed.

Friends living in Atlantic City, members of various Monthly Meetings, had felt for several years the need of a more guarded education for their children.

In the year 1900 this feeling crystallized in a conference of a sub-committee of the Educational Committee of the Philadelphia Yearly Meeting and interested Friends. Convinced of the opportunity and urgent need, the Committee generously contributed two hundred and fifty dollars to provide desks and other equipment necessary to start a school in the Meeting-house.

A Friend from Wilmington, Ohio, now a member of Chester Monthly Meeting, who was a teacher in the Moorestown Academy for seven years, was called to take charge and organize a graded school as the need became apparent.

The sub-committee, having the oversight of the school soon felt the need of a resident committee, and the Educational Committee suggested the names of five Friends. This Committee has served, with slight changes, for thirteen years. Anna Walton has continued as Visiting Superintendent (as at first), appointed by the Educational Committee.

The school opened in Ninth Month, 1900, after a two weeks' notice, with sixteen pupils. In two months thirty pupils were listed. At the end of the third month, Bertha E. Jones aided in organizing a Kindergarten, of which she had charge for six years, and which has been a large factor in the success of the school.

The school proper, during the first year, was conducted in the Meeting-room and the Kindergarten in the small room adjoining. The desks were mounted upon individual platforms and moved to the rear of the room over First-days.

At the close of the first year the total enrolment was forty-five.

All doubt as to the need of a Friends' school was cleared away and the urgent necessity of a suitable building confronted the Committee. Permission to build an addition was granted by the Trustees of the Meeting-house, contributions were solicited, plans submitted and the actual work commenced. Three large rooms were provided over the Meeting-room, which for a time met the requirements. At present, however, the Meeting-room is used as the Kindergarten and the small adjoining room as a classroom, in conjunction with the large rooms above.

Three years ago a member of the Committee generously converted the basement into a commodious play-room. This, with the introduction into the whole building of the city system of hot water heating, has added greatly to the comfort of the school. The school has been divided into four departments: Kindergarten, Primary, Intermediate and Grammar. Six teachers are employed, all of whom but one are members of the Society of Friends. At the present writing the regular enrolment is ninety-three, eighteen of whom have a membership with Friends.

From the very first the school has been self-supporting. For the past twelve years the school has given a course of free lectures each winter. These have been greatly appreciated by the representative citizens, and have stimulated the Educational Committee of the Public Schools to present courses of public lectures. In the course just closed the meeting-room could not accommodate those interested and many were turned away.

Many expressions of approval and appreciation of the place in the community held by the school encourage a grateful feeling to the Educational Committee for their wise discernment.

## WESTTOWN NOTES.

The First Month Visiting Committee was with us last week, coming on Third-day evening; most of the Friends remaining until Fifth-day: there were in attendance: Charles S. Carter, Joel Cadbury, J. Henry Bartlett, Alfred C. Garrett, Walter Brinton, Elizabeth S. Smedley, Mary M. Leeds, Susanna S. Kite, Mary C. Roberts and Jane W. Bartlett; Zebedee Haines and Sarah W. Cooper were unable to be present.

We have had real winter weather during the past week; three degrees below zero was the lowest record; a high wind made it much more difficult to heat the buildings comfortably: one day (twenty-four hours) nearly nine tons of coal were consumed under two 100 H. P. boilers at the power house; naturally more is required than formerly on account of furnishing heat to the north side boys' rooms.

SKATING has been thoroughly enjoyed by most of the pupils, much of the time out of school, afternoon and evenings, though both last Seventh-day and the one preceding it, were warm until evening, necessitating a closed lake until night; this, of course was disappointing. From the standpoint of health, skating has a decided advantage over sledding, in that there are no wet feet, causing their toll in colds, to those imprudent enough not to care for them. The lake is so large that the various games played on it do not interfere with those who wish to indulge in regular skating.

The ice-house on Sixth-day evening was nearly two-thirds full of blocks about six-and-a-half inches thick; having been frozen during low temperature, it is of unusually good quality; we shall hope to continue the harvest as soon as weather conditions permit.

The lecture on last Sixth-day evening was by Charles R. Toothaker, of the Commercial Museum, West Philadelphia. Subject: "Cotton;" it was profusely illustrated by lantern slides beginning with the seed, and going through various stages including views of the interior of the great factories which make up the cotton of commerce.

A soccer game was played last Seventh-day on the Westtown field between a Moorestown, N. J., team and the first School team: the score was one to one, and a lively game at that.

The basket ball team played in the evening in the gymnasium between a group, mostly old scholars and the school, resulting in defeat to the latter; this game is not emphasized here as much as during some previous years.

The new house under construction on Walnut Hill for the benefit of the orchard department is painted outside and is in the hands of the plasterers; the barn foundation is still not quite finished; it is the intention that these two buildings shall be completed by Third Month 15th, in time for active field work to begin promptly on or about Fourth Month 1st.

WM. BACON EVANS addressed the boys in collection First-day evening concerning human reasoning as compared with Divine guidance; he read portions of numerous poems and sonnets from different authors bearing on the subject. Edith L. Cary spoke to the girls on self-indulgence and self-control; it was full of practical helps, giving warnings concerning many practices to be avoided in order to become good and noble women.

## CORRESPONDENCE.

A FRIEND and valued subscriber desires to find the poem from which the following lines are taken:

"Till all things sweet and good,  
Shall seem my natural habitude."

The observation that the lines apply to our lamented Edwin P. Sewell seems to us fully justified.—Ed.

## SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington of the 12th says: "Searchers of the Department of Commerce have discovered that the loss in cotton production, due to the boll weevil, has totaled 10,000,000 bales. Placing a value of only \$50 on each bale, the monetary loss reaches the huge sum of half a billion dollars. The actual loss, however, would be very much above even that stupendous figure, for, as pointed out by Director Harris, the loss resulting from the failure of farmers to plant cotton because of the fear of the boll weevil never can be estimated."

It was reported from Bristol, Pa., on the 12th inst.: "A Health and Happiness League has been formed here with a membership of more than 200 children. Classes have been formed in which nursing, sewing and domestic economy will be taught. There will also be a class for Boy

Scouts. Each member of the league found guilty of using profane language will be reported to the leader of his class, have a trial, and if found guilty will be expelled from the organization."

The Bureau of Health of this city has issued a bulletin advising the public against pneumonia. It says: "Pneumonia thrives in cold weather, not because cold weather in itself causes this or any other disease, but because in cold weather people seal themselves up tightly indoors in an effort to keep warm—to the dangerous exclusion of pure, fresh air, so necessary for health. As soon as we have the kind of weather in which unformed and indiscreet people do this, we have the evil effect shown in a rapid increase in the number of deaths from pneumonia. Don't forget that good general health, maintained at a high standard by right living, is the best possible safeguard against pneumonia or any other infectious or contagious disease."

A despatch from Denver, Col., says: "For the first time in Colorado, cancer has been cured by radium treatment. The treatment was applied by Dr. J. P. Kelly, with the radium in bromide form obtained from the Colorado School of Mines. Doctor Kelly declares that since the application of the treatment all inflammation has disappeared and the patient is in perfect condition."

It was stated from Trenton on the 12th inst.: "The problem of stocking New Jersey with game has been virtually solved by the satisfactory results obtained at the State game farm at Forked River. The Commission says that a good supply of fish is assured by reason of the distribution of 4,000,000 fish in the streams of the State last year and 800,000 more at the fish hatchery near Hackettstown. The enforcement of the Federal law protecting migratory birds will undoubtedly have good effect the Commission believes, and so increase the game of the State that the threatened extermination of many species will be averted."

The recent order of Secretary Houston, of the Department of Agriculture, prohibiting the importation of potatoes because of foreign potato diseases, makes timely statistics just prepared by the Bureau of Foreign and Domestic Commerce showing the imports and exports of this food product for a long term of years. Since 1900 there have been imported virtually 37,000,000 bushels against 16,000,000 bushels exported. The high record importation was in 1912, when 13,750,000 bushels came in, following a short crop here in the calendar year 1911. Of these 12,500,000 bushels came from Scotland, Ireland and England.

A despatch from New York City of the 12th inst. says: "Mayor John Purroy Mitchell to-day fired a blast that virtually completed the greatest waterway in the world. The last formidable barrier in the Catskill aqueduct was removed and the tunnel opened through which 700,000,000 gallons of water daily is to pour into this city. Completion of the system, the Mayor said, would remove all possibility of the city of New York ever suffering a water famine. It was said the average supply would be more than 100 gallons of water daily for each person in the city."

It is stated from Washington that the House Good Roads Committee has reported a bill appropriating \$25,000,000 Government funds for assistance to the States in the construction of good roads. Apportionment to the States is to be made on a basis of population, acreage and rural mileage. Each State is to appropriate for roads annually an amount equal to that allotted to it by the Government.

It is mentioned that United States Senators Kenyon, of Iowa, and Pomerene, of Ohio, and Governor Cox, of Ohio, have joined in urging a nation-wide campaign against hog cholera, to be started by a congressional appropriation of at least \$1,000,000. Both of the Senators favor the appropriation to eradicate a scourge estimated as causing an annual loss of more than \$40,000,000.

It is stated from Chicago that a new field of endeavor is to be invaded by women with the change contemplated by the Illinois Central Railroad. Gatemen, the employees who have collected, punched and criticized tickets, are to be replaced by gatewomen. The women will be uniformed and entrusted with the same duties now performed by the men.

President Wilson has issued an appeal to the American people, as president of the American Red Cross, for funds to assist the people of Japan, who are suffering not only from the earthquake, but from the failure of crops. The President's appeal is as follows: "Our sister nation of Japan is suffering from two very serious disasters. The failure of crops in the northeastern part of that country has brought hundreds of thousands of persons face to face with the terrible misery of slow starvation, and in the southwestern island of Kyushu a sudden great volcanic eruption has carried death and desolation to large numbers in a thickly populated district. I appeal to the humanity of our American people that they may

give expression to their sympathy for the suffering and distress of so many of their fellow-men by generous contributions for their aid. Such contributions can be made to the local Red Cross treasurers or sent directly to the American Red Cross, Washington, D. C."

A despatch from Boston of the 18th says: "Records show it is nearly five years since such havoc was wrought among vessels of the coastwise fleet as that following the blizzard along the New England coast last week. The gale wrecked one steamship, six schooners and a barge, according to the record of disasters up to to-day. Numerous other vessels suffered severe damage and were left little short of wrecks. The property loss is estimated at nearly a million dollars. Only one life was lost, while 161 persons were brought safely to shore."

It is stated that last year the American farmers lost \$1,250,000,000 through the depredations of insects according to figures compiled by the Department of Agriculture. Much of that loss was suffered in the South.

Many cases of total blindness will be prevented by the operation of the new State law requiring every case of inflammation of the eyes of infants to be reported to health authorities by the physician or midwife attending at childbirth. Immediate medical attention for the child is also provided for. Director Joseph S. Neff, in his weekly health bulletin, lays emphasis on the fact that 30 per cent. of the cases of total blindness in this city have their origin in inflammation of the eyes at the time of birth.

A despatch from Garden City, Kansas, says: "Forty sections of land have been purchased for several hundred Russians whom the Santa Fe Railroad plans to colonize here. In the first party of eight families there were 27 persons. The immigrants are brought direct from the fatherland, and each family has at least \$1000 more than is needed to pay for the land."

FOREIGN.—A despatch of the 12th inst. from Paris says: "Central Europe is experiencing the most severe winter in a generation. The blizzards of a fortnight ago, after abating somewhat, seem to have returned with renewed vigor. In Eastern Russia 150 deaths from the cold were officially reported yesterday and stories of peasants devoured by wolves are numerous. St. Petersburg is in the grip of a three-foot snowfall, with communication almost cut off and food supplies low."

A despatch from Sofia, in Bulgaria, says: "A striking illustration of the terrible human waste in war is furnished by the census taken of the new Bulgarian territories acquired by conquest. The male population of that portion of Macedonia allotted to Bulgaria was reduced during hostilities from 175,000 to 42,500. In Bulgarian Thrace, only 225,000 males remain out of a total before the war of 494,000, while in the district of Mustapha Pasha, where fighting raged long and fiercely, only 4000 males are left out of 33,000."

It was stated from New York City on the 14th inst. that arrangements for the importation into this country of thousands of tons of beef and other meat products from the Argentine Republic, Australia and New Zealand have been completed by a syndicate of American capitalists, whose identity has not been disclosed. The syndicate has leased for 21 years, with privileges of renewal, four large warehouses with an extensive water front, giving facilities for steamship piers and railroad connections. The entire property to be utilized will be about 16 acres.

Earthquakes, volcanic eruptions and tidal waves, with consequent destruction of property and loss of life, has called the attention of the civilized world to the plight of Japan. The need of relief is augmented by the failure of the crops in the northern part of the Island Empire, which has already taxed to the utmost the resources of the Government. It is reported from Tokio that Kagoshima, last week a prosperous city of 60,000, is in ruins. Even stone buildings collapsed under the weight

of the hot ashes. Nearly all of the inhabitants are believed to have escaped.

A despatch from Paris of the 18th says: "What bids fair to be the worst cold snap in 50 years holds southwestern Europe in a tight grip. Temperatures as low as four below zero (Fahrenheit) have been registered at the Department of Haute-Loire, where conditions are steadily growing worse. All the canals and rivers of Belgium are frozen, and hundreds of barges with coal from Germany are ice bound. Three hundred lighters in Antwerp harbor are frozen in."

#### NOTICES.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY, Superintendent.

#### MONTHLY MEETINGS NEXT WEEK (First Month 25th to 31st:)

Gwynedd, at Norristown, First-day, First Month 25th, at 10.30 A. M. Chester, at Media, Second-day, First Month 26th, at 7.30 P. M. Philadelphia Northern District, Third-day, First Month 27th, at 10.30 A. M. Concord, at Concordville, Third-day, First Month 27, at 9.30 A. M. Woodbury, N. J., Third-day, First Month 27th, at 8 P. M. Abington, at Horsham, Fourth-day, First Month 28th, at 10.15 A. M. Birmingham, at West Chester, Fourth-day, First Month 28th, at 10 A. M. Salem, N. J., Fourth-day, First Month 28th, at 10.30 A. M. Philadelphia, Fourth and Arch Streets, Fifth-day, First Month 29th, at 10.30 A. M. Goshen, at Malvern, Fifth-day, First Month 29th, at 10 A. M. Lansdowne, Fifth-day, First Month 29th, at 7.45 P. M.

DIED.—At his home in Martins Ferry, Ohio, on the twenty-first of Twelfth Month, ELLIS J. HOYLE, son of the late Benjamin and Juliann Hoyle.

—, in Honolulu, First Month 11, 1914, JOEL BEAN, of San José, California, in the eighty-eighth year of his age.

—, at Whitford, Pa., First Month 13, 1914, HANNAH J. G. THOMAS, widow of J. Preston Thomas, in the sixty-ninth year of her age.

—, on the tenth of First Month, 1914, JESSE M. BUNDY, aged seventy-eight years, at his home in Avondale, Pa.

—, at his home in Haddonfield, N. J., on Twelfth Month 18, 1913, JOSEPH G. EVANS, aged sixty-nine years; a life long member of Haddonfield Monthly Meeting.

—, on the fourteenth of Fifth Month, 1913, ELIZA ANN FOGG, widow of the late Edwin B. Fogg, in her ninetieth year; a member of Upper Springfield Monthly and Particular Meeting, Ohio.

—, NAOMI B. DEWEES; a member of New Garden Monthly Meeting of Friends, Ohio, departed this life the twenty-ninth of Eleventh Month, 1913, aged fifty-one years, two months and fourteen days. Interment at Friends' burying grounds, Salem, Ohio.

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# THE FRIEND.

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FROM the minutes of North Carolina Yearly Meeting of Friends held at Cedar Grove, Woodland, Northampton Co., N. C.:

We have been dipped into a deep sense of our responsibilities as members of this body. If we are to feed the flock of God we must first have a supply ourselves of the Heavenly food. We cannot feed out that which we have not.

If we are "the salt of the earth," as our dear Saviour described his followers to be, we must submit to the preparing hand of God, be willing to have all the impurities purged away in order that we may become fit for use.

We were afresh entreated, as much as in us lies, to attend all our meetings, to so shape our business affairs as to be able to do this, and to tenderly admonish such as are remiss in this duty. Whether we are light-bearers or those who care for the lights, we are alike dependent on our Heavenly Father for the necessary ability to perform aright our part of the work.

While we value very highly rightly anointed ministry, prayer and praise, we feel that these spring forth from true, silent worship. Therefore we were afresh reminded of the importance when gathered in outward silence, of an inward engagement of each individual, as saveth the prophet, "Be still and know that I am God," and again, "Keep silence before me, O islands, and let the people renew their strength, let them come near, and then let them speak, let us come near together to judgment." It is in the true silence, from books and speech and men apart, we may come to the still witness of the heart.

The sweetness of true unity was dwelt upon, and the words of the Psalmist revived, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." When real unity, the anointing love of God, exists in this body it extends, as it were, to the skirts of the garment; the whole meeting feels it. It is like "the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore."

Then let none of us dwell unduly upon our weaknesses, but let us rather forget the things which are behind; and, stretching forward unto the things which are before, "Press toward the mark for the prize of the high calling of God in Christ Jesus."

Oh that each of us may be clothed with humility as with a garment, for, "The meek will He guide in judgment; and the meek will He teach his way." Yea, "Blessed are the meek, for they shall inherit the earth."

## THE EVEN BALANCE.

"Holding truth in an even balance" is a very familiar phrase in Friendly circles. It represents at once an attainment and an ideal. The attainment is fairly general in the Society—self-possession and a judicial temper being specified as Quaker characteristics. Those on the other hand who consciously hold it as an ideal, probably feel that only by tireless effort can they maintain their standard, so prone is human nature to quick judgments and to prejudice. Some consideration of the *even balance* as an ideal and of means better to realize it in human conduct is the subject proposed for discussion in what follows.

The laws of evidence, particularly as they relate to judicial decisions, have often been said to present the most difficult part of the study of the law. Even in professional circles, however, a mere mastery of the laws of evidence will not guarantee the judicial point of view. Were it otherwise a general public would be more willing to let lawyers solve their difficulties without an appeal to a court or to a judge. The "even balance" in the world of ordinary affairs thus not only represents the very apex of a highly elaborated system which is classed as one of the learned professions, but is also regarded as a very special gift. As an introduction then to any inquiry concerning the attainment of the "even balance" in our individual characters, it is well to reflect upon what is involved in the process of judging upon the purely human plane. If by methods of quiet introversion and self-possession, we can acquire a measure of the judicial character it is well. We can, however, be quite sure that this intuitive character does not come upon any in violation of well-established laws. In the apostle's representation of the case "some by nature do the things of the law", but this in no wise discredits the law or a conscious effort to learn the law.

Probably nothing is more fundamental in treating evidence than the entirely patent fact that it must be gathered, must be heard, must be digested before we actually make a decision. How full of tragedy the world is because there are so many cases judged before they are fully heard! The first requirement then to attain the "even balance" at which we aim is a habit of seeking and weighing evidence. In one of the great business houses of Philadelphia a young man found himself in a clerkship located for his work near the head of the firm. Day by day dozens of persons sought interviews with this chief of many departments and responsible employer of scores of workmen. A few brief moments of courteous hearing was almost always granted to the callers and then assurances of fair consideration generally terminated these calls. So rarely was a decision reached at once that the young observer became aware that he had before him a spectacle of a most valuable business method. Those who presented projects of doubtful merit rarely appeared a second time, those who were not afraid to face the results of an investigation would come back to find that it had been made and that the proprietor's judg-

ment was at least based on his consideration of evidence. Very unlike this is the method in forming many of our private opinions. Perhaps in no direction is a contrary practice better illustrated than in the average parents' judgment of teachers or of schools. Their point of contact is through a child or through children who add to an immaturity of view the impulsiveness of strong feelings. So we have sweeping approval or severe condemnation without any adequate ground for either. As familiar as the old Greek fable is, constantly in our everyday life we are misled by the man who would sell us a house by submitting a sample brick. There is of course nothing that is not commonplace in these considerations. The only possible point in reviving them here is to question whether just such simple facts are not fundamental in developing the subtle quality of human character that we have in mind when we say a person is one who seems "to hold truth in an even balance".

The larger relationships of this quality of "the even balance" to our Society as a whole are not so simple and not so easily attained as we might suppose. The failures of our two hundred years have mostly been failures of "balance". George Fox was very soon called upon to deal with Ranters, and that trouble in some form has been with us ever since, for what were Ranters but those who exaggerated the doctrine of guidance to the point of depreciating the guidance of any one but themselves? In matters of doctrine as well as of practice the same thing has ever been true. We have had no division and no difference in which some principle—true enough in its proper relationships—has not been misapplied, and often made to distort our whole system of "godly doctrine".

The serious question, the only question worth raising, is how as individuals and as a Society we are to maintain the "even balance of truth". It is well for us to remember all that is involved in forming the judicial temper, as indicated above, and to cultivate as much as possible the habit of seeking evidence and of sifting it. We are quite inexcusable not to exercise our gifts and our faculties in this direction to the limit of our opportunity. With all this done we may still be impulsive and one-sided. The mistakes of our past have been mistakes on the human plane. Often instruments that have been "highly favored" in some directions have made these mistakes. One thing we can say about them all. By these mistakes they have misrepresented Him in whom is fullness of wisdom and knowledge. The whole situation, the whole question, is how to secure the "fullness". At every hand it is whispered that these are critical times—that many changes have come upon us—that many are coming. Knowledge is much more diffused than it was. Religious records are weighed and tested and compared. Truth is challenged at every turn. There is danger of losing the balance even in resisting these upheavals. One refuge, however, is un-failing Jesus Christ as an experience, confirming Jesus Christ revealed in all the Scriptures, is the fullness of our knowledge, however little, however poor, that knowledge is—the fullness of our wisdom though we be "as babes". If we can keep under this power we shall be safe. If we are led astray we are led away from Him. So while at first thought it may not seem like a very definite solution of the questions raised in regard to the "even balance", the final word on this subject—it is a word *to* each of us rather than *from* us—is that

it is involved in the reality of our Christian experience. As individuals, as a Society, we shall regain our balance where it is lost, maintain it where we have any favor that way, by a growing life of an actual Christian experience. John Henry Jowett has said the Gospel is the greatest executive force ever known in the world of affairs. In seconding this view we would supplement it and say the Gospel is also the greatest judicial force in the world. In either case, however, it must be that the Gospel shall claim the whole of ourselves—body, soul and spirit, or we shall fall short of the completeness that was in Him who made the Gospel a living fact.

J. H. B.

FOR "THE FRIEND."

### THE CHRISTIAN ARMOR.

"For the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The Apostle, being made a witness of the overthrow of the kingdom of Satan within himself, through the powerful operation of the spirit of the living God, and knowing the wiles of an unwearied enemy, was constrained to counsel his brethren. He failed not to warn them of the dangers that lay in their way, by no means assuring them of an easy conquest over the powers of darkness, but rather apprising them of the exceeding strength of the enemies they had to oppose, under a sense of which he in another epistle enjoins them to put on the whole armor of God, that they may be able to stand against the wiles of the Devil. "Stand therefore having your loins girt about with Truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of Peace, above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." He also felt the necessity of minding closely his own standing, lest after having preached to others he should become a castaway. When we consider the many things at the present day, to draw us aside from a steadfastness in the Truth, the many paths that would entice the feet of the unwary traveler, which at first view seem to deviate but little from the path of safety, but which bring those who pursue them to the chambers of death, how exceedingly vigilant and watchful we ought to be. Otherwise he who by his arts prevailed over our first parents, and who from that day to the present time, has been unrelenting in his efforts to allure to destruction the children of men may succeed in inducing us to believe that things are better with us than they really are. Thus will he lull us into a fancied security, obtain an easy victory over us, and lead us captive at his will.

It was through a remarkable display of Divine power that our forefathers in religious profession were raised up to be a people—and were enabled steadfastly to uphold the standard of righteousness in the midst of a crooked and perverse nation. And though there may seem at the present time to be but little suffering required or attendant upon walking in the Truth, if we are so favored as to have our eyes anointed with the eye-salve of the kingdom, we shall see the standard which has been given us to display, because of the truth and the depth to which we as a people have fallen in the midst of a day of easy profession of the name of Christ. If we would be His true disciples we must leave all and follow Him. "Ye are they who have continued with me in my temptations and I appoint unto you a kingdom even as My Father hath appointed unto Me" was the language of our Lord addressed to His despised disciples. The same language will doubtless be applicable to such in this day as are found faithful to Him, preferring to dwell with His lowly seed even though under oppression, to being made in any degree partakers of a false rest or rejoicing which they cannot feel to be from Him.

Let us then "gird up the loins of our minds, watch and be sober," and in a time of mournful degeneracy from the life



and power of Godliness be duly awakened and brought to a sense of the dangers which attend us, lest unhappily we should sleep the sleep of death and by disregarding the day of our visitation, the things which belong to our peace be forever hidden from our eyes.

The Lord will have a tried people. "I have refined thee but not with silver, I have chosen thee in the furnace of affliction." And if it is our happy privilege to be of this number it must be by yielding ourselves to His Divine disposal. Thus shall we be made willing to suffer whatever He may permit to come upon us for our allegiance to His cause. Though His way may be in the sea and His path in the great waters, yet in His adorable mercy He will still condescend safely to lead His humble dependent and obedient children. "For the Lord's portion is His people, Jacob is the lot of His inheritance. He found him in a desert land in a waste howling wilderness. He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange God with him."

The Lord is the same. His power is the same, He changeth not, His glory will He not give to another, nor His praise to graven images. As in days past, He preserved Daniel in the lion's den, and the faithful three in the burning fiery furnace, even so He is now able to sustain His poor afflicted yet faithful children, so as not to suffer a hair of their heads to be harmed, while standing for His testimony. And as they follow Him who is their spiritual Moses the Lord from Heaven, He will give them victory over all their enemies, and strengthen them to put to flight the armies of the aliens by means of weapons which are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God. Thus shall be brought into captivity every thought to the obedience of Christ, to whom, with the eternal Father, be given all worship, all honor, and all praise both now and forever.

#### THE DOUKHOBORS IN BRITISH COLUMBIA.

(Continued from page 351.)

Voldemar Kruglak is living at Thrums, B. C., near the Community Doukhobors and claims to be an Independent Doukhobor. He addressed me because Peter Verigin gave him to translate a letter which I wrote to Peter last spring in response to the latter's letter to me, accompanying a copy of the book mentioned above, as protesting against the Canadian Government.

This letter evidently set V. Kruglak to thinking, so he withdrew from Peter. He tells his own story so well I shall quote from his letter dated a month ago (Eleventh Month 26, 1913).

"Your welcome letter, in which you express your honest opinion about Peter Verigin, ruler and deceiver of Doukhobors, to hand. I read your letter with great interest and satisfaction. I read it to the Independent and to some Community Doukhobors and it did make a deep impression. I would like to translate it into Russian and include it among other 'human documents' I am gathering.

"From the Russian literature I know how your father and Friends generally were interested in the welfare of unfortunate Doukhobors; how you tried to help them materially and spiritually. And I can tell you that all the Doukhobors with whom I come in contact and spoke about their early days in Canada remembered the kindness to them of all Friends and especially of the brotherly love and affection showed to them by your father, who certainly was a big-hearted man.

"I am sure that the memory of your father will go from one generation of Doukhobors to another.

"It is a great tragedy that the Doukhobors should suffer for their ideals and escape the tyranny of the Russian Government only to be deceived and exploited by their shrewd, heartless despot Peter, who combines in himself the power of Tzar and 'holiness' of the Pope."

V. Kruglak was brought into sympathy with the non-mil-

itant principle of the Doukhobors by reading Count Tolstoy's writings. He separated from the Russian-Greek Church and came by way of England to New York City, where he became naturalized, and published some books in the Russian language, e. g., "A Guide to Russian Tourists and Emigrants to America," and acted as correspondent for certain Russian newspapers. He became acquainted with Peter Verigin five years ago by correspondence and also with V. Chertkoff, who idealized Peter Verigin's leadership. In 1912 he resolved to join the Doukhobor settlement in British Columbia—removing thither with his wife and three little boys after first making a visit of inspection. He had read much about the "back to land movement" and was well satisfied by the conditions he found in the Northwest as to farming. He says: "I have spent with Peter Verigin ten days, as his personal guest. He kept entertaining me and I went with him through several settlements.

"I could not come into contact with the masses (of the Doukhobors), being always surrounded by Peter's lieutenants, I did not see the real conditions of their life. But I was disappointed not to see any schools in their settlements.

"When I came back to New York I wrote Verigin that I believed in educating my children and that I would come to British Columbia to live near the Doukhobors, but independently. I moved to Brilliant, B. C., with my family and lived for one month in their largest settlement. This time I had the opportunity to see the life of the Doukhobors through my own spectacles! I had worked two months in Verigin's main office where I learned many horrible things about Verigin's 'methods.' I found that the Doukhobors are living in the worst kind of slavery. Then I moved a mile away and openly revolted against Peter. I have gathered from different sources valuable information, documents, facts, 'ukases' of Peter to his people, photographs, etc., and I have nearly finished a book about this Peter Verigin and his down-trodden, illiterate slaves, the Doukhobors, which I wish to print in Russian, although I have no means to publish my work at my own risk and expense.

"At present I do my best to enlighten English and Russian readers about the real Peter Verigin and I have published several strong articles about him in the Canadian and Russian press.

"I also started a campaign to compel Peter Verigin to establish schools in Doukhobor settlements here and I think I will succeed in this. If I had the means I would print here weekly Russian bulletins with the object to enlighten the Community Doukhobors and to advocate his removal from his position as an autocrat.

"Also it is necessary to do some missionary work among the Independent Doukhobors, for instance—their children are receiving certain knowledge in the local English schools, but they are growing without any religious ideals. Their parents also do not follow the old religion of the Doukhobors and do not adopt any new ideals. Now as the principles of the Friends are the nearest to the traditions and teaching of the Doukhobors it would be a good plan to translate into simple Russian a history and teachings of the Friends' Society and distribute it among all the Doukhobors.

"Here at Thrums, B. C., are hundreds of Independent Doukhobors struggling for existence, as they did not receive a cent from P. Verigin (when they left the Community). They are good, sober, hard-working people.

"They badly need here a social center, a library of good books, night school for adults, co-operative store and also a place for religious meetings. Their little five-acre farms are not paid for yet! Then, again, if we could assist somehow those who wish to leave the 'Verigin Society' there would be few left in his Community.

"Peter Verigin, here in British Columbia, is legally and actually a sole owner of everything, even of the cheap cotton pants which he gives to every Doukhobor once in a year.

"He collects all the earnings of the Doukhobors.

"In conclusion, allow me to thank you and all Friends for

remembering my unfortunate countrymen, the Doukhobors. And I do hope that the Truth and Freedom will be victorious after all.

"The many Doukhobors to whom I read your letter, had asked me to send to you and to your venerable mother and family their brotherly love and best wishes as well as to the Friends.

"You are welcome to use my letters at your discretion for your esteemed paper, THE FRIEND: only I beg you to improve my spelling and syntax as I got my English by self-education. I will be glad to receive a copy of your paper.

"The thinking majority of Doukhobors fully realize and appreciate all your Friends have been doing for their sake; and I have met boys who were educated in schools supported by Friends.

"I believe that the Doukhobors will be saved only by education and by education of their children. There are already, as I told you, about 3000 men, women and children who have left the Doukhobor Society and become law-abiding citizens of Canada, and even of the Doukhobors in the Community, the majority are for education of their children. About two years ago Peter gave his consent to open an English-Russian school at Brilliant, B. C., and there was not enough room to accommodate all the children, whose parents were glad to have them taught in school. Verigin saw that eagerness and after six months closed school for good!

"But I was assured by a high official that the British Columbia Government *now* clearly understands that P. V. alone is responsible, and to meet the situation in the coming Legislature there will be introduced a special act which will help the Government to establish schools in Doukhobor settlements.

"It is very sad indeed to see the rising generation of Doukhobors as Peter sends his young men to work for him outside, in saw mills, at camps, among the worst kind of 'Lumber Jacks' or on the railroad gangs with the low-class Italians. They soon learn to discard the old ideals for new vices. They learn to drink, smoke and to use profane language!

"Among this younger generation I would like to do some missionary-educational work—to translate and distribute religious, temperance and other literature, which you and Friends will send me. Also to fight superstitious belief in Peter Verigin.

"From time to time P. V. tries the faith in him among his followers. Last year he commanded that all women and girls should cut their hair short and they did it. Just now P. V. made more severe command:—all men, women and children must every Sunday walk in the snow to meeting-house barefooted.

"P. V. after walking barefoot in snow took at home a warm bath as preventative, but many of his ignorant followers caught severe colds and are now sick in bed."

One of the Doukhobors whom I met in Saskatchewan, eleven years ago, writes me recently: "Your letter was read by my younger son, who is ten years old and who is in the third year of the English school. He reads and writes English nicely, as well as his sister, who is fourteen years old. Five years ago I left the Society of Peter Verigin ruined, just like others who left and who, leaving now, are penniless. I thank you very much that you have always in your letters advised me to go away from the brutal despot, Peter Verigin, who prevents the people from seeing light. Although I had a very hard time after I left his society, I thank God that I left it *then*—not now.

"Here in British Columbia the Doukhobors are in such (sad) condition, for when they are leaving the Community Peter Verigin does not give them a cent.

"He deceived Doukhobors and recorded all the lands and everything in his name only . . . but in spite of it people love freedom even when they are exhausting themselves in the struggle for existence. The Doukhobors under Peter are in real bondage as slaves."

"He commanded them to build large houses like the military barracks in Russia. In each house there are 40-50 people.

"Inconvenience and congestion in the houses lead to quarrels and sickness, and Verigin has forbidden medical aid, as he also forbids education of children, which is most harmful to the Doukhobors.

"Voldemar Kruglak has lived about seven months among the Verigin people, studying them thoroughly, and he convinced himself that if benevolent people would not help the Doukhobors to be freed from P. Verigin's bondage, he will oppress them for long time to come.

"The struggle with Peter is necessary. Now, I wanted to ask you, my dear brother Joseph, knowing your aspiration to bring light into all dark corners of the world, is it not necessary to oppose Verigin? I ask you to submit this question before the Friends' Society.

"In the opinion of V. Kruglak to free the people and to show them the road of civilization it is necessary to give them a literature and V. Kruglak has ability for it, but it is necessary to have means for printing and distribution among Doukhobors in the Community.

"My good neighbours would gladly give assistance, but we are unable, as upon our backs did not yet heal the wounds firstly made by the Russian Government and afterward by Peter Verigin.

"All the Doukhobors remember your help and wish forever to be your thankful friends, but P. Verigin puts obstacles to it."

From the above it seems as if an opportunity was once more extended to Friends to aid in the enlightenment of this benighted, but honest-hearted people. Peter Verigin himself gives us the clue. Their enlightenment means their emancipation.

MOYLAN, Penna., Twelfth Month 25, 1913.

## EXTRACTS FROM JOHN HOOTON'S MANUSCRIPT BOOK OF DISCIPLINE, <sup>1761</sup><sub>2</sub>

(Continued from page 355.)

Concerning marriages the following occurs:

That y<sup>e</sup> Consummation be perform'd decently, gravely & weightily,

.....  
 —that no reproach arise, or occasion be given, by any intemperance or immoderate Feasting, or drinking, or by any unfeemly wanton discoursing or Actions; But that all Behave w<sup>th</sup> such modesty & Sobriety as becomes a People fearing God—and in order therunto & for y<sup>e</sup> assistance of these Immediately concern'd, let there be two Men Fr<sup>as</sup> & two Women Fr<sup>as</sup> appointed by y<sup>e</sup> Monthly meeting where y<sup>e</sup> Marriage is allowed, to attend y<sup>e</sup> same, & take care as much as in them Lies that all be done & that all behave as is above advi'd, and if by them or any other Fr<sup>as</sup> any thing to the contrary is observ'd, that they speedily or as soon as with conveniency & decency they can take such aide as make such breach upon good order, Moderation or Modesty & in Brotherly Love & tenderneis admonish & Caution them to a better behaviour & to be more watchfull of their Words & actions; & that y<sup>e</sup> s<sup>d</sup> Fr<sup>as</sup> do make report to the Next Monthly Meeting, whether this advice concerning y<sup>e</sup> decent & orderly management be observed or not.

.....  
 And whereas at some Burials where People come some considerable dittance, there may be Occasion of some refreshment, yet let that be done w<sup>th</sup> such moderation, & y<sup>e</sup> behaviour of all Fr<sup>as</sup> be with such gravaty, & Solitude as becomes y<sup>e</sup> occasion, & if any appears otherwise let them be reprov'd & dealt w<sup>th</sup> as is advi'd in case of misfavour or indecencies at Marriages; & it may be further noted that any Excess in this case & y<sup>e</sup> making so solemn a Time, as this ought to be & really is its own Nature to appear as a festival must be Burdensome & grievous to y<sup>e</sup> sober Christian which will of Course be Under a far different Exercie—at such times Fr<sup>as</sup> are defired therefore to have great care herein, & use all endeav-

ours everywhere more & more to break off, from & avoid that offensive & unfeeling Custom of Large provisions of strong Drink, Cakes, &c.—y<sup>e</sup> formal & repeated servings & offers thereof, this indecent & indirect custom & practice hath run to such excess that invitations being made to greater numbers than their own Neighbours Houses can contain, y<sup>e</sup> very streets & open Places are made use of, for y<sup>e</sup> handing about Burnt Wine & other strong Liquors besides y<sup>e</sup> indecency above mentioned.

In the "Yearly Meeting Epistle from Burlington from Penna. & y<sup>e</sup> Jerseys from y<sup>e</sup> 15th to y<sup>e</sup> 19th of 7th mo<sup>th</sup>, 1722," the following advice is given:

That, Fr<sup>s</sup> beware of any Imprudent, noisy & Indecent behaviour in Markets & other Publick places. For it is degrading to us as men of common Civility, & greatly unbecoming y<sup>e</sup> Professors of Christianity. The awful Prudent & Watchfull conduct of our Fr<sup>s</sup> in early days, did, & such always will, Preach loudly & extend Silently to y<sup>e</sup> notice of many.

That, Fr<sup>s</sup> keep their Authority of all their meetings in y<sup>e</sup> Wisdom of God & unity of his Spirit, & keep out of all Contentions & Personal Reflections & Smittings. Also, keep down & out of all Heats, Passions, & doubtful disputations, & suffer no turbulent Contentious Quarrelsome Perion among you in ordering y<sup>e</sup> affairs of Truth, that y<sup>e</sup> same may be managed in y<sup>e</sup> Peaceable & tender Spirit & Wisdom of Jesus Christ, w<sup>th</sup> Decency, Forbearance, Love & Charity to one another.

The following paragraphs are extracts from sundry Epistles which are to be regarded as Discipline.

Yearly Meeting Epistle, Philad<sup>a</sup>, 7th mo<sup>th</sup>, 1723.

Whereas by y<sup>e</sup> last years Epistle from London, It is adviced That Parents who have Children to give in Marriage may not make it their chief care to obtain for them large Portions & Settlements of Marriages, But rather be careful that their Child<sup>r</sup> be joynd in Marriage with Perfons of Religious Inclinations, Suitable Disposition, Temper, Sobriety of Manner & Diligent in their Buifness, which are things Essentially necessary to a Comfortable Life in a Married State.

As to what is Propos'd from Phila. Quarterly Meet. that none among Fr<sup>s</sup> may apply to any Perion pretending foreknowledge for y<sup>e</sup> discovery of hidden things, Tis y<sup>e</sup> direction of this meeting that there be a Caution in y<sup>e</sup> Epistle to y<sup>e</sup> Quarterly & Monthly meets against all such mean & detefible Practices.

And by y<sup>e</sup> same Epistle is recommended That such Fr<sup>s</sup> as are concern'd in y<sup>e</sup> affairs of y<sup>e</sup> Church, at Quarterly, Monthly or Particular Meetings, be careful to act therein in y<sup>e</sup> Wisdom of God, whereby they may be Exemplary to the Young, who may be Esteemed Members thereof & attend the same: And as such Young Perfons are found to be Qualified with a real sense of Truth on their Spirits, & subjection thereunto, & thereby made capable to come up to a service in their respective Meetings; Fr<sup>s</sup> are desired to Encourage & bring them forward therein, whereby they may be helpful to y<sup>e</sup> Antients.

By y<sup>e</sup> foregoing it may be observ'd how young people ought to be Qualified to act in our Meetings for Discipline. Now that all our youth may be fitted for that Service; It is y<sup>e</sup> advice of this Meeting, that Parents & Guardians watch over their Children & train them up in y<sup>e</sup> fear of God, & bring them to Meetings of Worship, causing them to behave themselves orderly therein; & when they Arrive to a Capacity of acting in y<sup>e</sup> affairs of Truth, Let them be Encouraged to come up in their respective services.

And as such young People as have been educated in y<sup>e</sup> way of Truth & make Profession with us, if they do not Continue in welldoing, but frequent scandalous or Tipling Houses & Delight in Evils & vain Company & Communication or shall use Gaming, or Drink to Excess or Behave Rudely, or such like Enormities, or shall Decline our plain way of speech or imitate y<sup>e</sup> Vain antic Mod<sup>s</sup> & Customs of y<sup>e</sup> Times, the men w<sup>th</sup> their extravagant Wigs, & Hatts set up in three Corners, & y<sup>e</sup> Women with their Immodest Dreifes & other Indecencies mentioned in the Epistles of caution against Pride, &c., It is our advice & Earnest desire, That Parents & Guardians,

whilst such Youth are under their Tuition, do refrain them & not Indulge, nor maintain them in such Pride & extravagancy.

It is also to be Observ'd, That y<sup>e</sup> God & Fountain of all our Mercies has opened & is Opening in divers of our young People a Divine Spring of Living Ministry, therefore our Earnest desire is that both Ministers & Elders may be as Nursing Fathers & Mothers to those that are young in y<sup>e</sup> Ministry; & with all care & diligence advife & admonish them; & if they see Occasion reprove them in a Tender & Christian Spirit; observing y<sup>e</sup> Rules of our Discipline & Counfel of Fr<sup>s</sup> in that respect, as also exhort them frequently to read y<sup>e</sup> Holy Scriptures & earnestly to seek y<sup>e</sup> mind of y<sup>e</sup> Spirit of Truth to open y<sup>e</sup> Mysteries of those Holy Writings, & as they keep in y<sup>e</sup> Patience & submission to y<sup>e</sup> will of God, & stand Faithfull & abide in y<sup>e</sup> Simplicity of y<sup>e</sup> Gospel & be Exercised in their Proper Gifts, keeping down to y<sup>e</sup> Openings of divine Love & Life in themselves, they will witness a gradual growth & be contented to wait for it in y<sup>e</sup> Will of God, & not Strive to extend their Declaration further then they find y<sup>e</sup> Life & Power of God to bear them.

And we further advife in Tender Love, that all Fr<sup>s</sup> when they come to religious Worship may know a Travel & right Exercise of Spirit, which will drive away all drowsiness & Indisposition of mind, so will God have y<sup>e</sup> Worship of his own Establishing, which is Perform'd in Spirit & Truth, y<sup>e</sup> Rewards of w<sup>ch</sup> are Life & Peace. But those that give Way to a heavy Sleepy Spirit, are as Spots & Blemishes in our Feasts of Charity & Hindrances to y<sup>e</sup> Weak, as well as great Weights & Burdens to y<sup>e</sup> Faithfull, & are giving renewed Evidence against themselves of their disregard to y<sup>e</sup> Worship of God by doing his Work Negligently.

(To be concluded.)

### "ALL THINGS WORK TOGETHER."

Don't get confused, bewildered, disheartened. Remember it says, "All things work together." Your pathway may be lined with thorns sometimes. Don't get discouraged.—you will enter the ways of light and peace and joy a little later on. You may now and then wander in dark valleys where ragged rocks and threatening clouds hang over you, and where the most malignant testings of your strength of heart and your strength of character assail you. Don't be discouraged. You will soon come out upon the delightful uplands of God's love and favor where everything will minister to your faith and your hope and your joy. The thorns and the beetling rocks and the threatening clouds and the dark valleys seem necessary in bringing into greater relief the "delectable mountains" of God's light and favor,—as the dark and somber spots in a landscape are necessary to the grandeur and splendid beauty of the scene. It is not one thing alone, it is all things "together" that make our Christian lives glorious and the final outcome "Good." The hard things and the dark things cover only a very small part of life after all. To hear the old veteran relate his experiences you might suspect that he had spent half his life in the midst of the smoke and thunder and death and hell of battle. But by careful inquiry you discover that he was in the war only a couple of years, and was actually under fire only a very few times. All the rest of his life has been filled with peace and joy and good fellowship. O, those dreary days of darkness and death! It seemed that God's heart of love had stopped beating in sympathy with us! But how few those days were in comparison with the hundreds and hundreds of days that have been flooded with light and love and joy unpeakable. Of course, a few black threads run through the loom of each of our lives. If we look only at those black threads the pattern will not be very pleasing. But if we study the combined effects of the many silver threads of joy and the many golden threads of love with those few scattering somber threads of sorrow and suffering,—we can see more clearly the meaning of the little text, "All things work together for good to them that love God."—G. R. SMITH, in *Baptist Commonwealth*.

MALVERN, Pa.

## WILLIAM WHEELER.

SON OF DANIEL B. WHEELER.

(Continued from page 354.)

Under Second Month 16, 1833. To her aunt, Sarah wrote: "William desires his love to thee, he would have liked to add something, but all the exertion of which his feeble frame is capable, is devoted to the concern of which he has the management, and the weight of which is at present so great as to weigh him down with care. The loss of the foreman of course adds to this, and Charles's confinement also removes for the time an invaluable helper. Happily we have all one Helper who can never be removed." We obtain a glimpse into the work in which Daniel Wheeler, his coadjutors and successors, were engaged by a paragraph in the Appendix to his Memoirs, viz: "The land placed under Daniel Wheeler's care in 1818 consisted chiefly of certain parcels in the immediate vicinity of Petersburg, the cultivation of which to private enterprise appeared impracticable, on account of their barrenness or their marshy nature. At the time of D. W.'s departure in 1832, about three thousand English acres were in full cultivation, on part of which fifteen farms had been established, varying in extent from thirty-five to one hundred and five acres each. About 2700 acres more had been drained, the cultivation being either left to other hands, or was in progress, when D. W. resigned his appointment. Besides the improvement thus effected in the neighborhood of the capital, the most satisfactory evidence of the utility of the undertaking had been afforded by the extensive adoption of various implements and methods of culture heretofore unknown in Russia, and by the consideration which agriculture and rural economy in general had obtained. The suggestion of letting out land to *free* tenants had not met with all the success that could have been desired." Prior to this, Stephen Grellet tells us in his Journal: "The Emperor Alexander had employed some persons to drain extensive morasses near this city (of Petersburg), but they did not understand their business, and sought only to make money, so that under various pretences they expended considerable sums, which induced the Emperor, after his return from England, to desire, if possible, to have a member of our Society to undertake the management of such works, believing that he could rely on the faithfulness and uprightiness of such persons, and he wished also to have near him a man of religious principles, whose example might have a good influence on others." To Stephen Grellet and William Allen "the Emperor spoke in strong terms of his regard for Daniel Wheeler, and considered his coming to Russia as a blessing to the people. 'It was not,' he said, 'the cultivation of morasses, nor any outward object, that led me to wish to have some of your Friends come and settle here; but a desire that, by their genuine piety and uprightiness in life and conversation, an example may be set before my people for them to imitate, and your friend Wheeler sets such an example.'"

That William Wheeler shared in his father's concern to "walk in wisdom toward them that are without" is indicated in a letter from him to the latter recounting some of their experience during the trying period of illness and death in their home circle and outside of it: "I have seen many marvelous things before, but the series of wonders that has last passed under review appears to me to exceed all its precursors, and I feel that we occupy here a very responsible post, surrounded as we are by those of other denominations, who eye us narrowly, and I am earnestly desirous that we may be enabled so to conduct ourselves as to give no just cause of offence to the well disposed of any class."

Eventually William Wheeler's health became so much impaired that he left Russia for his native climate of Great Britain, residing for a time on the Isle of Wight. Here on the twenty-fourth of Eleventh Month, 1836, when about thirty-five years of age, he yielded up his useful life in this world only to be transferred, as there is strong reason for believing, to a more enduring portion—in a "City which hath foundation, whose Builder and Maker is God."

In a letter to Phebe Clapp, First Month 21, 1841, Sarah Wheeler thus alludes to her brother William: "Of the closing days of his life we have indeed comparatively few details beyond the ample assurance, conveyed by the kind friends who surrounded his dying bed, of the preparedness of the departing spirit for the scene upon which it was about to enter. Indeed, his life, though comparatively short, had been such as to leave us without a doubt of his being an heir of that salvation of the blessed fruits of which his daily walk among us had borne such unequivocal testimony. For the last few years of his life the all-pervading influence of Christian principle was most strikingly exemplified from day to day, and combined as it was with a strongly marked natural character, great powers of mind, and remarkably penetrating judgment, the influence which he exercised over all around him was such as I have rarely seen equalled in any other instance. The clearness of his spiritual vision was indeed remarkable. 'The eye being single, the whole body seemed truly full of light,' and it seemed given him at seasons not only to discern the path appointed for himself to walk in, but he was made extremely helpful to others in their Zionward journey. I have heard him remark that he believed his avocation was that of a parlor preacher, and most powerfully did he exercise it on many memorable occasions, in which his clear religious views and the bearing of those views upon practice were most eloquently set forth. In losing him we seemed to lose a second father, as well as a most tenderly beloved companion and friend, for during my dear father's long absences from home, he had so completely filled his place among us that we naturally referred to him at all times, just as we should have done to a parent, and relied most implicitly on his counsel. I have sometimes been ready to think that he was taken from us to prevent our resting short of that Heavenly Counsellor from whom all his wisdom and strength were derived, and hard as it was to resign him, I have thought at times that even this cup of exceeding bitterness was dispensed in mercy. Never can I forget the feeling of desolation and dismay that seemed ready to overwhelm our little remnant when we found that he had actually been taken to his Heavenly home. We were till then comparatively untutored in the school of sorrow, and those to whom we should naturally have looked for support under this overwhelming trial were in distant lands, unconscious of our sufferings. But He, whose compassions fail not, was Himself our helper and brought us through these deep and troubled waters, with our faith renewed in his Almighty Power."

At this time, Daniel Wheeler and his son Charles were in the South Pacific, and in the "Memoirs" the affecting event of William's death is thus recorded: "It was whilst at Sydney that Daniel Wheeler received the deeply affecting intelligence of the death of his eldest son, William Wheeler, who had succeeded his father in his agricultural concerns in Russia. He died on the twenty-fourth of Eleventh Month, 1836, at the Sand Rock Hotel, near Niton, on the Isle of Wight, to which place he had resorted for a more genial climate; his illness was a consumption, which rapidly terminated his life. The first intelligence of this event came to hand in a public journal, and proved a keen stroke; but was borne with much Christian resignation. The life of William Wheeler had been marked by watchfulness and prayer, and a conscientious regard to the pointing of Divine wisdom in the discharge of his religious duties, as well as by an active and diligent attention to his concerns in business; his end was eminently crowned with peace, and an humble and confiding trust in redeeming mercy." "Fifth Month 30, [1837].—A letter has reached us by way of Hobarton, from our beloved Joshua, conveying the long anticipated confirmation of the painful report already in our possession, that our dear William has finished his earthly course. Although we have lost what never can be regained in this world, yet the accompanying particulars of his last days administered great consolation and relief, and raised in my heart a tribute of humble thankfulness to the great Preserver of men, who indeed 'loveth his own unto

the end'; at once removing all my doubts and causing me in the depths of distress to triumph with admiration at the loving kindness of the Lord to the poor and to 'him that hath no helper.'"

(To be continued.)

### THE CHEYNEY OPPORTUNITY.

The announcement of a new principal, Leslie Pinckney Hill, at Cheyney, Pa., was printed in THE FRIEND some weeks ago. He and his wife have now been for some time in charge of the Institute. They came from Manassas, where their six years' experience had put them in the forefront of educational work. Previously they had both served in important positions at Tuskegee, so that their outlook is of the broadest. Their choice of Cheyney meant that they put teacher-training in the first place in consecrating themselves to lives of service. A member of the Board of Managers suggested to them that they make a statement of their view of the Cheyney Opportunity while the work there is yet fresh to them. The following, prepared by the principal's wife, Jane Clark Hill, has a ring of earnestness, and a vision of promise for our seventy-five year old work that should be acceptable to Friends.—Ed.

Far back in the last century Friends laid the foundation for the public school system in the State of Pennsylvania. Those pioneers believed in democracy, and when they formulated their program it made provision for colored youth in the city of Philadelphia. This course in those days required courage, fortitude and adherence to lofty principle. The Institute for Colored Youth began its work in 1836. It was Richard Humphreys who had a clear eye to the future of the colored race. He saw that this people, relatively few in numbers then, but destined to increase mightily, would need leaders. Consecrated teachers were to be trained, and they were to know not only books, but agriculture and trades as well. Hence his benevolent bequest for the founding in the City of Philadelphia of the Institute for Colored Youth dedicated to the training of colored teachers. Hence, also, the stream of cultivated and competent men and women who for more than seventy-five years have been going out from this place of sound learning to increase respect for their race and to safeguard America's most cherished institutions.

With the passing of years the trend of thought and practice in education throughout the nation has borne steadily, however slowly, in the direction of Richard Humphreys' vision. Today education for industrial activity and for food production—that is, in trades and agriculture—is everywhere in requisition. With this new demand there has come naturally an acute need of teachers who have enthusiasm for the soil and the practical knowledge that can make two blades of grass grow where but one grew before. In response to this need the Board of Managers ten years ago moved the Institute for Colored Youth from Philadelphia to a hundred acre farm at Cheyney. It continued to train high-grade teachers for the regular classroom work, but it undertook also to develop instructors in domestic science and art, in manual training and agriculture. In every section of the country Cheyney graduates have been as successful in these new fields of activity as they were formerly in purely academic work, in which they still achieve high records.

But now the movement back to the land, the natural reaction against the congestion of city life, the general recognition of the need of increased productiveness of the soil, the rapid introduction, even in the most elementary schools, of courses in agriculture—all these things have created a demand for teachers of agriculture far in excess of the supply. Cheyney has held tenaciously to her clear aim of developing a high grade of Negro teacher. She has held to this aim in the face of criticism and misunderstanding. Results have justified her. The times are now calling her to a new field of leadership, and she cannot hesitate. Agriculture is going to be a greater and surer resource for our people as the years go by. Cheyney must produce the apostles of this new Gospel. No time is to be lost. She has the land, a competent faculty, and a sharply-

defined purpose. She lacks facilities. A modern agricultural building and equipment is an immediate and an imperative need. Something more than ten thousand dollars has already been promised for this agricultural foundation, and one of the ablest scientific agriculturists our race has yet produced has been engaged to take up this special work within a few months. Forty thousand dollars more must be found without delay. Here is opportunity for an investment that will yield big results.

A second urgent need, inseparable from this, is that of a dormitory. Cheyney has at present an exceedingly small enrollment of young men, because she has practically no men's dormitory. The great cause which this school serves demands more virile, consecrated men, and provision must be made for them. A dormitory with accommodations for at least fifty should not be postponed. Such a home for carefully selected young men in training for high leadership is vastly more worth while than prisons or houses of correction. The heart of the South is still troubled, and the mind of the South still perplexed with the Negro problem. The North stands aghast at the tremendous colored influx from the South and the consequent rapid creation of many new problems north of Mason and Dixon where formerly no problems existed. No thinking man dares to dream that all is well. What is the solution of the problem? Among the many answers heard across the land, Cheyney says, "Consecrated Leaders." It is for these that she now earnestly asks equipment and housing.

It is our privilege to pray the Lord of the harvest that he will send forth laborers, but it is equally our duty to make sure that we are using well the instrumentalities which He has already provided. Such an instrumentality is Cheyney. We must make this school a much more efficient agency for Christian citizenship in our American democracy. A strong agricultural foundation and a men's dormitory will do it. Cheyney has a splendid past. We must insure its future. Can you, will you help us? Will you do it now?

[The following is from *The Free Methodist* of First Month 13th. That journal also reprinted the editorial from THE FRIEND on Edwin P. Sewell.—Ed.]

#### EDWIN P. SEWELL.

In the death of this estimable minister of the Gospel, the Friends lose a valuable and influential member of their denomination. As editor and publisher of THE FRIEND he exerted a wide influence. Because of his years of service in the Free Methodist church and his sympathy and friendliness toward our people, it is due his memory that a more extended notice of his death and sketch of his life should appear in these columns than was given in the brief personal note of the twenty-third of [Twelfth Month]. The following facts are furnished us by his brother, Bishop Walter A. Sewell:—

"Edwin Patterson Sewell died in a hospital at Philadelphia, [Twelfth Month] 11th, of internal cancer. He was operated upon, but without avail. He was for many years a Free Methodist preacher. He joined the Genesee conference on trial in 1868 and was appointed to the Tonawanda circuit. He then served in succession Belmont, Lockport and Sweden. In 1872 he was transferred to the Susquehanna conference and served in that conference Rome and Binghamton. In 1876 he was transferred to the New York conference and served there Rahway and Windsor, serving as chairman for two years. In 1879 he located and was in business at Dunkirk, N. Y., for some few years, but soon after that he joined the Friends, or Quakers as they are ordinarily designated. He has been a minister in that denomination since that time. For many years he has been the publishing agent of that denomination, and for some years he has been the editor of THE FRIEND, their official organ.

"The funeral was held in the principal meeting-house of the denomination at the corner of Arch and Fourth Streets, Philadelphia, and that large building was filled with sympathizing friends. It was said that about fifty ministers of the Friends' denomination were in attendance. His body was brought to

Fredonia, N. Y., for burial in the family lot in the cemetery at that place, where three of his children are buried who died while he was living in Dunkirk. His wife, who survives him, was Virginia Jones, the daughter of William Jones, a Free Methodist preacher well known in the early days of our denomination. They have two living children, both grown and married.

"He retained to the end the spirituality and simplicity of his life, and among the Friends was a constant and powerful advocate of the doctrine and experience of holiness. He died in peaceful triumph after six or seven weeks of great suffering, which he bore with constant patience. I visited him about three weeks before he died and spent two days with him. He carried the same happy smile for every one and for all conditions that was always so characteristic with him."

### YOUNGER FRIENDS.

For "THE FRIEND."

AN ANSWER TO PRAYER.—On one occasion Dr. Barnardo was placed in great financial straits. Funds were low, and had been so for a long while. Sometimes the contributions fall off for weeks together, so that a deficiency may occur running into three, even four, figures. The bill for bread alone is about \$1000 every twenty-four hours.

The summer months were within sight, when supplies always slacken. For many days prayer was made unceasingly that the God and Father of the fatherless would graciously supply His servant's need. For a time there was apparently no response, and then the answer came in the most unlooked-for fashion. But how? One day, when he was more than usually busy, and was vainly trying to obtain a few quiet moments in his room in order to get through some writing that needed to be done at once, a visitor was announced, who said that the doctor did not know her, but that it was very important that he should grant her a personal interview. It is, of course, the rule at Dr. Barnardo's, as in all establishments on a large scale, with which managers are not able to dispense, that assistants relieve the head by attending to all business and calls, that can be dealt with equally well by them as by him; and his co-workers are kind and competent, who relieve him as much as possible. In this instance, however, no one would do but Dr. Barnardo himself. "I must see him," the good woman said. He left his room to pass through the hall entrance where his visitor sat, amid the coming and going of messengers and porters, and the arrival and dispatch of packing-cases and goods, to go into an apartment beyond, to see other persons who were also waiting to see him, when this visitor accosted him, "You are difficult to approach, sir." "Not exactly," said the doctor, kindly and gently; and then he hurriedly explained that his assistants, who were friendly and attentive, took off his hands all the calls they could, but as she was very anxious and particular to see him, he would speak to her presently.

In a few minutes he had finished with the other callers, and this good woman, a perfect stranger, came in. She had the appearance of being a person in quite a humble rank in life, but did not delay in unfolding her business. "I have some money for you," said she, and she forthwith opened a small handbag and took out and handed him a £1000 Bank of England note (about \$4,850), with the remark that she gave that sum because he never turned away a destitute child. She then took out a second Bank of England note for the same amount, and presently a *third*, stating that she was familiar with every detail of his work and that she admired his cottages at Ilford, and the rule not to dress his children there in uniform, thus avoiding the workhouse taint and badge. In breathless wonder and amazement Dr. Barnardo held those three £1000 notes in his hand, and he found it difficult to speak. Would the good unknown donor give him her name and take a receipt? "No," she said, she would not; her knowledge of the whole work satisfied her. She would neither give name nor address, and she excused herself and

at once went away, leaving Dr. Barnardo to his bewilderment of joy and gratitude.

He never knew who his visitor was. The whole interview was an affair of only a few minutes. He had heard of such things, but till now he had never had the delight of experiencing them. The first moments of surprise over, other persons were awaiting him. Two were well-known workers in the Lord's vineyard, whom he called into his room. To them he related the brief story of what had just happened, and they with him knelt in thanksgiving and prayer to the Father of all mercies, who hears when his children cry, and knows what they need.—From the "Life of Dr. Barnardo." Copied by A. J. G.

### FRIENDLY NEWS.

An official bulletin furnished by the Penna. State College, gives twenty-two as the number of Friends on their list. Presbyterians have the largest number at the college, viz: 535.

Two small booklets have come to the office from England. One is No. 17 in the Series of Friends Ancient and Modern, published by the London Friends' Tract Association. The subject, John G. Whittier, is treated as "poet, reformer, mystic." The author, Ernest E. Taylor, has put his matter in very readable shape, and has shown a correct knowledge of persons and places in the States beyond many who write on the other side. Best of all, he seems to have caught some of the spirit of our earnest, genial poet and to have imparted it in his writing.

The other pamphlet contains sixteen pages of verse with the poetic title—Hope-Stars for 1914 and After. The author is Frederic Sessions of Gloucester and Kendal. The fifteen titles present an attractive variety. We propose to print one or more of the poems in THE FRIEND.

FRIENDS' EDUCATIONAL ASSOCIATION held a well-attended meeting at Friends' Select School last Sixth-day evening the twenty-third of First Month. The plan of holding these meetings in the evening after a supper in the school dining-room has resulted in an increased attendance and interest.

The Child's Leisure Time was presented in sprightly papers by Annie B. Gidley and Ruth Evans Rhoads. Eghert S. Cary discussed the Problems of the Summer vacation in an informal but informing talk. All three speakers deplored the tendency of the age to reduce initiative in child life to a minimum. It was refreshing to hear an account from Ruth E. Rhoads of a modern household in which the old-time idea of making children active partners in the home activities was concretely presented.

Considerable discussion followed the three assigned exercises and the meeting gained in life from this feature. We hope to print a further report next week.

The following facts are gleaned from a recent issue of *The* (London) *Friend*.

The Meeting [for Sufferings of London Yearly Meeting at a recent session] sanctioned the expenditure by the descendant of Judge Fell, who is part owner of the property, of £1400 for alteration of Swarthmore Hall. The property is now held jointly by this lady, who is a direct descendant of Judge and Margaret Fell's daughter Rachel and by trustees who represent Friends. The property is held by the former, but it will ultimately come to the Friends' trustees for £5,250 plus improvements and less depreciation. £2,625 of this is already advanced on mortgage. Possibly the Hall may not come into the complete possession of Friends for fifty years, but Friends may have the opportunity of using their option at any time. Some money is already in hand, but it was the desire of the late Thomas Hodgkin and also of the present trustees to have the total amount at call, so that when the Meeting thinks the time opportune an appeal for about £4,000 may be expected.

In a recent issue of THE FRIEND mention was made of Friends' Meetings for Worship having been resumed in Pittsburgh. A communication from a Friend resident there gives this further information. On the twentieth of last month, there was a meeting of the Quaker Round Table, twenty-one being present. The meeting was one for organization and discussion and no papers were read.

The members who reside in East End of Pittsburgh had twenty to twenty-two miles going and returning, and Wilkingsburg members about

twenty-five miles to attend. I mention this to show the distances traveled. Our Crafton and Brighton Road Friends also had long trips.

The next morning the second First-day morning meeting was held at 424 Dequesne Way, some twenty being present. Emma Sellow Roberts spoke, as did also two others who were present, one a member of our Yearly Meeting now resident in Pittsburgh.

THERE was a notice of *The Annual Monitor* in THE FRIEND a few weeks ago. We are glad to reprint the following in regard to it and to include several other news items from *The Friend* (London) of First Month 16th.

*The Annual Monitor*.—There could be no lack of material for the editor of *The Annual Monitor* in such a year as that covered by the new volume, about to appear. The biographies and portraits of the notable Friends who passed away in 1912-13 are of peculiar interest and value. The records of such men as Joseph Storrs Fry, Thomas Hodgkin, Jonathan Hutehinson, Ellwood Brockbank and Henry Stanley Newman, and of such a woman as Ann Ford Fowler, diverse yet with an underlying unity of faith, give the volume a distinction which is not always possible. From the journal of Ann Ford Fowler (*see* Barelay) a pathetic and instructive description of early spiritual struggles is quoted, indicating much depth of character and great earnestness in the search for the Way. Other biographies, of Samuel Beck, Daniel Doncaster, Emily Frances Gilkes, Ellen Mary Glaisyer, Louisa Kitching, James Tange, etc., tell of a like aim and faithful service in many different walks. We hope that the editor, Francis A. Knight, will receive ample encouragement in this labor of love which he has so ably performed since the death, a few years ago, of the former editor, William Robinson. The total number of deaths recorded is 318, with an average age at death of 65 years, the same average as in 1911-12, and two higher than in 1910-11.

The publisher, John Bellows, Eastgate, Gloucester, asks us to state that the publication has been somewhat delayed owing to an unforeseen hindrance. It is hoped that the delay may be of short duration, and that Friends who have ordered copies will receive them not later than the 24th inst., possibly a little earlier. The price is 1s. 6d., postage extra; and the volume may be obtained also of the Editor, Wintrath, Winscombe, Somerset.—*The Friend* (London).

NERVOUS STABILITY.—In an excellent paper, full of suggestion, read at a meeting of the Parents' Educational Union held at London University last week, Dr. Helen Webb, a Friend, dealt with the relation of mind to matter. It is a truism that modern life is a rush, and nervous diseases have a vogue which would have astounded our grandfathers. We seem to be far from any general remedy for this state of things. Dr. Helen Webb, however, pointed out that all through life nervous stability owes nearly everything to a well-furnished mind, and that those who keep in touch with vitalizing ideas continue their mental growth far into old age. As she said, the provision within ourselves of a rich store of interests containing all kinds of things, both new and old, makes it easy to cultivate a habit which more than any other at our voluntary command gives sanity and balance—the habit of turning thought at will from one subject to another. A danger of mental poverty is a liability to dwell on one grievance to the exclusion of all other thoughts, while the broad-minded man possesses mental reserves upon which he can draw in times of strain and stress. In this connection, Dr. Webb emphasized the value of the quickened interest in social well-being as tending to give mental balance, for everything which takes people out of themselves makes for that end. We may rejoice therefore in the enlarged views which our Friends' boarding schools are now cultivating in the scholars, by the definite study of social questions, by camps for poor children, by lectures, and in other ways. And probably when the children of Friends return home fired by the enthusiasm of the day, there is not that check which Dr. Webb suggests is often their experience in other homes, to their mental and physical loss.—*The Friend* (London).

The son of William Ingle (a Friend of South Australia, who suffered imprisonment in the summer for non-registration of his son under the Australian Defence Act) was sentenced last month to fifteen days' detention at Fort Largs for refusing to drill. W. J. Tilgindoff, of Adelaide, who reports the case, says that the boy told the magistrate that he was not a cadet, as the area officer had registered him unknown to his father or himself, and "he would not drill because he was a Christian." The same Friend writes that he has witnessed the summoning of cripples, sick lads, and others, and that the magistrates appeal to the (military) area

officer as to what they are to do with the accused. "In fact, the area officers are judges, jury, and accuser, all in one."—*The Friend* (London).

A PEACE STUDY TEXT-BOOK.—Readers of *The Friend* will remember that about a year ago William Wilson contributed some half-dozen papers dealing with the attitude of Christ towards Peace and War. This book recasts, revises, and very considerably expands those papers, and is not in the slightest degree in the nature of a reprint. It claims to be a Peace Study Text-Book. We may say at once that we know of no book dealing with the many and varied problems of Peace and War which is as suitable for such a purpose as the one under review. A text-book usually succeeds in being fairly comprehensive but often fails in depth. This book, however, is both comprehensive and deep. The author unhesitatingly faces the many intricate problems that confront the Peace advocate, considering them from every point of view—from the religious, ethical, social and economic. And the treatment of all of these is such that the book is a complete whole and in no sense scrappy. There is a preface by letter from Dr. Rendel Harris.—*The Friend* (London).

THERE was a good attendance of Young Friends, as well as of others, at Ulster Quarterly Meeting at Belfast on the 4th and 5th insts. Report was made of the wide circulation of the advice issued by the last meeting to its members in view of the present crisis in Ireland (*See Friend*, Tenth Mo. 10, 1913). It is estimated that the whole document or extracts from it have appeared in at least 2,000,000 copies of newspapers at home and abroad, while some place the figures much higher. It was inserted in the leading daily newspapers of the United Kingdom, generally in a conspicuous position, and the query was suggested whether any other minute of a Friends' meeting for discipline anywhere had ever attained such a circulation. It was stated that cordial appreciation had been expressed of this temperate statement by the Society in Ulster of the non-militant principles of Friends, at the present time, when such extensive military preparations are being made throughout the Province. In view of the prospect before Friends, continuance in earnest prayer was enjoined that the disaster of civil war may be averted. It was decided to send an address to the Prime Minister, urging that no opportunity be lost of arriving at some settlement that would avert the threatened calamity.—*The Friend* (London).

THE following striking sentences are from a recent address made by A. Neave Brayshaw to Friends' Guild of Teachers. "Two of the essential elements of spiritual life are in danger of being overlooked—inspiration and reverence. Our dread of mistakes, and even of enthusiasm, makes us distrustful of inspiration, to the starvation of souls; and the independence of mind which we cultivate runs riot when unchecked by reverence."—*The Friend* (London).

#### WESTTOWN NOTES.

THE weeks pass in an ordinary family with comparatively little to distinguish one from another; with a large family such as Westtown represents there is a monotony of routine also, but probably more of variety falls to our lot than to most.

Our chief concern is with lessons and the school-room duties, and these are the very items we say the least about. When Seventh-day noon comes and books are laid aside for 36 hours, the real family life shows at its best. Last Seventh-day the 24th was a fair sample. The rain was falling, not in a drizzle, but in an actual downpour when dinner was finished, and the prospect that it would continue for hours was realized. The mother who has a family of four on her hands for a wet afternoon is sometimes at a loss when the query is put: "What is there to do?" The problem at a large boarding school of more than fifty times the size of the family in question calls for initiative and resource of no ordinary order.

We would have been glad for any of the friends of Westtown to have inspected us last Seventh-day, when the outward conditions were about as unfavorable as they could be; we believe our friends would have carried away with them the impression that the afternoon and evening were profitable periods and that the teacher's most difficult tasks were not those which represent him in a class-room, with a group of boys and girls about him working out some set lessons, but rather in planning and carrying out the details that make up the happy family life of such an institu-

*Christ and War.* By William E. Wilson, B. D., Lecturer at Woodbrooke, Warden of Kingsmead Hostel. (James Clarke & Co., 1s. net, and 1s. 6d. net.)

tion. It would entertain some of you to know the details of such an afternoon as last Seventh-day, but it would ask for more space than we have to give. Our object is gained if we have called attention to the true relation this kind of school-keeping holds to the mere hearing and explaining of lessons.

We had no lecture on Sixth-day evening, it being the date of the meeting of the Friends' Educational Association in Philadelphia, and several of the teachers were absent from the School on that account. There will probably be a lecture on the 30th, Dr. Holmes, Dean of Pennsylvania State College, being the speaker scheduled for that date.

The boys and girls who have elected to enter the "Declamation Contest," at the present writing over seventy in number, are active in their preparation. Ellen C. Carter has spent the past week at the School and has met at separate periods almost all who have entered the contest.

The date fixed for the "finals" is Second Month 28th, when we hope friends of the School will visit us as they have on similar occasions for several years past.

We have made all the use we possibly could of the skating during the week, and should conditions favor it there is a definite prospect of an exhibition of skilled skating to be given by two or more of the best skaters in America. This is done in the interest of good skating, and if carried out as expected will offer such a treat as Westtown ice never saw. The matter is under the care of one of the committees of the W. O. S. A., and when conditions are favorable notice will be given through the Bulletin Board at Friends' Institute and otherwise.

We have had none of the Committee with us during the week, except that William Evans made us a social visit on Seventh and First-days, which was very welcome.

On First-day evening Rayner W. Kelsey, of Haverford, spoke in "joint collection," taking for his topic "The Choice of the Best." His line of thought was that those things in life which bear the stamp of the "best" cost us much, that they never deprive others of the same privileges with ourselves, that they develop no selfishness, and that they make us men and women more ready to give out than to take in. It is false philosophy to suppose that he who sets this as his goal does other than adds to the world's total of knowledge and righteousness.

### CORRESPONDENCE.

REPLYING to the question asked on page 358 of last week's FRIEND, we must turn to Whittier's poems (as we so often do for the thought that best expresses our feelings), and find in "Andrew Rykman's Prayer" the lines:

"Until all things, sweet and good  
Seem my natural habitude."

Perhaps the rather halting rhythm of the poem has made it less of a favorite than others; it is full of a lovely Christian spirit. The entire passage may be quoted.

"If there be some weaker one  
Give me strength to help him on:  
If a blinder soul there be  
Let me guide him nearer Thee,  
Make my mortal dreams come true  
With the work I fain would do  
Clothe with life the weak intent,  
Let me be the thing I meant,  
Let me find in Thy employ  
Peace that dearer is than joy;  
Out of self to love be led  
And to heaven acclimated,  
Until all things sweet and good  
Seem my natural habitude."

F. T. R.

WILMINGTON, First Month 25, 1914.

SOME historical statements in the article in No. 26 on early Declarations of Faith, are challenged by our friend Norman Penney. We gladly reprint the statement he makes.—[Ed.]

It is now quite certain that 1675 was not the date of the first Yearly Meeting of Friends in London, and I think that our Friend Augustine Jones will not agree with [THE FRIEND] that the first Yearly Meeting in

America was held at Newport, 1672. It will be seen on reference to "The Journal of Friends' Historical Society," vol. ii, p. 63, that Yearly Meetings were held in London years prior to 1675. Our Yearly Meeting minutes commence in 1672, and it is now an established fact that our Yearly Meeting has been held without a break from Second Month, 1668 (see Journal of F. H. S., iii, 79).

In 1911 Augustine Jones stated that New England Yearly Meeting was the oldest Yearly Meeting in the world, the date of establishment being given as 1661 (see Journal of F. H. S., ix, 688.) This has been challenged on behalf of London Yearly Meeting, now so-called, which was certainly held in Bedfordshire in 1658, and probably at other places prior to that date. Thine sincerely,

NORMAN PENNEY.

### SUMMARY OF EVENTS.

UNITED STATES.—A recent despatch from Washington says: "Pennsylvania, along with other States, will receive \$10,000 a year unconditionally from the Federal Government to aid in the diffusing of information on agriculture by the terms of the Lever co-operative agricultural extension bill. The measure has passed the House. Any State will receive from the Federal Government an amount equal to an appropriation made by the State for the extension work, but each State receives \$10,000 unconditionally."

It was stated from Washington on the 20th: "Appearing to-day for the fifth time before a joint assemblage of the two houses of Congress to furnish information 'on the state of the union,' President Wilson delivered his carefully prepared address in advocacy of legislation to supplement and amplify the Sherman anti-trust law. The doctrine laid down by the President was expressed in a sentence: 'The antagonism between business and Government is over.' The concluding words of his address were: 'We are now about to write the additional articles of our constitution of peace, the peace that is honor and freedom and prosperity.'"

A despatch from Los Angeles, Cal., of the 21st, says: "Rain to the value of millions of dollars to southern California has come down the last three days, and reports from every section south of the Tehachapi indicate that the present precipitation is one of the most beneficial in recent years. Virtually every crop produced in southern California is receiving the greatest of benefit from the steady rain, and orange growers, truckmen and ranchers unite in prophesying one of the most prosperous years in the history of the Southwest."

It is stated from Wilmington, Del., that a letter was authorized sent to President Wilson by the Delaware Peace Society at its annual meeting, expressing the approval of the Society in the effort which the President has made in connection with maintaining peace between this country and Mexico, and securing arbitration and peace treaties between this and other nations.

A despatch from Columbia, S. C., of the 22nd, says: "The South Carolina General Assembly to-day went on record as favoring the repeal of the Fifteenth Amendment to the United States Constitution, which, in effect, gives colored people the right to vote."

It is said that the first shipment of corn from the Argentine Republic, consigned to Philadelphia, is expected to reach this port next month. Although it will be the first Argentine corn received in Philadelphia, it will not be the first shipment to be received in the United States. Several cargoes have been received in New York.

A despatch from Washington of the 22nd, says: "Renewal of general arbitration treaties with 16 nations will be taken up by the Senate Foreign Relations Committee at its meeting next week."

A despatch from Princeton, N. J., says: "A student laundry is the latest enterprise upon which the Princeton students have embarked. For several years there has been a students' pressing establishment and last year the students' shoe shop was organized. The new laundry has already met with great success. A number of women in town who are glad to earn money in this way do the work of washing and ironing. The students solicit the trade, collect the clothes, see that they are properly marked before sending to the washwomen and then have charge of returning the clean clothes. The promoters of the plan have met with such success they have been forced to limit the number of students whom they may serve."

It is said that the protecting wing of the Federal Government would be extended over every chicken, duck, goose and turkey shipped in interstate commerce under a bill introduced by Representative Diefenderfer, of Pennsylvania. The measure authorizes the Interstate Commerce



Commission to see that food and drink are supplied to all poultry in shipment within 24 hours of the time they are crated. At 24-hour intervals inspection must be made to remove the dead and separate the sick from the healthy poultry.

It is stated from Davenport, Iowa: "Appropriations of \$190,000 for a system of Federal levees along the Mississippi River are recommended in the report of the Mississippi River Commission, which has been transmitted to Congress by the War Department, with the department's general approval. Millions of dollars worth of property can be saved from flood damage by these levees, the report states."

FOREIGN.—It is reported that volcanic eruptions and earthquakes caused a terrible loss of life in the southern part of Japan lately. It seems to have been the worst volcanic disaster since the destruction of the city of St. Pierre by the Mt. Pelee volcano in 1902.

A despatch from Brussels says: "The International Peace Union, whose headquarters are here, is arranging to ask all the peace societies of the world to send telegrams on the same day to provisional President Huerta and to Venustiano Carranza, the Constitutionalist leader in Mexico. These are to request the warriors to agree to an armistice, 'pending which their rival claims and the real interests of Mexico shall be submitted to arbitrators.'"

It was stated from London on the twentieth of First Month: "The task of securing greater security for ships at sea and their passengers was dealt with in a thorough manner by the International Conference on Safety at Sea, which came to an end to-day. The delegates of 14 nations this afternoon signed a convention laying down regulations for the future. The president told of the arrangements made for ice patrols, ice observation, reporting of derelicts, regulation of the speed of vessels during fogs, lighting of ships, life-saving apparatus, wireless code signals, water tight compartments, fire prevention, double bottoms, drills and inspections and steering apparatus. He did not give out the full text of the convention, which must first be submitted to the various Governments."

A despatch of the 23rd from Athens, says: "A severe earthquake occurred to-day at Lepanto. Almost every house in the town was more or less damaged and the fortress partially wrecked, but nobody was injured."

It is stated that the city of Kagoshima in Japan and the adjacent territory was the scene of an awe-inspiring spectacle during a volcanic eruption and tidal wave which wrought great havoc there, beginning First Month 12. Kagoshima, last week a prosperous town of 60,000 inhabitants, now lies in ruins; even its most substantial stone buildings collapsed under the weight of the hot ashes which fell upon them. At the same time that the volcano Sakura-Jima was sending forth its destructive stream of lava, cinders and gases, the volcano Yarigatake began to send out a cloud of ashes over Matsumoto, but the damage suffered there was only slight.

A recent statement says: "The southern part of western Europe is having its worst 'cold snap' in 50 years. At Marseilles the mercury touched seventeen degrees. At Madrid a woman was frozen to death, and 40 persons have been hurt by falls on icy pavements to which they were unaccustomed. All the canals and rivers of Belgium and Holland are frozen."

It is said that the International Geographical Congress has just issued a pamphlet giving results of a study of the supply of coal in 64 countries. The conclusion is that there are more than seven trillion tons yet unmined, while the present consumption is about one billion tons a year. It would seem, therefore, that the world still has coal enough to last 7000 years.

## NOTICES.

FRIENDS' LIBRARY, 112 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

MEETING AT LLANERCH.—Under authority of a committee appointed by CONCORD Quarterly Meeting, a meeting for Divine Worship will be held in Paiste Hall, Llanerch, Pa., on First-day afternoon, Second Month 1st, at three o'clock. All interested are invited.

WESTOWN BOARDING SCHOOL.—The stage will meet at Westown Station, trains leaving Broad Street (Penna. R. R.) Phila. at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY, Superintendent.

ERRATA.—In Joseph Elkinton's article on the Doukhobors it should have been said that Peter Yerigin requires each Community Doukhobor to put \$200 (not \$2000) in the Central Fund under his control.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—First Month 24, 1914.—The following books have recently been added to Friends' Library:—

Crawford—Thinking Back.

Grunberg—Your Child To-day and To-morrow.

Holder—Quakers in Great Britain and America.

McLaughlin—History of the American Nation.

Munson—Jungle Days.

Quick—On Board the Good Ship Earth.

LINDA A. MOORE,  
Librarian.

MONTHLY MEETINGS OCCURRING NEXT WEEK (Second Month 3rd to 7th):

Kennett, at Kennett Square, Third-day, Second Month 3rd, at 10 A. M.

Chesterfield, at Trenton, Third-day, Second Month 3rd, at 10 A. M.

Chester, N. J., at Moorestown, Third-day, Second Month 3rd, at 7.30 P. M.

Bradford, at Catesville, Fourth-day, Second Month 4th, at 10 A. M.

New Garden, at West Grove, Fourth-day, Second Month 4th, at 10 A. M.

Upper Springfield, at Mansfield, Fourth-day, Second Month 4th, at 10 A. M.

Haddonfield, Fourth-day, Second Month 4th, at 7.30 P. M.

Wilmington, Fifth-day, Second Month 5th, at 10 A. M.

Clwelan, at Downingtown, Fifth-day, Second Month 5th, at 10 A. M.

London Grove, Fifth-day, Second Month 5th, at 10 A. M.

Burlington, Fifth-day, Second Month 5th, at 10 A. M.

Falls, at Fallsington, Fifth-day, Second Month 5th, at 10 A. M.

Evesham, at Mt. Laurel, Fifth-day, Second Month 5th, at 10 A. M.

Upper Evesham, at Medford, Seventh-day, Second Month 7th, at 10 A. M.

DIED.—At his home in Downingtown, Pa., Twelfth Month 12, 1913, THOMAS E. PARKE, M. D., aged sixty-two years, and eleven months.

—, at her residence, near Morrisville, Pa., Ninth Month 18, 1913, ANNA P. MOON, widow of Samuel C. Moon, in the sixty-fifth year of her age; a member and overseer of Falls Monthly Meeting.

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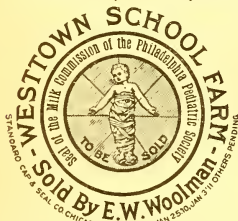
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*We are mailing a copy of this week's FRIEND to thee, containing an editorial by D. H. F., which we hope will have a careful reading. We desire to add to our list of subscribers, and believe there are not a few who would find the weekly visits of THE FRIEND to their homes a benefit.*

## "THE FRIEND" AMONG FRIENDLY PERIODICALS.

It will probably surprise most of our readers to be told that there are twenty-six papers that are published by those under our name. A list of them would entertain many of you, but it is hardly germane to the topic we have in hand. This list of twenty-six does not include the so-called school and college papers of which a dozen or more could be named to increase the total, neither does it include any educational or historical bulletins. Of the twenty-six, most are weekly and represent the special interests of a definite type of Friend or the interests of those in a fixed and circumscribed territory of country; there is one Quarterly and the newly established Monthly *Present Day Papers*; with the exception of the last named, the youngest is perhaps *The Fellowship Papers*, a bi-monthly of forty pages, managed and largely supported by younger people.

It is not our intention to pass on any of this long list of periodicals. We are more or less familiar with them all, for with but few exceptions they come to our table with greater or less regularity, and in appearance at least have grown somewhat familiar to us. Of the whole group the Philadelphia FRIEND is the oldest, for a weekly to find itself nearing the mark of four score years and ten is a remarkable record in a country where "change" is supposed to spell "progress," and where "newness" is too often synonymous with the "best."

A little more than six months ago THE FRIEND made a few slight changes in its appearance; we believe it altered none of its principles, and we are confident no one has charged us therewith. Even the small changes that were made have not been adopted without giving them the careful consideration they demanded, first on the ground of principle and then on the ground of business efficiency. Our late Friend, Edwin P. Sellow entered into all the propositions that were advanced with great earnestness, and allowed nothing to pass without a fair challenge of judgment. With others he was first and above all else concerned that the paper should be an advocate of Quakerism on the old lines, that the principles and practices

that it had stood for these eighty-seven years should be maintained. A few of our subscribers expressed to him their concern lest we too were spelling "progress" by the shorter word "change", and we are conscious that they have scanned us very closely, but with this close guardianship we have always felt a large measure of kindness and righteous concern.

We believe we have not been less alert to do our full duty, because actuated by a deep sense of right and of responsibility, than by the sense that they are watchful of our steps. In the sudden removal of Edwin P. Sellow from the share of responsibility which he so generously and willingly shouldered, we feel naturally an increased zeal to maintain the standard, and are glad that others who, like himself, are known among Friends as exponents of the ancient ways, are willing to help us.

Of the changes contemplated in THE FRIEND six months ago and alluded to in issue No. 51 of the last volume we recall nothing that seems to have been stated too positively. All the features there outlined have not been realized and probably will not be for some weeks hence, many of them, however, have been in good degree responded to and the prospects for the future are hopeful.

It is an easier task to edit an eight-paged weekly than one-half as large again; it is easier to omit items of current Society interest on the plea that none have been sent in than it is to request Friends to furnish them; it is easier to quote largely from a standard Friends' journal than to secure an original paper on some topic of a religious nature that savors of problems of to-day and appeals to the world of things with which we are now surrounded; it is easier to say to all who ask to have advertisements inserted,—"No, we do not allow such"; it is easier to cull from our exchanges readable and appropriate cuttings and fill our columns with these, than it is to furnish signed papers, but we know that this is not what is wanted, nor what is needed.

THE FRIEND is read to-day because our subscribers enjoy the element of freshness that goes with it. A few weeks since there came a letter from North Carolina with a query in regard to a certain paper; by a later mail came a note from Gloucester, England, referring to another article in the issue of the same week, and illustrations paralleling these could be given. We mention it simply to encourage those who help us.

Six months ago when the *American Friend* was removed to Richmond, Indiana, it left the field in Philadelphia and vicinity clear for THE FRIEND. No other Conservative Yearly Meeting issues a weekly, and one by one the other Yearly Meetings south and west of us are dropping their distinctive publications, with the seemingly reasonable excuse that the *American Friend* should occupy the field, we have our serious doubts as to the result of the move, but have no voice in the solution of the problem. With the advent of *Present Day Papers* claim may be made that the field is no longer clear. We feel that it is. The new publication is more in the nature of a journal than a weekly paper. It will naturally circulate among a

different class. Its publishers claim for it no definite sectarian bias, and it will not concern itself with those matters of importance that naturally and properly belong to a religious weekly.

The so-called "Contributors to THE FRIEND", a title which has to be translated and when correctly translated reads: "the owners and managers of the enterprise", wish that THE FRIEND should be subscribed for by every family of Friends in Philadelphia Yearly Meeting. Once a month a copy goes to every family, so far as we are able to keep our list perfect; this is the so-called Temperance number, when Friends' Temperance Association for a small consideration fill a page or more of the paper, and a copy goes not only to our subscribers but to a list furnished by the Association, which list, as just stated, is supposed to include the entire membership.

This list includes many who do not subscribe, but who possibly need only the invitation from us to become regular and full subscribers. Many of you doubtless have your library tables already loaded with papers and magazines, but we believe you would find in the weekly visit of THE FRIEND to your home something that you would come to value, and we in return would be helped by your support, and from among you, in the near future it may be, would come some of our most valuable contributors.

Toward the close of the editorial referred to in an earlier part of this essay two matters are mentioned. One dealt with the two dollar charge made for the paper as contrasted with the charge but little in excess of this that is made for much larger weeklies and those that have behind them great resources of scholarship and money. We used this expression six months ago—"To the other class, who sometimes wonder why two dollars are charged for a paper that so sadly compares with our thirty-page weeklies that cost but one dollar more a year, etc. . . . It is unfair to institute a comparison between us and one of the dozen truly excellent weeklies that find a welcome to our homes."

A man of much wider knowledge in the realm of religious journalism than the writer of the above statement asked the office of THE FRIEND to furnish the list of the twelve weeklies alluded to; a partial list was prepared and mailed to him, and for answer came the reply that we had done well, but he believed a full answer at this stage of the history of religious journalism was an impossibility; in other words, he did not believe the list reached the dozen mark.

The other item near the close of the editorial alluded to had regard to that class who entertained honest fears lest THE FRIEND in its acknowledged departures, should advocate doctrines and practices which would compromise those for which it has always stood. Nothing but time tests a man's declarations, and this is what we ask of you. We state again and state it with no reservation that the paper is to stand an open advocate of those fundamental doctrines of Christian living and thinking that it has always stood for.

There are Friends in every community of those who pass under our name, who cherish the old ways and who would welcome a return to old practices; to these THE FRIEND would be a welcome visitor, and many of you in return could give us of your valuable experiences; again, there are many in the smaller and larger communities of Conservative Friends, who sympathize with the views advocated in our columns, to whose homes no distinctively religious journal comes week after

week, whose boys and girls are growing into manhood and womanhood without the advantage that could so easily be theirs, and which seems almost a natural birthright.

We hold strongly to the conviction that controversy is out of place in our columns. It does little good and much harm. A conversation between man and man, or a written letter intended for only a few eyes, where the topic is one of controversy, often is helpful, but the present does not seem to be the time to cultivate such a spirit through the columns of a weekly paper. The best way to discourage it is to avoid indulgence in it.

D. H. F.

#### A QUERY.

"Are you concerned faithfully to uphold our testimony to a waiting, spiritual worship and to a free Gospel ministry exercised in dependence upon the Head of the Church and under the immediate authority and prompting of His Holy Spirit?"

Faithful testimony to waiting, spiritual worship means that every soul of us shall yield his spirit to the Spirit of God, and wait with yearning for power from on high to live by His wisdom and love. We recognize with thankfulness that such a concern exists in measure in many of us. But like Paul we have not attained to the fullness of blessing, and in love we would incite one another to strive to enter in more fully.

Our testimony to free and inspired Gospel ministry means not only readiness to listen, but a prayerful desire that those who minister may be moved and helped by the Holy Spirit. And, further, it means that every soul shall be alert to respond to such prompting in himself, withholding nothing that is called for. Let us submit ourselves to be searched and shown wherein we can more fully bear our testimony.

J. R.

#### THE BOOK COMMITTEE.

Several months ago we received the following sketch of the origin of the Book Committee of our Yearly Meeting. It has never appeared in print, and containing as it does much that will be informing to many readers of THE FRIEND, we are glad to give it place.

A recent editorial in THE FRIEND called attention to the important work this Committee has accomplished in the past; a note in a more recent number referred to the active service it is now engaged in and we have good reason for thinking that the near future has important work to be carried forward through the same channel.

Since the writing of the editorial alluded to, we learn that the Committee is considering the advisability of issuing in vest-pocket form, on thin paper, the essay on Stephen Grellet, which first appeared in Vol. 4 of "Quaker Biographies," and which was written by Alfred C. Garrett. This is exactly in line with the main thought of the editorial, and if the idea originated before the editorial was written so much the better.

Within the past few weeks two very suggestive letters have come to THE FRIEND, showing that the statement was not inaccurate that, "With competent men and women in our ranks to do the work, and with each year a reading public more and more ready to take what we have to offer them, if what we offer is made attractive to the best cultivated taste of the present date," there is a widening field of influence for this important Committee.

The following sketch was prepared by William Evans and is published with his consent.—Ed.]

#### ORIGIN OF THE BOOK COMMITTEE IN THE MEETING FOR SUFFERINGS.

There does not seem to have been a special Committee set apart for the continuous care of printing, purchasing and the disseminating of religious writings for our Representative Meeting until the year 1802. The Friends named below had been occasionally requested to perform certain duties in this

line, and on the seventeenth day of the Twelfth Month the following minute was recorded:

"The printing and spreading of religious, instructive books continuing to be a necessary part of our duty, the Committee at several times heretofore separated to the service, viz: James Pemberton, William Wilson, John Elliott, Jonathan Evans, Thomas Morris, Thomas Stewardson, Nathan A. Smith, David Bacon and William Savery is continued to attend to right openings for usefulness therein; and a number of Penn's 'No Cross, No Crown,' being procurable at a reasonable price, and some other religious tracts being mentioned as much called for, the Committee is authorized to purchase the first and to seek for and report whether the others are to be had."

This Book Committee, in the Third Month of 1803, reported, "That as there was an opening for spreading the knowledge of our religious principles in divers parts of Europe, particularly France and Germany, they had agreed to propose for the consideration of the meeting that the sum of one hundred pounds (Pennsylvania currency) be transmitted to Lewis Seebond at Pyrmont, to be appropriated in translating and printing in the German Language, as many of William Penn's 'Rise and Progress' and Mary Brook on Silent Worship, as will amount to that sum. That those Treatises be printed here in the French Language, to the number of one thousand each. And we think that the 'Rise and Progress,' if printed in English, might be usefully distributed in many parts of this continent. We have purchased two hundred of Elizabeth Webb's letter, at four pence each, and one hundred and fifty of Penn's 'No Cross, No Crown,' at six shillings each, to be deposited in the Chamber at Fourth Street for distribution as opportunities may present." The "Chamber," thus alluded to was in the Friends' Meeting-house, on the east side of Fourth Street, below Chestnut, and being found to be too damp for the storage of the books, they were removed in 1806 to a room over the Committee-room of the Arch Street meeting-house, and in 1822 it was directed "that this room should be fitted up so completely as to afford due arrangement for the several treatises therein deposited, and also for the reception and preservation of such of the works of our friends as were by a minute of a former meeting directed to be procured."

This room was one of several into which the apartment now used as a luncheon-room in Arch Street Meeting-house was at one time divided; these rooms were furnished with lounges for the comfort of women Friends between meetings. The books of the Friends' Library (now in its greatly enlarged condition occupying the premises at 142 N. Sixteenth Street), were at one time shelved in one of these "chambers" and were removed to the second-story of the Book Store, 304 Arch Street, after its erection. And when the Girls' Select School building in St. James Street, near Sixth and Market, was destroyed by fire, these Arch Street rooms served as temporary class-rooms until better accommodations could be procured.

The publications of the Book Committee continue to be stored in the rooms of 304 Arch, and in the lower floor room of 302 Arch, with some prospect now (1913) of the erection of a new and larger building on the same site, but extending further south.

W. E.

#### EXTRACTS FROM JOHN HOOTON'S MANUSCRIPT BOOK OF DISCIPLINE, <sup>1761</sup>

(Concluded from page 365.)

At a Yearly Meet<sup>s</sup> held at Phila. in y<sup>e</sup> 7th mo., 1747, y<sup>e</sup> following rules were order'd to be Transmitted by y<sup>e</sup> Clerk to y<sup>e</sup> several Quarterly meet<sup>s</sup> within y<sup>e</sup> Verge of y<sup>e</sup> sd Yearly meetg, to y<sup>e</sup> End y<sup>e</sup> same may be added to y<sup>e</sup> Book of Discipline & put in Practice as Occasion may Require.

That y<sup>e</sup> Overseers of y<sup>e</sup> Respective Monthly Meeting or other weighty Fr<sup>s</sup> be careful to deal with such as are engaged in Lotteries of any kind, such as are concern'd in y<sup>e</sup> Importation of Negroes or in buying them after they are Imported, such as are in y<sup>e</sup> Practice of giving Rum to excite

People to bid at Vendues, and those who take Drams given at such times.

Avoid joyning with such as may be for making Warlike Preparations, Offensive or Defensive, but that upon all Occasions by demeaning ourselves in a Christian and peaceable manner we demonstrate to y<sup>e</sup> World that our Practices when put to y<sup>e</sup> trial correspond w<sup>th</sup> our Principles.

It was directed that at least once every three months several Queries should be answered, among which are the following:

1st. Are Fr<sup>s</sup> careful to attend their meet<sup>s</sup> of Worship both on first Days & other Days of y<sup>e</sup> Week appointed for that Service, & are they Carefull to meet at y<sup>e</sup> time appointed; do they refrain Sleeping in Meet<sup>s</sup>, or accustom themselves to Snuffing or Chewing Tobacco in Meetings.

2nd. Do Fr<sup>s</sup> keep Clear of Excess either in Drinking of Drams or Other strong Liquors.

4th. Do Fr<sup>s</sup> keep Clear from Tatling, Talebearing, Whifpering, Backbiting & meddling w<sup>th</sup> matters wherein they are not Concern'd.

Do Fr<sup>s</sup> observe y<sup>e</sup> former advice of our Yearly Meeting not to encourage y<sup>e</sup> Importation of Negroes nor to buy them after Imported.

At a Yearly Meeting held in Phila., Ninth Month 20-26, inclusive, 1755, occurs the report of a committee to revise the Queries. They proposed fourteen Queries which with some alterations and omissions are much like those now in use. Among these Queries is one asking if Friends are clear of buying and importing Negroes and "do they use those well which they are Possesed of by inheritance or otherwise, endeavoring to train them up in y<sup>e</sup> Principles of y<sup>e</sup> Christian Religion."

Lastly it is further Recommended that all Contention & Personal Reflection be kept out of our meetings, that all Fr<sup>s</sup> be careful to keep out of Heats & Passions & doubtful Disputations & that we suffer no Turbulent, contentious Person amongst us in Ordering or managing y<sup>e</sup> affairs of Truth but that y<sup>e</sup> same be managed in y<sup>e</sup> Peaceable spirit & Wisdom of Jesus with decency, forbearance & Love to each other. Elders, Overseers & all others, active in the Discipline [are incited to be] Zealously concern'd for y<sup>e</sup> cause of Truth & Honestly to Labour to Repair y<sup>e</sup> Breaches too obvious in many Places that there may be some well-grounded hopes of y<sup>e</sup> Primitive Beauty & Purity of y<sup>e</sup> Church being gradually Restored.

It was also unanimously agreed "that in such Quarters where Monthly meetings of Ministers & Elders have not been already settled they ought without further delay be Establihed & agreeable to the Rules of our Discipline that solid Women Elders should be appointed to sit therein & the following Queries were agreed to be proposed at such Meeting."

Then follow Queries addressed to meeting of Ministers & Elders. Among these is the following:

Are they Peace makers in Families & in the Church not Concern'd in raising or Spreading evil Reports against any, nor Busybodies where they have not Proper Bufinels.

It being represented to this Meeting that in some Places in New Jersey where Distraint hath been made of some goods of Fr<sup>s</sup> for not Paying Fines to excufe them from Serving in y<sup>e</sup> Militia or other such Warlike services, y<sup>e</sup> Officers after Sale of them, have offered to return to y<sup>e</sup> owners the Overplus after deducting y<sup>e</sup> Fine & Costs & some doubts have arisen in y<sup>e</sup> minds of some newly convinced Fr<sup>s</sup> whether they should receive it or not: After a reasonable time of attending for Counfel & true Harmony appearing among us, it was Unanimously agreed that in all such Cases Friends should rather suffer Cheerfully than accept such overplus, by which they may Fall short of Maintaining our Peaceable Testimony in its Primitive Authority & Purity, unless in such Cases where without any Change of y<sup>e</sup> Species the Officers will return y<sup>e</sup> same goods they distrain'd or any part of them.

At the Yearly Meeting of Fr<sup>s</sup> held in Burlington for Penna.

& y<sup>e</sup> Jerfeys during the year 1750, a request was received from Shrewsbury Quarter to be informed Whether a Watch be a Military Service y<sup>e</sup> Meeting after being Inform'd y<sup>e</sup> Nature of y<sup>e</sup> Watch intended by them, and a time of solid consultation & waiting for y<sup>e</sup> counsels of Truth, agrees that Such a Watch is a Military service & inconsistent with our Christian Testimony & that no Friend Should either in Person or by Paying others be concerned therein.

At the Yearly Meeting held at Burlington, 1758, it was stated "to be the sense of this Meet<sup>r</sup> that y<sup>e</sup> care & Concern of Elders, Overseers & all Faithfull Friends should be manifested & true Love & Christian Tendernets in order to y<sup>e</sup> Convincing Such who in y<sup>e</sup> Late time of Trial have Erred by Contributing to y<sup>e</sup> furnishing of Waggon, &c., for y<sup>e</sup> Conveying Military Stores w<sup>ch</sup> is a Military Service & have thereby brought a heavy Burthen on y<sup>e</sup> Church, yet w<sup>th</sup> great Patience & forbearance to Such as have a sense of & Regard for this Concern of their Bretheren.

After a Weighty Consideration of y<sup>e</sup> Circumstances of Fr<sup>ds</sup> within y<sup>e</sup> Compa<sup>s</sup> of this Meet<sup>r</sup> who have any Negro or other slaves y<sup>e</sup> Accounts & Proposals now sent up from Several Quarters & y<sup>e</sup> Rules of our Discipline Relative thereto much Time having been Spent & y<sup>e</sup> Sentiments of many Fr<sup>ds</sup> Expressed there appears an unanimous concern Prevailing to put a stop to y<sup>e</sup> Encrease of y<sup>e</sup> Practice of Importing, Buying, Selling or keeping Slaves for Term of Life or Purchasing them for such a Number of years as Manifest that Such Purchasers do only in Terms & not in Fact, avoid y<sup>e</sup> Imputation of being keepers of Slaves.

This Meeting very Earnestly & Affectionately Intreats Fr<sup>ds</sup> individually to Consider y<sup>e</sup> Present Circumstances of these & y<sup>e</sup> Adjacent Provinces, w<sup>ch</sup> by y<sup>e</sup> Permission of Divine Providence have been visited with the Defolating Calamities of War & Bloodshed so that many of our fellow Subjects are now Suffering in Captivity, & Fervently desires that excluding Temporal Considerations & Views of Self-Interest we may manifest an humbling Sense of these Judgments & in thankfulness for y<sup>e</sup> peculiar Favour extended & Continued to our Fr<sup>ds</sup> & Bretheren in Profession none of whom have as we have yet heard been Slain or Carried into Captivity, would Steadily observe y<sup>e</sup> Injunction of our Lord & Master "To do unto others as we would they should do unto us," Which it now appears to this Meeting would induce such Fr<sup>ds</sup> who have any Slaves to Set them at Liberty, making a Christian Provision for them According to their Ages & Capacities & in order that Fr<sup>ds</sup> may be generally Excited to the Practice of this Advice Some Fr<sup>ds</sup> have now Signified to y<sup>e</sup> Meeting their being so fully devoted to endeavour to render it effectual that they are willing to visit & treat with all such Fr<sup>ds</sup> who have any Slaves. The Meeting therefore approves of John Woolman, John Churchman, John Scarborough, John Sykes & Daniel Stanton undertaking that Service & desires some Elders or other faithful Fr<sup>ds</sup> in each Quarter to accompany & assist them therein & that they may Proceed in y<sup>e</sup> Wisdom of Truth & thereby be Qualified to administer such advice as may be suitable to y<sup>e</sup> Circumstances of those they Visit & most Effectual to obtaining that Purity w<sup>ch</sup> it is evidently our Duty to Prefs after. And if after y<sup>e</sup> Sense & Judgment of this Meeting Against every Branch of this Practice, any Professing with us should Persist to Vindicate it & be Concern'd in Importing, Selling or Purchasing Slaves, y<sup>e</sup> Respective Monthly Meetings to w<sup>ch</sup> they Belong should manifest their diunition with such Persons by Refusing to permit them to Sit in Meetings for Discipline, or be Employ'd in y<sup>e</sup> Affairs of Truth or to receive from them any Contributions toward y<sup>e</sup> Relief of y<sup>e</sup> Poor or other Services of y<sup>e</sup> Meeting. But if any Cafes of Executors, Guardians or Trustees or any others should happen w<sup>ch</sup> may subject any Fr<sup>ds</sup> to y<sup>e</sup> necessity of being Concern'd w<sup>ch</sup> such Slaves & they are Nevertheless willing to Proceed according to y<sup>e</sup> Advice of y<sup>e</sup> Monthly meeting they belong to—Wherever such Cafes happen y<sup>e</sup> Monthly Meetings are left to judge of y<sup>e</sup> same in

y<sup>e</sup> Wisdom of Truth, & if Necessary to take y<sup>e</sup> advice of y<sup>e</sup> Quarterly Meeting therein.

At a Yearly Meeting held in Phila. for Penna. & New Jersey in 1750 in a report to that meeting a committee requested "that y<sup>e</sup> Yearly Meeting may again recommend to y<sup>e</sup> Inferior Meet<sup>r</sup>s a Diligent & Watchfull Care over their Particular Members & that they Humbly seek for best Wisdom to Enable them to restore y<sup>e</sup> Weak, Convince Gainsayers & to Place their Cenfure on y<sup>e</sup> obstinate & irreclaimable."

#### THE PRESENT SITUATION OF THE SOCIETY OF FRIENDS IN THE CITY AND THE OUTLOOK FOR THE FUTURE.

About three hundred Friends joined in a Tea Meeting at Fourth and Arch Streets, Philadelphia, on the evening of First Month 26th. The subject printed above was presented from several points of view. The following brief paper by Alfred G. Scattergood solicited for publication will enable Friends who did not get to the meeting to enter into a measure of sympathy with the difficulties that confront city Friends.—Ed.

Friends will please bear in mind that although I was born a member of North Meeting, and later became a member at Twelfth Street, I am now an outsider, so to speak, in this matter, and the thoughts which I have set down with not too much confidence, form only a bare outline, which is intended to be merely suggestive.

One of the first points to present itself in a consideration of the subject before us is that the present situation is not peculiar to Friends. The movement out of the city into the suburbs and country has been participated in by members of most organizations, and it is to me, therefore, a somewhat hopeful thought that there are many other churches and activities of various kinds all around us which are solving this same problem or endeavoring so to do. The condition, it should also be noted, is not a temporary one. It is difficult to believe that there will ever be a return to that part of the city, at any rate, in which the three Monthly Meetings are situated.

However strong may be the ties which bind people to their old surroundings, when their place of residence is changed (especially if it be from the heart of a city to a suburban locality), these ties, to some extent, except in very rare instances, will be weakened just as inevitably as the new surroundings will involve new duties and responsibilities, which latter cannot be easily evaded, even if desired. The Discipline accelerates this tendency by advising Friends to change their certificates of membership when they leave the bounds of one Monthly Meeting and move into those of another. If we are to maintain any strength of membership in the city meetings, it would seem desirable to alter or withdraw this advice.

In my opinion, the serious side of the situation is the meeting and the meeting properties. The activities carried on by the meetings, or which are, as it were, collateral to them, when not actually under their care, will be managed by suburbanites in greater or less degree. There will be nothing new in this, for at present many members of important committees of management and the like, reside and have membership out of the city proper. Where necessary, the provisions of Charters and Articles of Association or other rules defining the qualifications of members of committees and so on, can be changed.

Let us turn, then, to the Meetings themselves, and to the meeting-houses and properties belonging to them. North Meeting, after many years of the utmost faithfulness on the part of a comparatively small number of members, most of whom were non-residents, devoted themselves to the work of the meeting at considerable personal inconvenience and sacrifice, is about to be laid down. To many this result has seemed inevitable—only a question of time—for several years past. The problem there is what is to be done with the meeting-house. No doubt it could be sold, and the money thus realized invested for the benefit of other city meetings; but the question

as to the duty of Friends to keep it and use it as a Friendly Centre or Settlement House in that neighborhood has been suggested, and will no doubt be enlarged upon by others to-night. This plan is certainly worthy of the most careful consideration.

There are left, therefore, the two Monthly Meetings, one held in this House and the other in the House on Twelfth Street below Market Street. What of them? So far as the matter of Friends residing near the Meeting-house goes, Philadelphia, or Fourth and Arch Streets, Monthly Meeting, seems even now to be in much the same case as North Meeting, and it seems inevitable (unless there should be an unlooked-for increase in the number of new members from this section of the city) that this Monthly Meeting must, before a great while, settle its problem in much the same way. The alternative, it seems to me, is for its members and those of Twelfth Street Meeting, which for the present, on account of its more central location and convenience to the Railway Terminals, is somewhat better off in point of membership and accessibility, to decide to form one Monthly Meeting, to be known as Philadelphia Monthly Meeting. To my view this seems the only course to follow; perhaps not at once, but before many years have gone by. All Friends living in the city proper and in West Philadelphia should form the membership of such a meeting, and care should be taken to guard against the formation of a West Philadelphia Monthly Meeting, which would undoubtedly weaken this meeting, and which should hardly be necessary on account of the excellent transportation facilities now provided.

The problems, "Which property, if either, to give up," and "In which House to hold the meetings for worship and business," are hard to solve. Probably no one here can easily imagine how the Society could carry on its affairs without using both of these properties. Yearly Meeting would not seem Yearly Meeting held elsewhere; and we must remember, this is the only House we have in the city capable of accommodating the Yearly Meeting; in addition, it is in almost daily use for Committee Meetings—altogether, it seems, a property vital to the Society. May we not also have a duty and responsibility to retain these grounds, very much in their present condition, for the sake of the surrounding community, and possibly of opening up a portion, under proper restrictions, as a Rest Centre for women and little children?

If the retention of this House and property, in addition to the Twelfth Street property, should prove too heavy a financial burden, as might easily be the case, for the proposed Philadelphia Monthly Meeting to carry, it would seem to me that other meetings of the Yearly Meeting might, with propriety, be called upon for help. I have no doubt of the response.

Regarding Twelfth Street—for a good many years we have heard the proposition to build there a large, as it were, office building, capable of supplying all the needs of the city meeting, as well as rooms sufficiently large for holding the Yearly Meeting. In it, too, the Book Store could find accommodations; there could be lodging-rooms and restaurant for transients and others, and the activities of the Institute could be carried on there—in short, a huge sort of affair, which would be the headquarters of all the Society activities in the city.

This certainly seems business-like, but it has never appealed to me. There would be lacking a certain atmosphere we now have, and it would, to my conservative mind at any rate, seem strange indeed to go to the Yearly Meeting House in an elevator! This, however, is a plan that must be thoroughly considered along with others. As to giving up the Twelfth Street property and depending entirely on Fourth and Arch Streets, it now seems so out of the question as not to be worth mentioning.

As a plan with which to begin discussion, therefore, let me briefly state my conclusions, which are:

- (1) Retain North Meeting-house as a Friendly Centre for Settlement Work.
- (2) Consolidate the two remaining City Monthly Meet-

ings, holding meetings for worship and business at Twelfth Street on account of its greater convenience, but retain Fourth and Arch Streets property for Yearly Meeting and Committee purposes, as well as because it is a valuable breathing space in a congested business section bordered by the crowded homes of poor people, who have little or no fresh air or sight of trees and grass.

A. G. S.

#### FLORIDA NOTES.

A week of perfect weather with the mercury between 50° and 70° F., has been thoroughly enjoyed by everyone coming from the frost-bitten north, where zero temperatures have been reported over wide areas.

As the weatherman has not yet learned how to control the elements, we are truly thankful for Florida, where we may revel in its sunshine and flowers—such roses one scarcely sees at home. The orange and grape-fruit crop is not equal to that of last year, but the trees are beautifully laden with their golden fruit. The increase in growth of a grape-fruit tree in one year is remarkable—sometimes six feet in circumference or even diameter of the spreading branches. The limbs frequently bend down to the ground with five to seven grape-fruit in one bunch. Oranges are selling for a dollar a box on the tree and grape-fruit at more than twice that figure.

On the nineteenth of First Month a congenial auto party decided to take a trip on a typical Florida stream—the Wekiwa River—about twenty miles from Orlando. This river starts at Clay Springs, which are strongly impregnated with sulphur and iron and maintain a temperature of 80°F. the year round. A comfortable launch was provided and we headed down the stream, with stately cypress trees surmounting the Florida jungle on either side. Lily pads occupy the greater part of the surface of the water, so our craft kept carefully to the open way where the current ran swiftly. The scenery is fascinating, because unique, and one watches for surprises at every turn of the channel.

We were fortunate enough to see a deer swimming and gracefully feeding upon the lily pads. A little later an alligator slipped off a log, upon which it had been sunning itself; so we were kept on a keen lookout. A white crane stood motionless upon a stump, while many great blue herons, with their long legs extending stiffly behind, crossed our bow.

Alligators and water moccasins hold undisputed sway in the impenetrable jungle so far as human interference goes—but our captain said he lately saw two alligators here in mortal conflict, with their jaws locked and scarred all over; one of the combatants had his tail decidedly shortened by the bite of the other. These creatures move with almost lightning rapidity when a dog or pig comes within reach of their powerful tails. With a sweep that must stun its victim with one blow, the prey is instantly brought into the alligator's capacious mouth—from which there is as little chance of escape as from a steel trap. Both captor and captive immediately slip into the water and a violent, twisting motion breaks every bone in a surprisingly short time. Alligators travel overland at times, and at a pace that would test the powers of a man to equal. Dr. Christ, of Orlando, was driving along a country road recently, when he came across an alligator of considerable size, which he succeeded in lassoing with a strong rope, and brought it to Orlando in his auto alive. It can now be seen in the basement of his sanitarium.

Spring has put forth its first tints here and our ride on the Wekiwa will long be remembered as one of the most interesting and satisfying excursions we have ever taken in Florida.

Joseph and Harriet Rhoads proposed this trip, and we had the pleasure of having in our party two tourists from Massachusetts.

One of the privileges of living here is to enjoy the cosmopolitan character of the visitors. Yesterday a group of four called—coming from as many States of the Union—and today a man and his wife from Michigan, who were exploring the town for the first time, were very interesting. On First-

day last a company of thirty-two gathered at the home of our friend, Geo. Abbott, and a precious meeting we had, when the felt Presence of the Saviour was realized by all. These meetings for worship have a service in this city that is appreciated by all who attend them. The comfort of them lasts for many days, and more than justifies the effort to worship in spirit and in truth by silent waiting upon our Heavenly Father when situated at a distance from a regular Friends' meeting.

In the afternoon, J. and H. R. accompanied the writer to a colored school some five miles distant. The day was all we could wish and the sunset colors over a lake were enchanting.

The students of the Robert Hungerford School represent the average Florida Negro home, and the results of Tuskegee Institute in producing the founder of this worthy institution. His wife is now Principal, and she had the sixty-five boys and girls who are boarding at the school assembled in the chapel. They listened most attentively and were all, with only four exceptions, said to be committed to the Christian life. The whole problem of the support of the colored schools in the south looms large. The appropriations from the Southern States is pitifully inadequate, and the men and women in the North who have contributed so generously in the past are fast passing beyond the vale. The colored people have accumulated some property, but they have not come to an independent condition and have not been educated to give of their limited means for educational purposes. Even Tuskegee is feeling the decline of support, so it is not a surprise if the smaller schools also feel the pinch. We were pleased to see decided improvements in this school, both in equipment and the teaching staff during the past year. Thus we can recommend the Robert Hungerford School at Eatonville, Fla., to all who wish to assist in the education of the colored people here. Mary C. Calhoun is carrying a heavy burden since her husband died and she is carrying it nobly.

A splendid garden and a saw-mill with a printing-shop and a wheelwright-shop give evidence of the practical part of this industrial and preparative school. The well-kept condition of all the large school buildings, admirably located on the campus, leave a most satisfying impression upon the visitor and show what one colored man and his wife can do in a dozen years, with no means to start with, but real ability to organize and teach their race the essentials of civilization. To-night it is my intention to tell these students how the Panama Canal looked a year ago, and I believe they will have as clear a comprehension of the making of that Canal as any similar group of white children.

If the white and black leaders of education would get together and consider their problem as the same and work at it side by side, there would be an immense gain. Some efforts of this kind are in operation, but the whole spirit and system of segregation will result disastrously to both races.

With the possibilities of individual freedom and development given by our Republic to every capable citizen, and the general world-movement toward a truer democracy, any effort to discriminate unjustly against any race or nation will inevitably and eventually result in a struggle for the expression of pent-up energies and rights, instead of that co-operation which the Christian religion always cherishes and requires.

J. E.

ORLANDO, Fla., First Month 22, 1914.

ALL men have their frailties, and whoever looks for a friend without imperfection will never find what he seeks. We love ourselves notwithstanding our faults, and we ought to love our friends in like manner.—CYRUS.

BETTER TO BE RIGHT.—It is better only sometimes to be right than at all times to be wrong. Before I resolve to do one thing or the other, I must gain my confidence in my own ability to keep my resolves when they are made.—LINCOLN.

WILLIAM WHEELER.

SON OF DANIEL WHEELER.

(Continued from page 367.)

On reviewing with calmness the provision which has been made for every exigency of the case, I was constrained to acknowledge that had it been practicable, I could not have made any arrangement more satisfactory to myself, so that while I am enabled to say Amen, so be it, to this dispensation of His Holy Will, who wrought the work, I can rejoice in the sustaining belief, and give thanks at the remembrance of His Holiness, that the loss sustained is only ours; to the dear departed soul it is eternal gain, through the tender mercy of God in Christ Jesus.

And now, some things which at first sight only seemed to aggravate and add to our affliction, appear to have formed a part of the great whole which has been vouchsafed, by having in degree prepared our minds for the mournful event, of which we were afterward to be more fully informed. Although the tidings received through a channel so unexpected and abrupt, plunged us at once into deep affliction, as a stern harbinger of woe; yet even this could afterwards be viewed as a blessing in disguise, gradually to lighten the weight of an overwhelming reality, and lessen the density of the gloom about to envelop us. 'By watering, he wearieth the thick cloud,' saith Job; so 'doth the tear of affection, when shed in meekness and submission, soften the heart's keenest anguish, until the dark cloud of grief dissolves into resignation to the Divine will, and is sanctified to the praise of the glory of God.'

For some days my dear Charles could not divest himself of the idea that such a report might have got into the newspaper accidentally, and without any foundation in fact; but this slender ray of hope was of short duration.

*Sixth Month 11th (First-day).*—Since the 30th ultimo my pen has been laid aside as to a record of passing events, either outward or inward. My harp has been hung, as it were, upon the willow, and my lips have been sealed; but at seasons my heart has been softened by the love of God, and my peace has been permitted to flow as the stream of a mighty river, sheltered from every ruffling blast, and too strong to be impeded by trifles. In the meeting this evening a word of encouragement was spoken to the poor and needy that are hungering and thirsting after heavenly food, and looking to the Lord alone for their soul's nourishment; verily the Lord will hear them, and they shall be fed."

In his Journal, pages 522 and 546, we have two entries of Daniel Wheeler concerning visits to Burlington and his friend Stephen Grellet.

*"First Month 28, 1830.*—Reached Burlington as it became dark, and were soon conducted to the abode of dear Stephen Grellet. Remained here over their preparative meeting on the 31st and had an opportunity of calling on many Friends.

*"Second Month 1st.*—Took leave of the family, where my residence had been delightful, and which reminded me of dwelling in a nest of turtle-doves. Friends of this place appear to live in much harmony, and have not witnessed many of those afflicting circumstances in which many other meetings have shared."

*"Ninth Month 16th [1830].*—Went to Burlington, and spent the night at the house of dear S. and R. Grellet. In the evening many Friends came in; and we were comforted together by the life-giving presence of the gracious Master."

It was probably on the latter occasion that the following circumstance occurred.

After some social and pleasant exchanges between Daniel Wheeler and Stephen Grellet, the latter asked Daniel if he would be willing to have read, at that time, a letter from Prince Papoff, of Russia, concerning the death of William Wheeler. Daniel Wheeler paused, and then assented, provided a young Friend (whom he named) would read it. She had lately met with a close bereavement in the death of the person to whom she was engaged to be married. She yielded to the request—probably reading it under deep feeling. A solemnizing religious opportunity ensued.



Daniel Wheeler consented to a copy being taken by Stephen Grellet's daughter, Rachel, and her friend, M. L. N., with request that it go no further. As these Friends are now all deceased, the daughter of M. L. N. ventures to admit it to publication.

It may be prefaced, that several times in the Memoirs of Stephen Grellet, "Papoff" is mentioned who is, quite likely, the writer of this letter, although in the copy it is spelled "Papoff" and in the printed account "Papoff."

In an account of the visit to the Minister of the Interior, among others alluded to as being of the company was "Papoff, Secretary to Prince Galitzin."

"*Eleventh Month 20th [1818].*—By appointment, we spent two hours this morning with the Prince Alexander Galitzin and Papoff. . . . We had a precious season with them in silent retirement before the Lord."

"*Twelfth Month 5th.*—We dined at John Vennings; the Prince Galitzin, Papoff, and Paterson were the only strangers besides us. "I felt very low in the prospect we had of paying a visit to Michael, the Metropolitan of the Greek Church. The Prince Alexander has encouraged us in it, and kindly offered to make way for it. . . . We accordingly went to his residence. . . . Papoff accompanying us."

As it was only about eighteen years after this, that the death of William Wheeler occurred, it seems not unreasonable to surmise that the Papoff mentioned was the author of the letter, copy of which is here subjoined.

"Copy of a letter to D. Wheeler from his son William's partner, Prince Papoff in Russia soon after [William's] decease."

"*My Beloved Friend:*—Ever since you have engaged in that most important work to which you have been called, I did not venture to trespass on your time, in taking up your attention by my letters, but there is a time to be silent, and a time to speak. It would be suppressing every feeling of sympathy were I now to be silent, were I not to attempt to express to you how much I consider myself sharing your grief, feeling deeply the great bereavement we have suffered. Yes! my dear friend, great as your loss is, I can also sincerely say, I have lost a friend, such as I have no other—and I feel the bereavement as keenly as if one of the nearest kindred, a father or a brother, had been taken from me; nay, in proportion as the bonds of the spirit are stronger, and surpass every natural tie, those to whom we feel ourselves united in spirit are endeared to us in a way that cannot be compared to the common relation that kindred stand in, one to another.

For the last five or six years, dear William was particularly near to me—our attachment seemed to increase with every season we had communion together, and truly I can say I looked up to him as a counsellor, as a parental friend, seeing the rapid advances he made in true wisdom, leaving behind him those who had been roused to a sense of truth long before him.

You will be acquainted with all the circumstances that had of late still more intimately connected us, and what happy prospects I enjoyed of seeing him join me in this place to be co-workers in a field of labor which Providence seemed to have allotted to us. The thought of it was my greatest comfort amongst the many difficulties I have had to strive with, and we both so fully anticipated it, that the sudden accounts I received of his being no more a sojourner in this vale of tears, seemed almost incredible, and I scarcely could realize the idea of having lost him. Great as the shock was, yet having been informed of all the particulars concerning his latter days, of his peaceful end, and of the favor of *Divine blessing*, having been showered down upon him so abundantly and so strikingly—I could not but praise the Lord for his signal mercy vouchsafed to dear William; nay, the feelings of sorrow and pain were, for a time, so completely hushed, that it seemed almost, as if some distant sensation of the Eternal, incomprehensible, the unspeakable bliss he now enjoys were in a measure participated by me. If it has been so with me, how much more will it be the case with you, his dearly beloved father, and dear Charles.

(To be concluded.)

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

OUR ALLY IN THE FIGHT.—Remember that great word of Matthew Arnold: "There is a power, not ourselves, which makes for righteousness." Structurally the universe exhibits a positive, distinct moral trend. To-day is better than yesterday and to-morrow will be better than to-day, because the power making for righteousness is unceasingly making war upon selfishness, wickedness and the tiger in man.

This invincible power is the ally of those fighting to abolish the liquor traffic. The final result is not a matter of uncertainty. The destruction is sure; as was the destruction of slavery; of that traffic which converts into cash profits, the peace of the home, the promise of the child, and the strength of manhood.

It is a winning fight—not because of our strength—but because the forces making for the betterment of the human race are on our side.—*American Issue.*

RESULTS.—The call of the age is for "efficiency." The popular demand is "results." The claim of the liquor interests is that the propaganda of the no-license people is inefficient, that the "results" of their campaigns are unsatisfactory. The claim is taken up, to some extent, by people who long to see the "liquor power" crushed, but who lack the faith to believe that present methods will lead on, finally, to the result desired. In common with liquor men, they seem not to see that these local contests, these diversified methods of attack, these "efforts to accomplish the impossible," are but parts of a nation-wide campaign, reflections of a world-wide movement, indications of the universal forward tendency to outlaw and suppress those institutions and social customs that are a menace to the human race. The campaign has nowhere ended, the methods are as varied as the needs of localities, and the time has not come when "results" should affect us greatly either to elate or dishearten. Men whose experience and knowledge qualify them to read the "signs of the times" are of one voice, whether they be for liquor or against it, that the time is nearing when saloons will be abolished, and the trade in intoxicating liquors for beverage purposes will be outlawed.

RESULTS IN DELAWARE COUNTY, as shown by the decision of the license court, are typical of the results to be expected where the no-license people are restricted and hampered by statutes such as the Brooks High License Law of Pennsylvania. After an enormous expenditure of effort, as explained in this column last month and previously, the temperance workers have the following achievements to their credit, viz:

First.—An agitation for no-license that has reached every home and every work-shop in the county, compelling a consideration of the liquor question as it affects the community.

Second.—The consideration of the subject by the Court (both Judges sitting at most of the hearings) for the space of three weeks, during which time the saloon and the liquor business were kept constantly on the defensive, because of the nature of their "finished product" and their unsavory reputation amongst public-spirited and self-respecting citizens, who testified freely and forcefully.

Third.—The presentation daily, in the public press of Philadelphia, of the evidence pro and con, in a manner far from comforting to the liquor interests, and decidedly illuminating to the lukewarm and indifferent.

Fourth.—The withholding of all licenses, and consequently the closing of all the saloons in the county for more than a week, pending the completion of the testimony and the reviewing of the same by the Court. It was found that one week of "no-license" is quite long enough to prove many of the contentions of its advocates.

Fifth.—The refusal of thirteen licenses out of a total of ninety-seven applications. No applications for new licenses were filed. Amongst the decisions of the Court were some

surprises, but it would be useless as well as impolitic to criticize the action of the Court. The saloon-keepers who were disappointed will do enough at that, inasmuch as the charge of favoritism is but natural where the dispensing of a "special privilege" is vested in a single individual. One year hence the liquor men will, perhaps, be able to show aggregate sales equal to any year in the past, and emphasizing the *last* achievement of the campaign at the exclusion of the four greater achievements preceding it, will find miserable pleasure in charging us with having accomplished nothing. But the people are rapidly becoming convinced that the liquor traffic is an enemy, and their mistrust of it cannot be allayed. The movement in Delaware County is significant. The demand for a local option law in Pennsylvania, like the demand for prohibition in states where sentiment is more advanced, is persistent and insistent. "There is a Divinity that shapes our ends, rough hew them as we may."

A SIGNIFICANT ACTION was that of the Board of Trade of Pittsburgh in adopting a resolution favoring the passage of the bill now before Congress proposing to submit to the State legislatures the question of national prohibition. In view of the prominence and influence of the municipal body taking this action, the circumstance appears to be unprecedented. The resolution refers, first, to the building of a cottage for inebriates to cost \$25,000, approving the same, together with the resultant expense of maintenance, as much annually, perhaps, as the initial cost. But from this as an illustration, the resolution sets forth to considerable length the economic burden of the liquor traffic, and the desirability of its immediate reduction and speedy annihilation. With the Pittsburgh Board of Trade establishing the precedent, let us hope there may follow many more similarly stirring declarations of the economic burden and the social curse of this greatest of all "special privileges."

A DECLARATION (in part) set forth by the Anti-Saloon League of America in National Convention assembled at Columbus, Ohio, 1913:

"We declare our settled conviction that license and regulation are inadequate to exterminate the liquor traffic. The license system, instead of eliminating the evils of the traffic, has become its last and strongest fortress.

"The liquor traffic is national in its organization, character and influence. It overflows the boundaries of States and refuses to be regulated or controlled. It is a federal evil; a national menace, too powerful for State authority, requiring national jurisdiction and treatment. It claims for itself a special right and privilege asserted by no other interest in all the land, however great or powerful—a right and privilege incompatible with free government—the right and privilege to infract municipal ordinances at will, to violate and break legislative resolves and enactments, and to set aside the constitutional provisions of sovereign States. . . . We therefore declare for its national annihilation by an amendment to the federal constitution which shall forever prohibit throughout the territory of the United States the manufacture and sale and the importation, exportation and transportation of intoxicating liquors to be used as a beverage. Trusting in Almighty God, we call upon all patriotic citizens to give their support thereto."

A MODERATE DRINKER CURED.—In an biographical account of John Brown, of Harper's Ferry fame, written by his son Salmon, is the following anecdote of the cure of a moderate drinker. It appears that John Brown, while living near Meadville, in the northwestern part of Pennsylvania, was in the way of keeping a barrel of whiskey in his house and taking an occasional drink. The account states: "A tavern-keeper was to have a barn-raising and father was to be there. The tavern-keeper needed more liquor and sent to Meadville by father, then scarcely in middle life, for a three-gallon jug. The liquor cost twenty-five cents a gallon. On the road

from Meadville father became thirsty and began taking 'nips' from the jug. He was accustomed to drinking from his own barrel, and did not think the practice wrong. On the way to the barn-raising father realized that liquor was getting hold of him and he became alarmed. He afterward spoke of the occurrence frequently: He reasoned that if liquor would lead him to drink from another's man's jug it was surely gaining control over him—a thing he could not allow. Coming to a large rock by the roadway he smashed the jug upon it, vowing that he would not be responsible for his neighbors' drinking at the barn-raising, where accidents might happen. He paid for the liquor, and when he reached home rolled his whiskey barrel into the back yard and smashed it to pieces with an axe. No liquor was allowed about the house afterward."

## YOUNGER FRIENDS.

### LEANDER AND MELISSA.

#### GRACE STONE FIELD.

Leander Alexander and Melissa Jane, his wife,  
In yonder little country town pursued a quiet life;  
Where everyone knew everyone within a circle small,  
They spent the springtime of their youth, the serene and withered fall.

Leander Alexander always said it was a shame  
That people of so mean a sort within his knowledge came.  
For Jones was stingy, Brown was haughty, Robinson a sneak,  
And of the ladies J., B., R., 'twere better not to speak.

The villagers were all a stupid, shiftless, lazy crew,  
Each man was evilly disposed, each woman was a shrew;  
The children were on mischief bent, and sure to grow up bad,  
"Which was to be expected with the parents that they had."

Now, strange to say, Melissa Jane, upon the other hand,  
Found good in every person round about her in the land;  
For every one was bright and kind and lovable and sweet—  
"To have such neighbors and such friends was just a lifelong treat."

Perhaps you won't believe me, and I know it sounds a hoax,  
But Melissa and Leander knew the very selfsame folks!  
—*Youth's Companion.*

WHERE HORSES ARE UNKNOWN.—Annie Coope, a missionary to the San Blas Indians, in subscribing for *Our Dumb Animals*, says that a few copies were sent her by a Massachusetts clergyman, and the magazine proved such a delight to her boys, as well as to herself, that she felt she must receive it regularly.

The San Blas Islands are situated about one hundred miles from Colon, Panama. On the islands are a few cats, dogs, hens, chickens, and one pig, but no horses, cows, goats, or sheep; only the few inhabitants who have been to Colon have ever seen a horse or other large domestic animal. Many of the young men are, therefore, greatly interested in pictures of these animals. Just now they are looking forward eagerly to the proposed importation of a cow.—*Our Dumb Animals.*

EXCUSES.—"Roger, do you think that a good excuse for not doing some thing you ought to do, is as satisfactory as to have done the thing itself?" father Brook asked his younger son, who had a fertile genius for "explanations."

"Why," said Roger, "one seems about the same as the other."

"Well," replied his father, "it will be a great step forward when you find out that they are totally different things! A good excuse for not having prepared your lesson at school may save you from punishment, but no excuse will put an atom of knowledge into your head. You may have an excellent excuse for having poor health, but no good health will be given in exchange for it."

"I never thought of it that way before," said Roger, looking thoughtful.

"Usually," continued his father, "excuses are only excuses. What we really want to do, we find a way to do. When you had your heart set on building a wireless station, you were particularly busy at school, and you were doing errands in the afternoon to earn money, so you had no time to spare. But you got up very cheerfully at sunrise for weeks to get the time you wanted."

"It wasn't hard to do," said the boy.

"No, for you really wanted to do it," his father replied. "Any one can find at once some good reason for not doing a thing he don't want to do. It's as true of men and women as of boys and girls. We hear of some struggling, philanthropic enterprise that is blessing the entire nation. Workers are needed, and we say to ourselves, 'How I should love to work in so noble philanthropy! But I haven't time to do half the things I ought to do, and surely I should not be justified in attempting more!' Or money is called for, and we say, 'I wish I could give, but I really can't afford it. Surely it isn't honest to give money you can't afford to give.' Every one can instantly produce a perfectly good reason for not doing what he isn't keen to do."

"It's a very convenient faculty," said Roger, with a chuckle.

"It's not to be laughed about," answered his father. "It's one of the most dangerous capacities of human nature. If, whenever we left undone something that we ought to have done, we had to face squarely the fact of our own failure, there would not be half the evil there is in the world. But we blind our eyes to our own culpability; we even justify ourselves. We trifle with our moral sense, until our moral sense grows dull and blind, and we grow poorer and weaker—and we don't know it."

"I make no more excuses," said Roger, soberly.

"They are weak things to make to any one," replied his father, "but they are especially dangerous when we make them to ourselves."—*Youth's Companion*.

#### NEWS ITEMS.

ALFRED C. GARRETT has an instructive article in a recent number of *The Haverfordian* on "The Function of the Church."—*American Friend*.

AN article of some length by Joanna Mott, in *The Chicago Live Stock World*, of Twelfth Month 24, deals with the progress of religious thought. It thus concludes: "The rites and ceremonies and struggles recorded in the Old Testament were outward, but then, as now, the heart must be right toward God, or mere performances become an abomination to Him. They stand as types of spiritual truths for us. For ages to come the more man develops, the more he may be able to see in these wonderful Scriptures, their deeper meaning ever being opened by the help of the same Spirit that gave them forth."

THE annual report of the *Pennsbury* for 1913 has recently come to hand. It contains the following gratifying statement: "Since every report heretofore, has closed with an urgent appeal for purchase or building funds, it gives the Board unqualified pleasure to announce that the mortgage of \$5000 has been paid off. For the generosity of friends who lifted this burden we wish to express the deepest gratitude. The gifts have, in most cases if not in all, meant more than mere kindly response to appeals—they have seemed the proof of a genuine interest which has shown itself willing to make some sacrifice for a work which seemed worthy of it."

JOEL BEAN.—"As a shock of corn cometh in its season," our esteemed Friend Joel Bean, of San José, California, passed peacefully away at the home of his daughter Catharine Cox, at Honolulu, Hawaii, on the 11th ult. There, we understand, he had been for some time past, lovingly nursed by both his daughters, who last month were hoping that he was slowly gaining strength. He suffered no pain in this last illness, and it had been a great joy to him to be with his two daughters. So, at the age of eighty-eight, ends a life which has been marked by its strong convictions, its deep ministry in our meetings, and its sweetness of disposition. It is, of course, many years—some forty, we believe—since Joel and

Hannah Bean visited this country; but they are still affectionately remembered here; and many Friends in England followed with deep sympathy the circumstances of Joel Bean some twenty years ago in connection with the treatment he received by his Yearly Meeting. Next week we hope to give some account of the life and work of our late Friend.—*The Friend* (London).

First Month, 1914.

THE German translation of John S. Rowntree's "Faith and Practice" has been completed and is now issued in book form. The translation has been made by Margaret Stahlin, the lady who so successfully translated extracts from the Journal of George Fox into German. A great deal of pains has been taken with the translation by several English Friends and some German readers, and we hope the book may have a useful circulation in Germany.—*The Friend* (London).

OUR Friend, John Gilbert Baker, F. R. S., the world-famous botanist and horticulturist, who for so many years was keeper of the Herbarium at Kew, was last week the recipient of an address of congratulation on his eightieth birthday. In course of a chat with a representative of the *Morning Post* J. G. Baker gave an interesting account of his early life, at school and subsequently, and reminiscences of his work at Kew. From the age of nine to twelve he was at Ackworth School and then, till he was fourteen, at Bootham, York, where his interest in botanical pursuits developed rapidly. "I entered into the pursuit with such enthusiasm," he says, "that before I had been at the school twelve months I won a prize for the best collection of plants, and was thereupon made curator of our little herbarium. The headmaster, John Ford, was not, so far as I am aware, specially devoted to scientific study, but several of the teachers were ardent botanists."—*The Friend* (London).

A REGULAR meeting of the Friends' Educational Association was held at 140 N. Sixteenth Street, First Month 23, 1914. The minutes of the preceding meeting were read and approved.

The subject for the evening was: The Child's Leisure Time. Annie B. Gidley opened the meeting with a delightful paper on The Leisure Hours of a Boarding School Child. She said that among the many other problems of the anxious modern parent, the following would be found on the pages of a crowded note book: Find out how Johnny should spend his leisure time. But too often in the process, the adjective is lost sight of and the child finds out that his leisure time has been planned for him. Leisure time should be that time *not definitely planned for*. Children need to get away from their elders to think, and if we cheat them of this by planning every moment for them, we shall find that they think little and collect their thoughts never!

The problem is a little different in boarding school because it is complicated by large numbers. The girls at Westtown are divided into three classes:—

1. The little girls who play old-fashioned games, who do a little reading and sewing and very occasionally play with dolls.
  2. The older girls who spend their leisure time in athletic games. Time so spent isn't properly leisure time at all.
  3. A few who spend their leisure time in reading, writing letters, etc.
- The rest feel hurt if a Seventh-day evening is unplanned for. Annie Gidley just here read a daily theme written by a member of her English class which reflected very distinctly this attitude. She then suggested some ways in which to teach these dependent children to use their time wisely and well.

1. Begin at six months of age and give the child only one toy, until he has learned to play with that in a variety of ways.
2. Live more slowly.
3. Keep out of doors more.
4. Have plenty of books close at hand.
5. Teach a little philosophy of life as the child develops.
6. Always let the child think and plan for himself. Children who are not afraid of their leisure time are likely to develop into people with more poise and they will never forget the slow, happy, growing time of youth.

The Problem of the Short Vacation was presented by Ruth Evans Rhoads. She felt that the great difficulty with the short vacation is that there is not enough time in which to rearrange the family machinery. In the summer vacation a regular schedule is followed with work in the mornings and play in the afternoons. The best thing to be done in the short vacation is to substitute for lessons some definite task like hemming, bed-making or cooking. She recommended to the truly Spartan mother,

the plan of dismissing her servant so that the over-indulged and too highly civilized modern child may have the benefit of a very practical domestic experience. She closed her paper by saying that all children are happiest when they feel that they have had to do a thing and have done it. This has its effect, not only now, but in later life in obedience to the Heavenly Father.

Egbert S. Cary caused a laugh at the beginning of his talk on the *Summer Vacation* by saying that this seems to be the time for parents to find out what is wrong with the school life and correct it. Certainly this is the parents' opportunity to work on the three problems that present themselves so insistently in connection with the modern child, the problems of (1) Independence; (2) Self-reliance; (3) and Initiative.

Formerly the problem was for the boy to find time to do what he wanted to; now it is for the teacher to find something for the boy to do. Dr. Gulick has said that the whole situation is epitomized in the attitude of the modern boy toward baseball. Fifteen years ago it was impossible to find a corner lot without its baseball team. Now-a-days the modern boy prefers to pay a quarter to go and watch a team of professionals!

The speaker assigned several causes for this condition.

1. Too many babies learn to walk with perambulators.
2. The kindergarten is carried too far.
3. The move from country into city or suburban life plunges the boy into unnatural influences.
4. In the small families of to-day, each individual child gets more than his share of attention and worry.
5. Too large a proportion of the family income is spent on pleasures and artificial relaxation.

In the discussion that followed, several interesting points were brought out which it may be well to enumerate briefly.

1. The desirability of hobby work. It gives employment for the child's leisure time as well as being of great educational value.
2. The average child has too much money to spend. If he had to manufacture his playthings it would afford employment for the leisure time as well as training for the hand and eye.
3. There ought to be farm schools in connection with summer resorts, where children might receive practical training.

At the close of the discussion the meeting was adjourned.

FRANCES C. FERREIS,  
Secretary.

### WESTTOWN NOTES.

It has been with keen regret that the Westtown family has observed the ice on the lake gradually weaken, until, at this writing, it has almost vanished; with neither skating nor sledding, and no regular schedule of out-door games, some more real winter would be welcomed.

"It's an ill wind that blows no one good;" while too warm for sledding and skating, the mechanics have made fine progress with the Walnut Hill buildings; the house lacks only the white coat to finish that part of the work, unless it might be that a portion of the cellar was unfinished; the barn is partly under roof, so there is no question but that, so far as buildings are concerned, operations in the orcharding department can begin in earnest when spring opens.

The lecture on last Sixth-day evening was by Dr. Arthur Holmes, Dean of the Faculty of Pennsylvania State College; subject, "The Power of Ideals in Character Making." The personality of the man, and the forceful presentation of his topic, were impressive, to say the least; he has had large experience in dealing with students, and knows much about human nature.

Boys to the number of about twenty have for some weeks past held conferences in Room "A," on First-day evenings with George L. Jones, with the idea of getting into closer touch with spiritual truths; naturally, the older pupils attend, and we are very glad to note the continued interest in the good work.

At the usual First-day evening collection, Edward C. Wood, of Camden, N. J., spoke to the boys concerning the conference recently held in Kansas City, Mo., by the *Volunteer Student Body* for the purpose of spreading Christianity throughout the world—some 5000 delegates were present at the meetings. A brief account of the proceedings, which have been printed in the public press, were listened to with much interest.

RICHARD C. BROWN addressed the girls concerning the establishment of the kingdom of Jesus Christ as the Messiah; it was a large subject to

treat in a half hour; vital points in Christian teaching were covered in an instructive and interesting manner.

An old-fashioned sociable was an event of last Seventh-day evening; seven groups of pupils were scattered about in various places, two of them going to teachers' houses down the east lane; apparently, a happy hour or more was spent by all the parties; for some time past, these gatherings have been held in two groups, one in the library, the other in the gymnasium.

The Westtown dairy certified milk has been going to Philadelphia for about three months; for two months past it has had decidedly lower bacterial counts than any of that class going to the city; four bottles sent recently to the Pennsylvania State Dairymen's Meeting at York, won first prize: these were also of the "certified" brand.

### SUMMARY OF EVENTS.

UNITED STATES.—A late paper says: "The moving stairway, or escalator, which has been in construction for the last few months at the foot of Market Street, in front of the Pennsylvania Railroad ferries, has been put in operation, and carried thousands of passengers to the north-bound elevated tracks."

It has been recently stated that thirteen thousand more persons owned the Pennsylvania Railroad at the close of the year than at the beginning, so that now nearly ninety thousand shareholders are directly interested in its management. The wide distribution of the shares of the corporation insures a widespread interest in the efficiency and the economy of its administration.

A despatch from Washington of the 19th says: "Constitutionality of the Pennsylvania statute of 1909, designed to protect wild birds and game, by forbidding unnaturally foreign-born residents from possessing a shotgun or rifle, was sustained to-day by the Supreme Court."

It was stated from Boston on the 26th: "The continuance of the work of the World Peace Foundation, established by Edward Ginn in 1910, is assured by a provision of his will, will make public to-day. The abolition of war through education in the advantage of peace is the object of the foundation."

It is stated from Savannah, Ga., that Savannah bakers are using the parcel post for cheap, prompt delivery of bread to points in Georgia, Florida and South Carolina, within 150 miles of Savannah. In several cases, customers who will have no bread but that which is Savannah-baked, are being served in other States.

In a recent discussion among medical men, Doctor Burnam said the increasing number of cancer cures was largely attributable to the recent use of radium. He said he had visited the principal European centres where radium was employed, and that everywhere there was a scarcity of the substance. Doctor Burnam said that not only was radium of value in the treatment of cancer, but that it could also be employed for rheumatism and certain blood diseases.

It was stated from Washington on the 19th: "Congress was urged to-day by Dr. Howard A. Kelly, of Baltimore, and other eminent radium experts to monopolize for the benefit of cancer sufferers the radium-bearing ores in the public lands. Doctor Kelly asserted there was immediate necessity for Federal action from the standpoint of the medical profession. He told the committee of several recent cases in his own experience where radium has made possible complete cures of cancer and declared that radium in the public lands should be extracted by the Government and turned over to the hospitals of the country."

A recent despatch says: "Farm animals in the United States First Month 1 were valued at \$5,891,229,000, the Department of Agriculture announced. Horses numbered 20,962,000, an increase of 395,000, and were valued at \$109.32 a head. Mules numbered 4,449,000, an increase of 63,000, were valued at \$123.85 a head. Milch cows numbered 20,737,000, an increase of 240,000, were valued at \$53.94 a head."

It is stated that now packages of 50 pounds weight may be carried by the parcel post a distance of not more than 150 miles, and that books will be admitted to the parcel post for distribution after Seventh Month 1.

A despatch from Washington of the 28th says: "With a view to standardizing all the commercial varieties of vegetables grown in the United States, the Department of Agriculture, through its Bureau of Plant Industry, announced to-day that any one having an unknown variety of vegetable for which correct identification is wanted may obtain such information from the department."

It is stated from Newark, Del.: "Before they can teach in the rural

public schools of Delaware the next school year all teachers must pass an examination on the subject of agriculture, which has been made a regular study for the seventh and eighth grades. State Commissioner of Schools Dr. Charles Wagner has issued a bulletin to this effect, in which he says: "Teachers holding certificates valid during 1914-1915 that do not include the subject of agriculture must be prepared to pass an examination in that subject should they accept a position that requires them to teach it before a county superintendent will sanction their appointment. The course in agriculture to be given this summer at Delaware College, if passed by the student, will count for credit on a teacher's certificate."

A despatch of the 29th from St. Paul, Minn., says: "Mild weather this winter is saving citizens of St. Paul \$3,500,000 on coal bills, it is estimated. Dealers say the sales have been the smallest in many years. It is estimated that residents of the Northwest, whose coal comes from the head of the Lakes, will save \$20,000,000 if present indications are fulfilled."

It is stated that there are nearly 3000 bison in national parks, etc., in this country and in Canada. The American Bison Society is interested in preventing the extinction of these animals and in trying to foster their propagation, it is said to be meeting with success.

A recent despatch says: "The United States Hay Fever Association held its midwinter meeting to-night. P. A. Maignon, of Philadelphia, told of the discovery of the hay fever germ and said this would lead, he believed, to the early cure of the disease."

On the 30th ult., a collision occurred off the coast of Virginia, between the steamship *Nantucket* and the *Monroe* of the Old Dominion line, by which 41 persons lost their lives.

FOREIGN.—A recent despatch from Paris says: "The long-continued cold, especially in the central districts of France, is bringing numbers of wolves, frantic with hunger, out of the woods. The temperature in Paris has shown a slight improvement in the last day or two, owing to the brilliant sunshine, the mercury to-day standing above the freezing-point for the first time in many days."

It is stated that the population of Cuba is 2,387,000, according to the new census. The Secretary of the Interior submitted a report to this effect to President Menocal to-day. The population in 1907 was 2,048,980.

London, according to the latest figures, is the most healthful of the world's big cities. The death rate there is 13.52 per year for each 1000 of population. New York is a close second with 13.77. The rate in Berlin is 14.39; Chicago, 14.68; Paris, 16.38.

A despatch from Japan says: "The volcano Sakurajima, which recently caused such widespread destruction, was again in eruption to-day. Three hundred refugees from Sakurajima were buried under a falling cliff in a neighboring village. A hundred bodies have been recovered."

Appeals have come from the Balkan region, for help for the starving and freezing people, who have lost their all in the recent wars. One comes from Queen Ekimora, of Bulgaria, to the American Red Cross. The winter is uncommonly severe and is causing great suffering.

It was stated from China on the 29th: "Confucianism was re-established to-day as the State religion of China by act of the Administrative Council, which has taken the place of the recently dissolved Parliament. The Council passed a bill prescribing the worship of heaven and of Confucius by the President of the republic. The measure was submitted to the Council by President Yuan Shi-Kai himself. It is said that religious freedom in China, however, is guaranteed by at least a dozen treaties with different nations."

NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—First Month 31, 1914.—The following books have recently been added to Friends' Library:—

- Benson—Leaves of the Tree.
- Brown—Quest of Life.
- Goodrich—Russia in Europe and Asia.
- Oleott—Story-telling Poems.
- Ticknor—Hawthorne and His Publisher.
- Townsend—Sand Dunes and Salt Marshes.
- Wallace—Wilderness Castaways.

LINDA A. MOORE,  
Librarian.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 1144.

WM. B. HARVEY, Superintendent.

DIED.—At her residence in London Grove, on First Month 22, 1914, DEBORAH P. SHARPLESS, wife of Evan B. Sharpless, in the thirty-eighth year of her age.

—, at her home near Monrovia, Ind., on the sixth of First Month, 1914, ELIZABETH H. JOHNSON, wife of Ashley Johnson, in her seventy-second year; a member of West Union Monthly Meeting.

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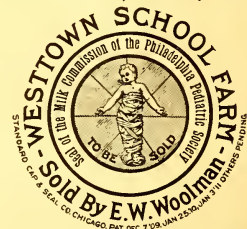
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## A PRESENT-DAY MESSAGE.

The original Friends, we are told by those who have made a careful study of the history of the religious movement of the seventeenth century, were an off-shoot of the seekers of that time—a name in itself suggestive of what they were. Not satisfied with the husks that had served some, these seekers sought for the kernel of life within the husk, and when there came among them, first one and then another, whose eyes had been anointed to see beneath the surface, and whose spirits had come into such close touch with the Divine Spirit, that they had held sweet and satisfying communion in their own souls, with the Father of Spirits, the treasure that they sought for had become a realization.

A rich store-house of experience is the record of early Friends along this line. They were neither deceived, dismayed nor disheartened, though false prophets came among them to lay waste their faith, though their own trusted fellow-workers fell away from the truth, and though trials of every sort came upon them, their confidence in what had been shown them grew stronger and stronger. No portion of their legacy speaks more clearly of their steadfastness of purpose and clear conviction of truth than their complete surrender of self to the cause they had embraced. They had a definite, clear cut belief, not something assumed as such to be followed or not as convenience or outward circumstances influenced them, but a sort of belief that was so genuine and so tense that they surrendered all things, even life itself as Paul expresses it, "for the excellency of the knowledge of Christ Jesus [their] Lord".

A willingness to yield up one's life rather than sacrifice a jot or a tittle of that which they had accepted shows the type of character of the seventeenth century Quakers better than anything else that has been recorded of them. Though they lived at a time when controversy ran riot, and many among them wrote fearlessly and oftener than not with words not "mellowed with the message of love", they were not as a rule shrewd questioners. Doubts and misgivings in others, when they came to proportions that seemed to breed heresy, they assailed most vigorously, but their work was a building up, not a tearing down. They felt intensely; they knew by heart-knowledge the simple teachings of their Master; they had followed Him in spirit through heights and through depths;

He had supported them when all outward props had fallen; He had gone with them into the foul dungeons whither their closest earthly friends had failed to go; He had made the death bed of many of them to be a glorious realization of His ancient promise of abiding power.

The early Friends' outlook upon life was anything but narrow, but he stood firmly by the safe law that there is no such thing in morals and religion as the middle ground of vantage. To him a line, definite and tightly drawn, separated between right and wrong; day and night, light and darkness, were two separate conditions, one did not merge into the other so that it might be possible to stand with one foot in each, and swing at ease to the position promising greatest satisfaction.

"He walked by faith, and not by sight,  
By love and not by law;  
The presence of the wrong or right  
He rather felt than saw.

"He felt that wrong with wrong partakes,  
That nothing stands alone,  
That those who gives the motive, makes  
His brother's sin his own.

"And, pausing not for doubtful choice  
Of evils great or small,  
He listened to that inward voice  
Which called away from all."

As there were Seekers at Preston Patrick, at Firbank Fell, in the dales of Yorkshire, among the hills of Westmoreland and Cumberland, in the villages and cities all over England, to whom George Fox and his associates, men and women, were drawn of the Lord to minister, so there are seekers to-day, everywhere, impelled by a power that they cannot resist, and which they would not resist if they could, thirsting for a fresh revelation of God, almost ready to say with King Agrippa,—“Almost thou persuadest me to be a Christian”, but they turn from the twentieth century realization of the Christian church with a feeling of dissatisfaction. They have been doubters and quibblers all their lives; the platforms upon which they have stood have been broad and ample, but they have not been firm, they are seeking for that which has above all else the element of endurance, and the Quaker message of two hundred and fifty years ago, whether they recognize it by name or not, appeals to them as no other message does. Some of these come from groups of men whom we have learned to shun, they have long-sounding titles, they have read profound books of philosophy, and some of them have written such, but there are among them those who *know*: they have failed to find the Fountain and who are willing to make this knowledge a “new starting place”.

Nor does this class embrace all the seekers; there are many entangled by the meshes of tradition, family ties and outward circumstances, who yield freely of their silver to support the church of their former adoption, and who are glad at heart

to know that a part of what they offer filters down through the various avenues of disbursement till it reaches the really needy, but as the weeks follow on there is that within them which revolts against much that they encounter. Were there a George Fox raised up to-day with the spirit of reform as keen and as just, and with a life as Godly as his, and were he to assail our latter day weaknesses and shortcomings as George Fox assailed those of Cromwell's time, some of these men would rally to the standard of the modern Fox.

A Religious Society of Friends with its discipline to support, its corporate life to live out before the people, its committees to man, its reports to elaborate, in short, its varied work to do, is not a George Fox of 1654 with sixty other preachers of like intensity pouring out of the north of England to overrun the whole countryside.

We have to face facts as they exist, and the organization, needful as it is, has its drawbacks when we confront conditions as outlined above. None the less there is no real cause for misgiving on our part. The task is great, but not too great for each one to render his share to its solution. The demand is greater upon us than ever that we let no bushel hide our candlestick, but that it have a place of advantage whence its light may shine widely forth.

The little meeting-house by the roadside whose shutters are closed on First-day mornings, not because no Friends live nearby, but because, it may be, no Friend feels that he is strong enough to assume the responsibility of the meeting, should open its windows and let in the light of day, and with it, if one man or one woman is faithful, will come another Light, that has cheered and blessed with its radiance fathers and mothers who long ago were laid at rest in the little graveyard close by, and will cheer and strengthen their sons and daughters to the last generation if they have the faith and faithfulness of their fathers and mothers. This special testimony bearing in the maintenance of a small meeting, did not fall in the scope of George Fox's experience, but it is one that peculiarly belongs to us of to-day, and we lose a wonderful opportunity in not embracing it.

But why cite examples? Each follower will have his own road; they will not be identical, but all will converge in the end toward that one central station which is the final abiding place of all Christians, who having followed no cunningly devised fables, yield themselves to the guidance of the Inspeaking Voice and follow on.

To such a one it has been written—"Nothing is unimportant, nothing is trivial, because the Light Within is either growing stronger with each moment, each action wrought, each word spoken, or waning into darkness, and ceasing to fall athwart the footsteps of Christ across the world, until its gleam is merged in the eternal radiance of Heaven."

Abraham Lincoln was devoted to the verses that begin:—"Oh, why should the spirit of mortal be proud!" Not, however, because each man's experience was not a new experience to himself. We repeat our fathers' words, our voices are the echoes of theirs, but they are our own, and should spring from virgin soil with each of us. As there were reforms in George Fox's day, so there should be reformers to-day. We have advantages of freedom of speech over him, the world about us wants the message he gave forth, and who knows that the call is not as insistent as it was two hundred and fifty years ago?

The outworn rite, the old abuse,  
The pious fraud transparent grown,  
The good held captive in the use  
Of wrong alone,—

These wait their doom, from that great law  
Which makes the past time serve to-day;  
And fresher life the world shall draw  
From their decay.

O, backward-looking son of time!  
The new is old, the old is new,  
The cycle of a change sublime  
Still sweeping through.

D. H. F.

## ITALY AND CO-EDUCATION.

Systems of separate education are in the main relics of monastic systems. It is interesting to see how a country like Italy under the impulse of the modern spirit of progress has torn away from the past in this matter.—Ed.

PARIS, France.—The fact that the co-education of boys and girls obtains throughout Italy is not one generally known. The manner in which this system was introduced into that country is told in an exceptionally interesting article by Louise Cruppi in the *Temps*.

Co-education in Italy, she says, was not brought about by the action of Parliament, it was merely the result of circumstance. At the time when the convents where girls received their education closed, the parents were at a loss how to provide for the education of their daughters. One mother, however, solved the difficulty by asking the headmaster of the boys' school which her son attended to take her two daughters as pupils.

The master assented, and in Turin, and soon in the other cities of northern Italy, the practice of sending the girls to the same schools as the boys spread rapidly. When the time came for the innovation to be extended to southern Italy, where women do not enjoy the same freedom as in the north, there was some hesitation on the part of the authorities.

A trial was made at a school in Naples and the results were found to be entirely satisfactory. What this means to the development of Italy can hardly be realized, for in the days of convent education, secondary and superior education for girls were unknown. To show how wedded to the system of co-education the Italian public has become, it is sufficient to quote an incident which occurred in Milan, in 1902.

At the Beccera school an attempt was made to establish a section for girls alone, attendance at which instead of at the mixed classes was to be made obligatory. A protest was immediately made by the parents, who argued that at least they should be allowed to choose which their daughters should attend. In a few years' time the number of girl scholars in the girls' section had become so small that it was found necessary to close the section and revert entirely to the co-education system.

At present in Italy there is but one school entirely for girls, the Regina Elena in Rome, and the number of pupils inscribed on its books is small. Co-education gives the Italian girl a great advantage over her French sister in the matter of the adoption of a profession, and in the north of Italy where the girls are extremely studious the advantage is by no means neglected.

EIGHT years ago there was only one girl in the country who could write eighty-two words a minute on a typewriter, and keep it up for an hour. She won a prize for speed and accuracy in 1906, held her supremacy for four years, and in 1900 raised the number of words to ninety-five. Then in 1910 a man wrote 100 words a minute. He kept the lead for two years, but lost it in 1912 to a girl who wrote at the rate of 117 words. This year another girl has taken the prize with a record of 125 words a minute. This marvelous increase in speed—a gain of more than fifty per cent. over that of 1906—is due as much to improvements in the typewriting machine as to greater skill on the part of the operator. The modern machine responds more quickly to the touch than the early ones, and works more freely.

Do not desert your work, but pierce into its heart, exalt it to its loftiest conception, if you would be more holy.—  
PHILLIPS BROOKS.



## FIRE-PROOFING COTTON.

LLOYD BALDERSTON, JR.

A warm object exposed to cool air becomes cool. The particles of the warm object are moving back and forth very rapidly in very short paths; that is, they are in vibration. These vibrations, far too small and rapid to be seen in any manner, set the light-bearing ether into vibration, and thus the heat-energy of the warm body is given out as radiation. The term radiation includes all ether vibrations given off by bodies which are warm or hot or shining, as well as wireless telegraphy waves. Any of these vibrations may be called waves.

The air interferes with the vibrations of the ether which is among it, so to speak. In the case of light waves, which are extremely short, the hindrance is slight. So it is in the case of the wireless telegraphy waves, which are very long. Those which lie between, such as are given off by warm bodies, and those that are hot, but not hot enough to give light, are much more hindered by the air. In this putting brakes on the ether waves, the air becomes heated, and we say that it absorbs the radiation. Heat is thus transferred from the warm body to the air.

If the surrounding air is at rest, that near the warm object soon becomes warm, and the object loses heat more slowly. The fact that heat passes from a warmer to a cooler thing more rapidly when the difference of temperature is greater is called Newton's law of cooling. It is a very familiar fact that the human body loses heat to cold air more rapidly than to warm. In order to keep warm, then, we wish to keep the air next to our bodies from changing too rapidly. Clothing does this.

Leather would not make good underclothing, because its smoothness would permit it to fit too closely to the skin, and so leave no room for a layer of warm air. A kid glove is poor protection against cold. A "woolly" lining adds much to the warmth, largely because of the air thus enclosed among the fibres.

Fine metallic wires woven into cloth would make very bad cold weather clothing, because when the inner side of a garment received heat from the body, the heat would be rapidly conducted to the outside and carried off by radiation, since metals are good conductors of heat. Wool and other animal fibres are poor conductors, or, as we are more apt to say, good non-conductors. Wool makes warm clothing partly because it is a non-conductor, and partly because a fabric made of it has many fine fibres sticking out over it, which imprison a layer of air, which becomes warmed by the heat of the body.

Cotton is inferior to wool as a non-conductor, and it also tends to make smooth fabrics, so that in general cotton clothing is not so warm as woollen. Not many years ago some ingenious man found a way to pick the surface of cotton goods and so raise a "nap." The cloth thus made resembles flannel. It is nearly as warm as woollen flannel of the same thickness, is very much cheaper, and is less liable to injury in washing. It has the serious disadvantage of being very easy to burn. If a lighted match be held against a woollen fabric, the place touched by the flame is charred, but the fabric does not blaze up. Cotton or linen goods burns pretty freely, and cotton flannel flares up very quickly because of the fine hairs over its surface.

As the use of cotton flannel increased, it was found that the number of deaths and injuries of children from their clothing catching fire was rapidly increasing. There was serious talk in England of prohibiting by law the manufacture and sale of cotton flannel. The manufacturers strongly objected, holding that such a law would be not only a great injury to them, but a great hardship to the poor, who cannot afford woollen clothes for their children.

One great firm determined to make if possible a cotton flannel as safe as wool. They employed William Henry Perkin to find the way to do it. Those of us who are some-

times called upon to solve problems in practical chemistry and do not succeed at the first trial, are apt to think that a genius is one who by instinct knows the right way to do a thing, and does it that way the first time. It is very comforting therefore to find that nearly ten thousand tests were made in the series of experiments conducted by this gifted veteran chemist before full success was reached.

A piece of cloth may be made fire-proof merely by dipping in salt water and drying. Salted fabric attracts moisture, so as to become damp and sticky. It is harsh to the touch, and in other ways unsatisfactory. Beside, the salt washes out. Any process, to be acceptable, must leave the goods as soft as before, and not make them attract moisture, and the fire-proofing material must not wash out. It must not leave any such substance as lead or mercury in the cloth, because even the minute particles rubbed off in ordinary wear would poison the wearer. Most active poisons are not soluble in water, but many insoluble substances, if brought into contact with the moist skin, are acted on in such a way as to be able to do us harm.

The problem thus presented is much like that of dyeing a fabric. Often two substances, both of which are soluble, act on each other to form an insoluble substance. If a piece of cloth is dipped in a solution of one of them, and then into a solution of the other, the insoluble substance may be formed in the fibres in such a way that it cannot be washed out. Even if a dye could be found which made the cloth fireproof, it would not be satisfactory as a general method because much of the cotton flannel is used white. The experimenters therefore tried to find what we call a white dye which should at the same time prevent the fabric from burning freely. Of the great number of things tried, some were not fire-proof, some attracted moisture, some spoiled the softness of the material, and many which were successful in all these ways would not withstand repeated washing.

In the process finally adopted, which meets all the requirements, the material is first passed through a solution of sodium stannate, a compound of sodium, oxygen and tin (Latin, *stannum*, tin). It is next dried by passing over heated copper rolls, and then passed through a solution of sulphate of ammonia and again dried. The two chemicals act upon each other to make sodium sulphate (Glauber salt) and oxide of tin, the ammonia escaping. The fabric is now washed to dissolve out the Glauber salt, dried and finished.

The oxide of tin is so firmly fixed on the fibre that a hundred washings do not remove it. Indeed, it seems probable that the tin oxide and the cotton actually combine chemically, so that the fabric is changed in a manner reminding one of the tanning of skin. Not only has this process no injurious effect on the goods, but actually increases its strength by about twenty per cent. It will therefore wear enough longer to be worth the increased cost of two cents a yard. This entirely unexpected result is an instance of poetic justice, which it is perhaps not irreverent to call providential.

There are many examples of indirect benefits flowing from effort put forth to conquer a difficulty. The most familiar example is that of the weeds which compel us to cultivate our crops. So the fight against temptation and other hindrances yields rich reward in developing the fibre of character. Whether or not we believe that there is any necessary connection between struggle and indirect reward, let us rejoice that this determined effort to remove a serious danger to children has been crowned with such complete and gratifying success.

"Mary served the Lord as well,  
Hearing what He had to tell;—  
Servants both of Jesus they."  
Servants in a different way,  
May we too His servants be!  
In us may He gladly see  
Choosers of the better part,  
Martha's hands with Mary's heart.

FOR "THE FRIEND."

## THE QUALITY OF BEING INCONSPICUOUS.

On reading in THE FRIEND of Eleventh Month 27th, the article entitled, "How Nature Protects," and being freshly impressed by the wisdom of the all-wise Creator in so providing for these creatures, my mind was directed along a rather different channel of thought than that which either the writer or myself had expected, by the following quotation: "There is no quality more generally useful to an animal than that of being inconspicuous." It looks evident that this protective inconspicuousness in the animal creation is in order that the individual may survive and that each generation may be enabled to beget another generation even stronger than itself. Each animal has its own particular place to fill in the kingdom and each one is protected in a peculiar manner, by coloration, size or habits according to its mode of life, locality, strength of muscle or other weapons of defense. So it is from the weakest form to the king of beasts that the one influences the other, by playing a part in the great work of the creation. Better and more effectually can this be done because of the quality of being inconspicuous.

And here begins that other part of the lesson as it came to me. Man who was made higher than any other form of animal life, given the intellect with which no other creation of God was endowed, made even in the likeness of God, may learn a lesson from this very point. Each tabernacle of clay which contains a living soul has an individual work to perform, which no other one is intended to perform in just that same niche. And can he not best do it by possessing that quality of inconspicuousness which hides all self and the desires of the natural man within the protective nature of Christ? It does not hide the individuality, any more than protective coloration hides the individuality of the dumb animal, but it enables the individual to do in the best and strongest way that work which is allotted to him. For having our natures hidden in Christ—that is, born into him, will not only enable us to do our own part of the work, but will enable us also to beget a generation stronger and more powerful in the work of advancing Christianity than any generation has heretofore been, when it may be said in fulness, that the children of men are indeed the sons and daughters of God. When this is our opportunity, should we not grasp it, and beware of that tendency of self-exaltation which grows so easily within us? Not intentionally, often is this, but little by little, by praise or wealth or over-ambition of self, we lose sight of the real motive of life which is that of being hidden in Christ, and attempt to come out in our own strength from under the inconspicuous covering. This will leave us unarmed and unable to meet the darts of the enemy. Each human being, whether seen or unseen, whether by silence or by speech, by poverty or wealth, by low degree or high degree, has an important part to play in the great work of the creation. Of the human being we cannot say as definitely as we can of the dumb beast: Better and more effectually can this be done because of being inconspicuous. But we can say that as each one becomes willing to be so ruled by an unseen power as is the beast, or in other words, become as little children dependent wholly upon an all-wise Father, then could we understand the force of the word "because," concerning the human race also and say, in truth: Better and more effectually this is done because of the quality of being hidden in Christ. Whittier expresses it thus:

"With that deep insight which detects  
All great things in the small,  
And knows how each man's life affects  
The spiritual life of all,  
He walked by faith and not by sight,  
By love and not by law;  
The presence of the wrong or right,  
He rather felt than saw."

M. D. S.

WILLIAM WHEELER.

SON OF DANIEL WHEELER.

(Concluded from page 379.)

"May we not with perfect confidence give way to the hope, that that Gracious Father who doeth all things well, will through the power of his Spirit, whenever the distressing account reaches you, support you, comfort you—nay, even make you triumphantly to overcome the pangs that human nature feels on such an occasion, and enable you to praise that Holy Name, through whose mercy your first-born is now an heir of glory, of eternal bliss. I have no doubt about it, and these lines have not therefore the intention to mourn with you over the death of our dearest William, but to join you in thanksgiving, in praising the Lord, for the great and mighty work he has done in bringing a youthful mind so soon to maturity, to fit him by so short a course of Christian warfare for the heavenly state where nothing that is impure can enter. Oh! my beloved friend, was there in all your life a greater cause for glorifying God than this striking instance of Divine favor evinced to you.

You will receive the testimony of friends about your son, which you will have cause to value more than all I can say; this will tell you what a scholar the departed has been in the school of Christ. It cannot but be gratifying to the feelings of a father, to see his anxious cares, his earnest prayers, his exhortations, his pious desires have not been in vain, have been so evidently accepted; yea, the utmost he could desire has been granted, and will cause your every feeling to exclaim, "What shall I render to the Lord for all his goodness."

To the natural eye it may appear gloomy, that after such a dedication as you have evinced in the service you are engaged in, such distressing accounts must reach you, perhaps in distant regions, perhaps in reaching the native shore in joyful expectation of meeting the endeared object, after so painful a separation, but to your spiritual eye it will have a different appearance.

There is no cause for gloominess, no cause for lamentation in the dispensation; it is all glorious. The more you examine into all the particulars, the more you will see the Divine hand, leading and preparing, caring and protecting and finishing in a way that cannot be mistaken that is so striking, so altogether lovely, that I, at least, never saw the like. Who can search out the depths of wisdom in his decrees? Who can foresee all the glorious results that may yet follow out this event? His ways are past finding out! and there is not, I doubt, half yet revealed, what mercy is yet in store, in this very dispensation.

What he now doeth (what the whole meaning of it is) we know not, but we shall know hereafter. It is enough now to know that your William has entered into glory; that is a theme which to a Christian father is not a mournful one.

I trust dear Charles will share the same feeling; he, no doubt, will feel the shock coming so unexpectedly, so unlooked for, as keenly as we all have felt it, though he has through long separation, in a measure, been weaned from that endearing intercourse with the departed which those dear relatives enjoyed who had the happiness of being his immediate companions; but even to them strength has been vouchsafed to submit to the Divine will, and to praise the Lord for his loving kindness manifested to dear William, they have felt wonderfully supported, particularly Sarah, who, we must all say, lost most. You will receive their letters, they will give you all particulars.

I have no more to say about it. It is the Lord's doings. Before you close your eyes, I trust you will have cause to exclaim, "Lord, here am I, and the children which thou hast given me."

I rather think your further steps will be directed homeward, and in that prospect, I refrain from saying anything about the undertaking at this place. Perhaps I may have the happiness of seeing you here, if not, we can converse by letter about it. Farewell, my honored friend, my kindest love to Charles."

As confirmatory of the surmise which his Russian friend thus discloses concerning Daniel Wheeler's attitude of spirit, let us recur to his own words when the tidings were still fresh in mind—under date of Sixth Month 18th, 1837:—

"Since last First-day, various have been my trials and provings, but the Divine hand has sustained through all; and by letters now received from England I am greatly comforted, inasmuch as the belief so strong in my heart, of the mercy and compassion of my God, is more than ever confirmed as regards the close of my precious William, in several particulars far more abundantly than I could have conceived; and above all, in the certain evidence that He hath crowned him with everlasting life. I had nothing more to ask. 'The Lord hath heard the voice of my weeping, the Lord hath heard my supplication, the Lord hath received my prayer,' and the kingdom and the power and the glory are his forever."

How beautifully does this correspond to his earlier remarks quoted elsewhere! as he said with emotion, "This kind can come forth by nothing but by prayer and fasting."

On Tenth Month 1st, 1836, he records: "Left the vessel at Portsmouth, and, after writing to inquire where the wreck of my family were sojourning, crossed the Isle of Wight to Niton, where I was comforted by the particulars I gleaned of the close of my precious William, and I had an opportunity of acknowledging personally the Christian kindness of several whose hearts had been opened to administer to the comfort of his last days.

"Spent a solitary evening at the hotel, and occupied the chamber whence his immortal spirit had returned unto God who gave it, purified, I humbly trust, through the blood of Jesus, and prepared for an admittance into the everlasting kingdom." In conclusion, let us recur once more to W. Wheeler's own words in these following lines which evince the reverent and aspiring attitude of his soul:—

Jesus, my Lord! to thy dear name,  
Thro' utmost earth and sea and skies,  
Raised by the Spirit's holiest flame,  
May clouds of sweetest incense rise.

Jesus, my Lord! Thy boundless love  
A seraph choir could never tell,  
Too weak to bear thro' realms above  
Thy triumphs over death and hell.

Jesus, my Lord! where'er I roam,  
Throughout thy universal reign,  
Oh make this beating heart thy home,  
Thy glorious Spirit's hallowed fan.

Jesus, my Lord! when reached the verge  
Of time's uncertain darkling scene,  
Bid me from Jordan's wave emerge  
And see thy face as I am seen.

W. WHEELER.

[THESE remarks seem to me calculated to stimulate parents, and for their intrinsic value I copy them; also in connection with sketches of individuals of the Wheeler family to show the method of training in a family where such precious spiritual fruits were borne.—A. T. G.]

### THE TESTIMONY OF A SON TO HIS FATHER'S HELPFUL INFLUENCE.

FROM THE "CONCLUDING REMARKS" TO THE "MEMOIRS OF  
DANIEL WHEELER" BY HIS SON.

It is far from the intention of the editor to attempt any elaborate delineation of the character of the subject of these Memoirs; this he thinks will be best gathered from the correspondence and memoranda which have preceded. There is, however, one feature on which he hopes the reader will bear with him, whilst he offers a few remarks, which appear to be

called for by the peculiar opportunities for observation which he enjoyed, viz.: the mingled fidelity and tenderness with which his beloved father sustained the responsible character of a parent. In reverting to this particular, those who enjoyed the privilege of a filial relationship feel that they have abundant cause to rise up and call him blessed.

From their early years the benign influence of his devout and pious spirit was forcibly felt, and it is now a mournful satisfaction to the survivors to recollect that their earliest impressions of good were associated with the affectionate counsels of their departed father. His was not the language of precept only, that of his strikingly consistent example was still more powerful. It was impossible to observe from day to day the thankful, cheerful, humble frame of mind which he so uniformly manifested, his watchfulness to check every rising of improper feeling, and, above all, the deep reverence and filial love which pervaded his heart towards the great Author of every mercy, without being made sensible of that blessed and all-pervading principle which regulated the daily tenor of his life.

### STONY BROOK MEETING, NEAR PRINCETON, N. J.

JOSEPH S. MIDDLETON.

Stony Brook is a good-sized mill stream, rising back of Lambertville, and flowing past Princeton, through the Millstone to the Karitan River. It turns Worth's mill, near the meeting-house, whose original projector was Joseph Worth, in whose family it was kept until recent years.

The meeting-house is situated in a quiet spot near a large grove of fine old forest trees. It is surrounded by a well-kept yard, and strangers visiting the place would little suspect that the meeting was laid down more than thirty years ago. The burial-ground, too, is in good condition and the frequent use of the lawn mower shows that this city of the dead is not neglected.

As early as 1606 Benjamin Clarke, whose father had previously settled at Perth Amboy, came to this section and took up 1,200 acres of land along Stony Brook, about to acres of which he sold in 1709 to Friends for a meeting-house and grave-yard.

Other Friends' families soon afterward came here, among whom were those of Stocken, Olden, Worth, Wright and Horner. Richard Stockton in 1676 came to Burlington, his son John settling near Stony Brook, where he bought 5,500 acres in 1704. John's son Richard was one of the signers of the Declaration of Independence, and was buried in the yard near the meeting-house in an unmarked grave.

As was usual in early Friends' settlements, the first meetings were held at central private houses. "At a Monthly Meeting held at Chesterfield (Crosswicks, N. J.) the 7th of Tenth Month, 1710, the Friends at Stony Brook were granted liberty to hold meetings for Divine worship either at the house of Benjamin Clarke or Joseph Worth."

Thomas Chalkley writes in his Journal, in 1725, "About the latter end of the Third Month, I went to the Quarterly Meeting of Ministers and Elders for the County of Burlington, and from thence to Stony Brook, where on the First-day we had a large meeting (in Joseph Worth's barn) which was crowded with people, and was a solid, good meeting." Edition of 1749, page 149.

Application having been made to the Monthly Meeting in 1724 for advice and assistance to build a meeting-house at Stony Brook, the matter was referred to the Quarterly Meeting in the Twelfth Month, 1724, which advised that a house be built of stone, thirty feet wide and thirty-four feet long, to cost about two hundred pounds, and Friends of the Quarterly Meeting were requested to forward contributions to assist them. The house was finished in 1726.

This meeting-house is about a mile southwest of Princeton, and some ten miles from Trenton. To reach it, take a trolley car at the corner of State and Broad Streets, in Trenton, passing through the village of Lawrenceville, to a piece of woods

on the southern side of the grounds where the conductor will let off passengers in front of the meeting-house, about two hundred yards distant.

Through the misfortune of a fire in 1759 the building was damaged so much that it became necessary to take it down and rebuild, which was done in 1760, on the same foundation, at a cost of £238. 5s. 11d, the expense being shared by the Quarterly and Monthly Meetings.

The meeting-house is of note in many ways to Friends, as the centre of one of the earliest settlements in this section of New Jersey, antedating the Presbyterian meeting-house in Princeton by thirty-seven years. A peculiarity about it is that it is not located on a public road, but is reached by a lane of considerable length leading from what is known as "The Quaker Road."<sup>2</sup>

The seating capacity is about one hundred and fifty below and eighty above, the seats above, rising, but without backs. An arched ceiling of wood hangs from the rafters, a peculiar and interesting feature. Open fire-places, now closed, were originally used for heating, but a large wood stove later on. There is but one high seat in the gallery on either side of the aisle, which is reached by steps at the ends. As this was not a Monthly Meeting, there is no division between the two sides, the men Friends withdrawing to the school-house near by to transact their business meetings; there is, however, a partial division in the youths' galleries, as the younger element then as now needed to be kept in restraint, when out of view of the Elders.

On the west end of the grounds near "The Quaker Road" a frame house was built in 1781 for the residence of a school-master, or as a convenient home for the teacher of Friends' children. Not until 1800 was a school-house built, a one-story frame, 16 by 24 feet in size, located at the northeast corner of the burial ground, near the meeting-house. Owing to want of use and decay this was taken down in 1901. The furnishing was somewhat peculiar, there being a long desk on each of the three sides of the room, at which the scholars sat on benches without backs, facing the centre of the room. These desks were on a raised platform eight inches high, the lower floor being for the recitation benches. The teacher's desk was at the right of the entrance door, and a wood stove in the centre. As was the custom in olden times, Friends' schools had their rules and regulations, which were read occasionally to the scholars; some of these quaint and interesting to latter-day views are embodied in the following:

"No distinction must be made between the rich and poor by teacher or trustees. The daily sessions must begin at eight and two o'clock from Fourth Month 1st to Tenth Month 1st, and one-half hour later the remaining six months, four hours to each session, the master shall speak the plain, grammatical, Scripture language, and require it on all occasions from the scholars, who must be clear of the use of evil words and actions of all kinds, he shall suffer no scholar in the school who has the itch or any other infectious distemper, he is expected to attend Midweek Meetings with the scholars, he is not to withhold correction when it is needful, but not to strike any tender place, especially the face, to enjoin punctuality, and silence unless when saying lessons or speaking to the master, to always be tenderly affectionate to the teacher, to never provoke your companions, to be courteous to them and never to make trifling complaints, nor forward in divulging what passes in schools."

<sup>2</sup>In 1721 John Middleton and John Abbott (Friends), surveyors, were requested by some of the Freeholders of Stony Brook to lay them out a road, connecting Stony Brook with Crosswicks. This no doubt was for a more direct route for Friends to attend their Monthly Meeting, established at Crosswicks in 1684," hence the origin of "The Quaker Road."

(To be concluded.)

## YOUNGER FRIENDS.

For "THE FRIEND."

THE STORY OF BILLY AND BESSIE RYAN.—There lay in a little room, a top back in a miserable wreck of a house, one of several that formed a filthy court in the most slimy and unsavory region of St. Luke's parish—a decent, working widow of about forty-five, who was helplessly ill and could barely move hand or foot. At a glance a visitor could see that the room, though devoid of every comfort, was neat and kept scrupulously clean. The woman had struck her leg and the blow had caused a wound which had formed into an ugly and festering ulcer. As long as she was able to walk she had gone as an out-patient to the nearest hospital. There she lay in the dripping, dreary days of the late autumn months, unhelped and helpless.

But her chief care was about her children, little Billy and Bessie. She prayed to God for them. She had under her pillow a leaf of a well-known weekly Christian paper containing an account of one of Dr. Barnardo's cases of rescue, which concluded with the statement that *No destitute child is ever turned away from his door*; and the poor soul in her distress took this leaf, read it over and over again, and asked the Lord that her little ones might be taken in there.

Let us now see how little Billy fares on the first night of our story.

"Matches, sir?" said a piping, timid voice to a gentleman who hurries out of Moorgate Street Station, thinking of the business transacted at a board meeting of a Society in which he was interested. And he glanced down at the shoeless feet of the little fellow who stood by in the murky, fitful light of that damp night. "Matches, sir?" he repeated, making bold because the gentleman had turned and looked at him. "Two a ha' penny! (one cent). Two boxes a ha' penny, sir. Buy 'em, sir!" persisted the diminutive seller, as he kept beside the gentleman who was hurrying home. Then he added, in order to make the more sure of doing business, "Could give yer three, but there aint much profit!"

At this the gentleman paused, and took a good look at the little street merchant. But the gentleman must himself tell us what further took place in this interview, and what it led to.

I saw a sight, common enough, alas! in London; a little street vendor, shoeless and stockingless, his bare feet well muddied, his trousers ragged, his jacket torn. Trousers and jacket were all he had to cover him from the drizzling rain and the shivering fog. A queer little old patched cap was perched on one side of his head in a knowing fashion, pathetically at variance with the sad lines of his face. The child looked to me about eight years of age; but I guessed him to be about nine, for he was of stunted growth.

"Sold much to-day?" I inquired. He shook his head.

"Six boxes ain't much; only t'ree ha' pence for the lot."

"Who sent you out?"

"Mother."

"And why does mother send out a little chap like you?"

"She can't help it; she's werry bad."

"Where is she?"

"Home."

"Anybody else there?"

"Sissy."

"Do you make much money?"

"Sometimes, if I'm lucky."

"Are you often lucky?"

"Not 'xactly offen; I wor in real luck yesterday."

"How's that?"

"Such a nice gemman came along, and says he, 'You are a pore little chap,' and he gave me a shilling. Oh! he wor a nice gemman, he wor!"

My young companion had wasted no words, and now, when such emphasis was laid upon this particular gentleman, I felt sure he was being held up for imitation!

"Why don't you go home with your three ha' pence?" I continued.

"BETTER a little in peace and with right, than much with anxiety and strife."

"Taint no use," said the boy. "Taint no use going home with littler nor sixpence."

"Must you always have sixpence?"

The little head was nodded quickly and emphatically. Clearly sixpence was the irreducible minimum!

At this gentleman's request the little fellow told him where he lived. "Come on with me," the gentleman said, "and I will see your mother. I am a doctor, and perhaps I can do her some good."

By this time our readers will have divined who this gentleman was—Dr. Barnardo himself, now hurrying on his errand of mercy, guided by the pattering feet of Billy.

On reaching No. 13, Plough Court, St. Luke's, where the mother and two children dwelt, the little fellow led his visitor up a flight of creaky and filthy stairs, holding him tightly with his own small, thin hand, and then, on reaching the back room on the top floor, ran in first. The doctor waited outside. In a few moments the door was thrown open, and a weak voice said, "Come in, sir." Dr. Barnardo found the room literally devoid of furniture. "There was no chair to sit down on; no table to fill up the bare floor space. Yet there was a marvelous air of peace and even of comfort in that empty garret! All, for instance, was wondrously *clean*. And one felt that there was a decent and gracious air about the place that spoke well for its human occupants." A poor, decent-looking woman lay on a heap of rags on the floor. A few words of sympathy and explanation led to the telling of her simple story. But the doctor did not, as yet, say who he was; neither had the family any idea. "By the side of the woman stood a little girl of about six years of age—'our Bess,' she called her, a bright-eyed, winsome little lassie."

When the suffering woman was asked why she did not go into a hospital, the answer she gave made the visitor regret that he should have made the suggestion. "What would become of the children?" said the poor woman. "Billy might do for a bit by himself—he is a brave lad! But our Bess—." And then the poor mother broke down in tears, but in a moment she had recovered herself, and her then calm and resolute face revealed where Billy got his bravery.

"Well, then, why not try to get the children into some Home or Refuge, while you are taken to the hospital and properly treated?" "Ah, yes sir!" she replied eagerly. "That's what I would like; but then I don't know how to set about it."

"Look here, sir," continued the woman, and she put the leaf about one of Dr. Barnardo's own Rescues in his hand, saying, "Read that, sir! I have been hoping and praying that God would let Billy and Bess get in *there*. I know they'd be safe, and they'd both be together, and *then* I'd go in cheerful to the 'ospital!"

Her visitor felt with deep emotion that he could not keep her longer without telling her who he was. "My name is Barnardo," he said, and forthwith informed her that he had a great many boys and girls like hers in his charge, and that was why he had asked her little boy to bring him to her; and now, if she was willing, he would take Billy and Bessie and keep them while she was away.

With wonder and amazement, and tears the poor mother called her children. "Billy!" and he was promptly at her side, "Bess, dear!" and then, holding the two children in her trembling hands, she said, "This is the gentleman that has all the little boys and girls. I *told* you God would hear me, and now He's just sent him here to take and keep you both until I am well again."

There promptly followed notes of various names and addresses that the woman supplied that the doctor might verify the facts and assure himself that she was without friends who would help her, and that her case was entirely genuine, though the air of truth her whole story wore made inquiry almost a formality. He saw to the immediate needs of the family, and left, but not until he had got Billy to tell again the story of the "nice gentleman."

"Now, Billy, what shall I do to be like the nice gentleman?"

Shall I give you a shilling now? or shall I take both you and Bessie into my Home and send your mother to the hospital?"

Billy hesitated, but not so Bessie. The words were hardly out of the doctor's mouth, when little Bessie sidled up to the doctor and placed her tiny hand confidingly in his. Billy said slowly, yet firmly, after some thought, "If mother wor well, I think it would be nicer to have the shilling; but I'll go with you, sir, all right." Ere much time had passed, one of the doctor's good women helpers was seeing to the wants of the patient, and providing food and fuel and a few garments for the children, whilst he was obtaining an order of admission to the hospital for the poor sufferer herself, who, he felt sure, belonged to the "household of faith."

That is how Billy and Bessie came to be added to Dr. Barnardo's family of over seven thousand boys and girls, who look to him as their father and friend.—*From Dr. Barnardo's Life. Copied by A. J. G.*

## NEWS ITEMS.

ULSTER FRIENDS AND THE POLITICAL SITUATION.—As stated a fortnight ago, Ulster Friends in their Quarterly Meeting at Belfast on the fifth of First Month, appointed a Conference to be held at Lisburn on the 22nd, "to consider the conditions now existing, and which may arise due to the legislative measures for Ireland now in progress, with a view to assisting Friends to decide what position they should individually adopt during the present crisis." Edwin Squire, Albert Shemeld, Charles Benington, Samuel A. Bell and P. Murray Bass were appointed a committee to arrange the Conference.

A large number of Friends from all meetings in the Province gathered accordingly. The meeting commenced with a period of silent waiting upon the Lord and the offering of vocal prayer that Friends might have a deep sense of dependence upon Him. In the ensuing discussion, it was felt by almost all that Ireland was on the eve of a very serious crisis in her national history, and that unless there was a change in the present political outlook bloodshed and civil war were almost certain to take place. It was felt that Friends might, and probably would, have their Peace principles severely tried, as they were in Ireland over one hundred years ago, and more recently during the American Civil war, and in our own time on the Australian Continent and in New Zealand. Many younger Friends were present, and were encouraged to be faithful to the teachings of our Lord in respect to taking life, faithfulness which they were reminded that it might often require more moral courage to carry out than to observe the discipline of a volunteer corps.

A three hours' solemn and, it was felt interesting and helpful, Conference was concluded with vocal prayer.—*The Friend* (London).

THE NEW "WOOLMAN."—While wrong or oppression remains anywhere, John Woolman will not be out of date. To be introduced to him in new dress and by a sympathetic non-Friend is always a pleasure, and one which we have enjoyed in reading the Life recently prepared by Teignmouth Shore, son of the late well-known Canon of Worcester of that name. This is no mere reprint of the Journal, though that classic furnishes the foundation of the book, but the author has gathered from reconite sources at Devonshire House and elsewhere facts and descriptions which have enabled him vividly to paint in the background for the picture of this eighteenth century saint.—*The Friend* (London).

The following is an editorial note from the *Westonian* for Second Month: A press of other work of a kindred nature has made it seem wise for the Editorial duties of the *Westonian* to fall to other hands. In recording the withdrawal of Davis H. Forsythe from the task which he has generously performed for four years or more, the Publication Committee take this opportunity of expressing their sense of satisfaction with the character of the work he has done for them. We are assured of his interest in the *Westonian*, and as time permits we are confident of his continued help and encouragement. In the interval until an Editor is elected the duties that have been performed by him will be shared by the Publication Committee.

WASHINGTON, Second Month 6th.—George Vaux, Jr., of Philadelphia, was re-elected chairman of the Board of Indian Commissioners at its

"John Woolman, His life and Our Times. Being a Study in Applied Christianity. By W. Teignmouth Shore. (Marrillan & Co., 5s. net.)"

session here to-day. F. H. Abbott, of Washington, was re-elected Secretary. F. H. Abbott said more than \$250,000 a year could be saved to the Government by giving the Indian limited representation in the expenditure of his money. Successful operation of a sawmill by the Menominees was reported. Co-operation between the Indians and forces both outside and inside the Government was advocated by the board as a solution for the intricate problems involved in the civilization of the Indians. Representatives of Indian tribes and missionary organizations urged harmony.—*The Public Ledger*.

THE account of Abington Quarterly Meeting is abridged from the *Ledger* of Second Month 6th:

The Abington Quarterly Meeting of Friends met yesterday at Coulter Street, Germantown.

Reports were sent in from the Monthly Meetings. The roll call showed all but two of the representatives present.

The Nine Queries were read and the Answers summarized to be sent to the Yearly Meeting.

The report of [attendance of] meetings was good. Germantown showed great activity and life. At its midweek meetings there is an attendance of 325 students.

Regarding temperance, the appointed committee reported that it was still laboring with the small number of Friends who continued the use of alcoholic beverages, and the outlook was encouraging. The committee was continued.

The subject of harmful diversions called out remarks from many Friends. George Warner reported that the committee had conferred with Director Porter about the increasing number of shows and entertainments of questionable character. The Director said that it was not in his power to stop the evil, but that he would endeavor to watch and curb it.

In the Women's Meeting there was a discussion about the widespread temptation to various forms of gambling in the games played for money and prizes. At the close of the meetings a lunch was provided in the parlors.

A TELEGRAM to our friend, William Evans, has announced the death of ELIZABETH EDGERTON, wife of Jesse Edgerton, of Damascus, Ohio, at her home, on Second Month 6th. These dear friends were in attendance at Philadelphia Yearly Meeting in 1912, and were warmly esteemed here.

At Havercord College the Friends of the two upper classes are meeting once each month at the home of President Sharpless for a discussion of the things of Quakerdom. "Doctrines" and "William Penn" have been the subjects of two of the meetings. The group is usually attended by from fifteen to twenty and interest has been high.—*The American Friend*.

At New Garden Monthly Meeting, Pa., held on the fourth inst. Zebedee Haines was granted a minute for religious service within the limits of New England and New York.

UNDER the auspices of a committee of the Monthly Meeting on the dissemination of Friends' views, a lecture on "Old-Fashioned Quaker Principles and Present Day Opportunities," was given on First Month 23, in the Eutaw Street Meeting-house in Baltimore, by William C. Dennis, of Washington, D. C. There was a good audience, many of whom were not Friends. The lecturer maintained that old-fashioned Quakerism was essentially a spiritual democracy, based upon individual relations with God, and out of this relationship grew the distinctive testimonies of the past, most of which are especially adapted to the needs of to-day. The lecture was highly appreciated.—*The American Friend*.

[THE following is clipped from the *Evening Bulletin* of Second Month 4th. We are not at all sure the words quoted are rightly attributed to Stephen Grellet. Perhaps some reader can say.—Ed.]

"I SHALL PASS THROUGH THIS WORLD BUT ONCE."—*The New York Herald* to-day prints the following special from London: "I shall pass through this world but once. Any good thing that I can do, therefore, or any kindness I can show to any human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."

"These words, written on the wall of the out-patients' hall, caught the eye of Prince Arthur of Connaught as he was passing through the new building of the National Hospital for Diseases of the Heart. He inquired who was the author, but nobody in the hospital could tell him.

"The quotation in which Prince Arthur of Connaught became interested is attributed to Stephen Grellet, originally Etienne de Grellet de Mabilier, who was born in Limoges in 1773, and died in Burlington, N. J., in 1855. He was a Quaker missionary and philanthropist, and was of a wealthy and noble family.

"Originally a Catholic, he was educated at the military college at Lyons, and at the time of the Revolution he was attached to the bodyguard of Louis XVI. After the guillotining of the King, Grellet escaped and came to America, where, in 1795, he became a Quaker.

"During the yellow fever epidemic in Philadelphia in 1798, he was uniting in his work for the stricken. A little later he became a successful business man in New York, and after 1800 he traveled as a missionary in many parts of the United States and Canada. Later he made two missionary tours in Europe, personally addressing the Tsar and the Pope on the subject of religion."

TUNESASSA NOTES.—SNOW fell in driving flakes all day and night on the sixth of last month. It was reported from the lumber camp, five miles above, that more snow fell in the woods than has fallen in several years. They are using eight teams of horses to draw the logs from the wood and twenty more are wanted to do the work.

On the thirteenth the thermometer dropped to — 35° in the morning and — 28° at noon the preceding day. Some of the Indians had trouble to keep warm, but we whites were comparatively comfortable. The water pipes broke in several places about the buildings, including those at the barns. The ice harvest has been very good this year for us. The water in the pond not being deep enough for us to use the saws we took all the ice we needed from the Tunesassa Creek, which flows through the meadow south of the buildings. The ice-house was filled with thirteen-inch ice.

During the cold winter evenings the family has been enjoying indoor games, an occasional Indian visitor being sometimes added to the company. Sleighing has been exceptionally good. All wagons and pleasure vehicles have been put on runners. The family have been out sled-riding, some going in the evenings, some in the afternoon, as we could not all leave home at once. The boys and girls were taken to the lumber camp on sleds one afternoon; they enjoyed it immensely, but a cold wind and driving snow somewhat detracted from the pleasure. The last week has been warmer and the snow is mostly gone. The river is full and the ice has mostly flowed out. We expect some colder weather later and hope the warm spell will not last too long.

Several hogs and about 200 or 250 bushels of potatoes have been sold, leaving about enough for the school's use.

Our present superintendent and family are expecting to leave about the middle of Third Month. John Bradley and family are expecting to take their places as new Superintendents on the fifth of Third Month. We are very sorry to have our old friends go, but will give the new heads a hearty welcome.

E. L. P.

Second Month 2, 1914.

THERE was a pilgrimage to Plainfield Meeting, Plainfield, New Jersey, under the care of the New York Joint Fellowship Committee, on First-day, Second Month 8th. A conference on the subject, "What Lack I Yet?" was held at 2.30 p. m.—*The American Friend*.

At the Kennett, Pa., Monthly Meeting, held in Second Month, it has become the practice to hold an afternoon session, more or less informal, when members may have an opportunity to discuss the interests of the meeting. On Fourth-day, the 4th inst., about twenty-five had lunch in the meeting-house, and from 1.30 to 2.30 listened to a fellow-member from another Monthly Meeting on "Some of the Functions of the Monthly Meeting." The remarks which followed showed a genuine interest on the part of the membership in their meeting affairs.

[THE following seems to unite two distant parts of the world in a sympathy which Friends everywhere feel.—Ed.]

AN EPISTLE FROM MT. LEBANON THREEMONTHS' MEETING

To the members of the Society of Friends in Australia and New Zealand. Dear Friends:

Our deep sympathy and Christian love go out to you in the difficulties you are bearing for the sake of the God of love, revealed unto us through Jesus Christ our Lord, to Whom His faithful servants witnessed, among them George Fox and other members of our Society who bravely suffered

to proclaim Jesus Prince of Peace. You have by your hardships reminded us anew of the spirit of self-sacrifice and suffering, which has been in danger of being forgotten among us, since for many years Christians in the Lebanon have had no special trials and hard circumstances of this kind to endure. You have not only shown that true Christianity stands immovably and at all times for peace and love of men, but you have also given evidence of the unchangeable nature of Jesus Who is the same yesterday, to-day, and for ever. You no doubt realize that what the partisans of war consider to be a loss, to you in your hardships is in reality a great gain. Thus you are teaching the nations that man is created to reflect the nature of God, and in so doing he must be ready to suffer anything for what he believes to be right and Christ-like.

**A JOHN WOOLMAN BRIDGE ACROSS THE DELAWARE.**—A bill to provide a commission to secure plans and designs for a memorial bridge in memory of John Woolman, the Quaker preacher of a century and a half ago, to connect the city of Burlington in the State of New Jersey with the city of Bristol in the State of Pennsylvania, was introduced in the Legislature last night [the 19th ult.] by Burlington County's Assemblyman, Robert Peacock.

Congressman Palmer, of Pennsylvania, will take up the matter of building the bridge from a government standpoint, and will take such measures as he deems necessary in Congress to aid in getting government support in the building of the bridge. The Pennsylvania and New Jersey Legislatures will do all in their power to have a bridge erected here and one at Camden connecting with Philadelphia, the latter to be known as the William Penn Memorial Bridge.

If the plans of the lawmakers of New Jersey and Pennsylvania are approved by Congress, the work will be carried out under the direction of the said commission and under the supervision of the Secretary of War. The Government engineers of the War Department have already examined all the details of the contemplated construction and have reported favorably to Secretary of War Garrison, who appears to be heartily in favor of the bridge.—*The Intelligencer, from the Burlington, N. J., Enterprise.*

**FRIENDS' HIGH SCHOOL (HOBART).**—The annual breaking up of the Friends' High School took place on the 17th ult., and a very large number of parents, old scholars, and visitors were present—the large lecture hall being filled to overflowing. Alfred H. Brown, a member of a deputation from the Society of Friends in England, occupied the Chair. The proceedings were opened with a recitation by one of the classes, after which the Principal (E. Innes Gower) read the half-yearly report, which showed the school to be in a very satisfactory state, both as regards the standard of work and the number of pupils, there being 250 boys and girls, 47 of whom were boarders. The latter do not come from Tasmania alone, but from all parts of the Commonwealth—three came from New Zealand. The Principal drew attention to the very full curricula of secondary schools, comprising many diversified subjects in addition to the three R's and English. The curriculum of the Friends' High School had been somewhat altered by dividing up certain special subjects and re-classifying the pupils. Besides the laboratory work, carpentry, nature study, etc., an ambulance class had been started under the management of W. Royce Johnson; there were also drawing classes, and a commercial class. The School Literary Society had had a very successful season, and much praiseworthy work had been done.—*The Australian Friend, from The Mercury and Daily Post.*

**UNDER THE TITLE—Difficulties Besetting Australian Quakerism, in *The Australian Friend*, we call the following:—**

I think there is something in Quakerism that loves a small meeting, where we all know one another and can gather in a closer bond of fellowship, and foster a spirit of loving brotherliness and personal interest in each other that is impossible in large city meetings. Here, too often, the opportunity for social intercourse between the members of the same family, or the same social circle, is actually detrimental to the unity of the meeting. Strangers, and simple and unaggressive people, incline to slip away unnoticed, which they could not do from a gathering of half-a-dozen Friends without, at least, a handshake and friendly greeting.

To start a small meeting needs faith and courage, as well as the spirit of Quakerism. All that is needed, is two Friends brave enough to make a beginning. Let us remember that if we have a real call to this work (which is entirely evidenced by the clear vision of its necessity), we do

not stand alone: "Underneath are the everlasting Arms." And let us not be too fearful of personal humiliation. Our pride must be offered to the Master. He will not permit any more humiliation than we need!

**THE MOORESTOWN FRIENDS' READING CIRCLE** met at the home of Joel Cadbury on the 14th ult. The general subject of consideration was "Christian Unity and Co-operation," which was sub-divided as follows:—"In the United States," Henry W. Roberts;—"In Canada and England," by Edward L. Richie;—"In Foreign Missions," by Katharine A. Warrington. "The Haverford Federation of Churches" was discussed by Anna Rhoads Ladd.—*The American Friend.*

[The following account of Philadelphia Quarterly Meeting is reprinted from one of the great city dailies. It gives the main points of the meeting with accuracy and shows a sympathetic attitude toward the Society which Friends must appreciate.—Ed.]

**FRIENDS IN PLEA FOR LARGER ATTENDANCE.—**QUARTERLY MEETING URGES MEMBERS TO MORE FREQUENT PUBLIC WORSHIP.—**OPPOSE TALE-BEARING.—**USE OF NAME "QUAKER" BY MANUFACTURERS REFERRED TO AS SYNONYM FOR PURITY.

Interesting discussion concerning matters vital to the Society of Friends was a feature of Philadelphia Quarterly Meeting, held at Fourth and Arch Streets yesterday [Second Month 3rd]. This is the last session before the Yearly Meeting to convene in Fourth Month at the same place. The nine queries were read and answered at this time in preparation therefore; the three Monthly Meetings of Philadelphia, Haverford and Muncy sent answers in writing. Representatives were present from these same meetings as well.

In considering the first query regarding the attendance of meetings, there was regret expressed at the smallness of some, although the business meetings were generally well attended—the meeting held at Twelfth Street House was especially noted as having larger and more interesting attendance than previously. Friends were advised to give up some temporal matters in order to gather at the house of worship—keeping the heavenly above the earthly.

It was in answering the second query on maintenance of love and unity, and the discouraging of tale-bearing and detraction that perhaps the most expression came in the women's meeting. It was felt that real unity meant something more positive than the mere absence of quarrels or differences; it must be the result of a Christian fellowship. The spirit of unity was deemed of far greater importance than the mere expression. It was the spirit which underlies the tale-bearing and makes it possible which is to be avoided and thus make the harsh words inoperative.

Attention was called to the little courtesies of life, the giving of which means much. Catharine Shipley spoke of the need of extending a welcome to young men, especially, who come to meeting. It was felt there was need of greater watchfulness to maintain true simplicity, and the tendency toward eulogy at the time of funerals was deplored.

Attention was called to the apparent fact that the name of this denomination stands for the highest type of purity and integrity, as is evidenced by the name "Quaker" being used by manufacturers; and it was manifested by the duty of members to see that the standard was not lowered. The matter of punctuality at meetings for worship was also touched upon somewhat in detail; the need of settling into the quiet directly on taking a place therein was emphasized, the ability to worship being recognized as immediate.

A joint committee of men and women was appointed to consider a change of hour of the Quarterly Meeting, that one more convenient to all may be chosen. Representatives were named from each Monthly Meeting to attend Yearly Meeting.

Preceding the business meetings, which were held separately, a meeting for worship was held jointly in the west end of the meeting-house. The silence was broken by prayer by Joseph Thomason, following which Benjamin Brown, of North Carolina, spoke at some length, dwelling on the need of watchfulness on the part of parents over those intrusted to their care. Catharine Jacob spoke briefly, and attention was called by another Friend to the fact that the scales by which God weighs his people are not those by which they weigh themselves.—*The North American.*

**THE QUEEN OF BULGARIA'S THANKS TO FRIENDS.**—Writing to Henry M. Wallis from the Palace, Sofia, on the 13th of First Month, the Queen of Bulgaria sent a letter of thanks to him and to Friends for the relief work carried out during the past year or more. The Queen, who is the

second wife of King Ferdinand, was the Princess Eléonora of Reuss-Kostritz, and was married in 1908. The letter was as follows: "Although I am aware that it is against the tenets of the Society of Friends to desire or accept words of recognition for their many good and charitable works, yet I feel that I must express to you, my dear Mr. Wallis, how deeply grateful I am for all that you and the Friends have done to relieve so great a number of our unfortunate sufferers from the war, more of whom, but for your helpful charity, would even now be without food and warm clothing so direly needed. May God bless and reward you and all the generous givers, the memory of whose true and Christian sympathy and ready helpfulness will for ever remain living in our grateful heart."

"ELÉONORA."

From the Friend (London).

### WESTTOWN NOTES.

The general health of the School at the present writing is excellent, the classes have been very little interfered with on account of slight ailments and there has been no contagion to make an inroad.

On Seventh-day, the 7th, about the 1st the pupils went home, the first of their two vacations of this kind the present term. The three next Seventh-days have been scheduled for some time past as dates for the Elocution Contest, and most of the boys and girls want to be present then. The so-called "preliminaries" began on the fifth and will continue until the twenty-first. The number whose names now actually appear on the programs is seventy-seven, some few of these may have to give up on account of illness or some unexpected circumstance, but all are prepared for their respective parts. The total exceeds the largest previous record by about a dozen.

The evening schedule for this and next week has been arranged so as not to interfere seriously with the preparation of the to-morrow's lessons. The time for recreation immediately after supper has been shortened; this is followed by a study period, and then the contest occupies three-fourths of an hour, from 7.45 to 8.30—the bed-time for the younger children.

The plan of life at Westtown for the period after supper has been somewhat improved the past winter and may rightly claim a few words of description. There are many things that naturally belong to the leisure moments of the girls which properly find no place with the boys, so that the task of planning for the latter is much greater than it is for the former. The time from supper to study period on the boys' side of the house used to be a time to be reckoned with by the officer in charge, it is now one of the quietest and most pleasant parts of the entire day.

It is made easy for the boys to gather in small groups in the collecting room to play one of a half dozen popular games, which while not condemned by the authorities, were too noisy for the restricted quarters of the parlors, this relieves the congestion in the parlors, and gives everybody an opportunity to take part in what he wants to do. Five or six copies of a Philadelphia evening paper are furnished; on one evening the "Rustic Club" meets, on another the "Literary Union," on another the "Debating Club," and still another the weekly lecture; then certain evenings the Library is open until 7.30, as also the Museum, under the oversight of a teacher, and each evening the teacher in charge of the shop is on hand to superintend the work of any boys who prefer to spend the hour with tools. We have had very little basket-ball in the evenings this winter, but regular enforced gymnastics in the open shed in the day-time has more than compensated for what the other claimed for itself.

On the sixth we had another choice lecture. Frederick Monsen, widely known as an accomplished lecturer and artist, gave his lecture on "Mexico and Her People," which probably several of the readers of THE FRIEND have heard in Philadelphia earlier in the winter. He devoted a half hour to a discussion of the Mexican situation and spoke with the authority which comes from first-hand actual experience, and then for an hour and more he showed us a series of Mexican views, all of them colored by himself, and many of them as fine and delicate in finish as we have ever seen.

The "Literary Union" devoted its meeting on the fourth to the general topic of winter sports and pastimes and incidentally brought out some interesting facts in regard to Westtown's past records of skating and sledding; the Union suspends its meetings for two weeks in order to give place to those taking part in the elocution contest.

The First-day evening collection on the boys' side was addressed by Herbert V. Nicholson on "Influences in College that Foster the Christian Life;" the girls were addressed by Edith W. Wildman on "Friendships."

### SUMMARY OF EVENTS.

UNITED STATES.—Dr. Samuel G. Dixon in a recent talk on the subject of colds has said "Excess of clothing, contrary to popular belief, is not a preventive. Indeed, chest protectors or similar articles of clothing weaken the natural resistance. General care of the body, daily baths to keep the skin healthy, fresh air, both day and night, and the avoidance of fatigue, are the best preventives. Colds are caused by certain bacteria which find their way to the mucous membrane and cause an active inflammation. It is particularly important to observe cleanliness to avoid transmitting the infection to others. Sterilized cheese cloth, which can be burned, is an excellent substitute for the handkerchief."

A large company of women has lately been engaged in endeavoring to promote woman suffrage at Washington. It is said their appeals are principally an argument for the creation of a House Committee on Suffrage, though they also will endeavor to elicit some comment from the President as to his personal attitude on the suffrage issue.

It is stated that reports of the Natural Highways Protective Society showed that 581 persons were killed by vehicles in the streets of New York last year.

A despatch from Harrisburg of the 1st inst. says: "The average cost of feeding the 8,000,000 residents of Pennsylvania for one year, according to James Foust, Dairy and Food Commissioner, is about \$90. This makes the total amount spent for food for the people of the State \$720,000,000 annually."

It is stated from Chester, Pa., that the Philadelphia Quartz Company, believing that the efficiency of the working man is increased by total abstinence from intoxicating liquors, has offered the employes of its plant in this city an inducement to enter into an agreement to abstain. The company agrees to give a 10 per cent. increase in wages to the men who sign the pledge. William A. Stanton, general manager of the plant, the originator of the plan, is greatly pleased with the response of the employes to the offer. With no hesitation nearly all of the 300 men employed at the plant signed the agreement and at the next pay day will receive the increased wage."

The Department of Agriculture issued a statement in which it was said there were 7,395,000 fewer food animals in this country than in 1910.

A despatch from Seattle of the 2nd says: "Two million pounds of frozen beef and mutton, the first shipment of this kind ever sent from Australia to Seattle, arrived to-day on the British ship *Waimata*. Officers of the company importing the meat say regular shipments will follow."

The New Jersey Assembly has passed a resolution submitting to the vote of the people an amendment to the Constitution granting women the right to vote. The measure passed the Assembly by a vote of 49 to 14.

A despatch of the 4th inst. from Chicago, says: "Woman suffrage leaders were elated to-day when it became known that fully one-third of the eligible women voters of Chicago yesterday registered under the new Illinois suffrage law. Their figures show that 450,000 women in Chicago will be eligible to exercise their franchise for the first time on the 24th inst. Unofficial returns show that 153,897 women have registered."

A despatch of the 5th inst. from Washington says: "A threatened loss of \$200,000,000 in hogs during the present year from hog cholera led the Senate to-day to agree unanimously to a bill appropriating \$500,000 to fight the disease. Cholera kills 90 per cent. of all the hogs that die from disease, according to Department of Agriculture experts. The attention of farmers is to be called to the importance of promptly administering anti-hog cholera serum."

It is stated that both President Wilson and Secretary Bryan have said to-day that the United States Government had taken steps for calling a third international peace conference to be held at The Hague. It was indicated by Secretary Bryan to-day that the scope of this program would be broad enough to permit consideration of the principle embodied in the new series of peace treaties that he has been negotiating. This principle is set forth in a stipulation that when two Governments are involved in a controversy that threatens to result in war they shall suspend hostile action for a fixed period, during which an effort shall be made to adjust the controversy through a board of arbitration.

A despatch of the 5th from Washington says: "The tenth of the series of peace treaties negotiated by Secretary Bryan in behalf of the United States was signed at the State Department to-day, the other contracting party being the Government of Denmark, for which Constantin Brun, the Danish Minister in Washington, appeared as signatory. Secretary Bryan signed for the United States. This treaty involves a new feature



of the plan for adjusting international disputes. This new feature is that questions in dispute referred by the contracting parties to an international commission for adjustment may be finally arbitrated by The Hague Permanent Tribunal of Peace. Peace treaties along the lines of the Bryan plan were signed yesterday at Teheran between Persia and the United States. The terms of similar treaties have been agreed upon between the State Departments and the representatives in Washington of Switzerland, Costa Rica and Santo Domingo."

According to a recent statement there are 20,000 men in Boston who are without work. It is proposed that the State begin the construction of highways to give relief to the unemployed.

It is stated that the business of the express companies has been stimulated by the reduced rates that went into force on the 5th inst. Francis F. Flagg, vice-president of the American Express Company, has estimated that the number of packages handled by his company has increased about 10 per cent. owing to the new rates.

FOREIGN.—H. Charles Woods, who has recently made a tour of the Balkan Peninsula, says: "Only those who have traveled in the Near East can realize the misery which has followed the recent Balkan wars. During my recent journey in Albania I visited an incomplete barracks and other buildings in which 750 refugees had taken shelter from the bitter winter cold. These poor creatures were huddled together so closely that it was impossible for them to lie down at night. Absolutely no means were available for even the most rudimentary methods of sanitation. The present situation in Bulgaria is exceptionally bad because the country is completely drained of money. To make matters more acute, the State had to provide for the wives and children of 100,000 men who were killed in the war."

It was stated from Paris on the 4th inst.: "Paul Schmitt, an engineer, has succeeded in constructing an aeroplane with extraordinary lifting capacity, which he claims will revolutionize long-distance tours and also make an aerial omnibus service feasible. In a trial of the machine, with seven men aboard and carrying an aggregate weight of a ton and a half, the new air craft rose to a height of about 5000 feet in half an hour."

A despatch from London on the 2nd says: "The first strike of teachers in the British Isles began to-day in Herefordshire, and 70 out of the 120 elementary county schools are closed in consequence. The teachers demand a minimum salary of \$500 per annum, an increase of \$50, and say they will remain out until they gain their demands."

#### NOTICES.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY, Superintendent.

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The appointed time for holding the next meeting at Mount Holly, N. J., will be next First-day, Second Month 15th, at 3.45 P. M.

A GENERAL invitation is extended to the friends and patrons of Friends' Select School to hear a lecture at the School, 140 N. Sixteenth Street, Philadelphia, on Third-day, Second Month 17, at 9 A. M., by Professor H. L. Willett, Ph. D., of the University of Chicago, on the subject: "The Youth of the Twentieth Century."

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—

Adams—Pioneer Boys of the Mississippi.

Boyesen—Boyhood in Norway.

Goodrich—Coming Canada.

Gordon—Anti-alcohol Movement in Europe.

Mabie—American Ideals, Character and Life.

Pomeroy—Little Known Sisters of Well-known Men.

Wrench—Lord Lister.

LINDA A. MOORE,

Librarian.

#### QUARTERLY AND MONTHLY MEETINGS.

Western Quarterly Meeting, at West Grove, Sixth-day, Second Month 20th, at 10 A. M.

Phila. Monthly Meeting, Western District, at Twelfth Street, Fourth-day, Second Month 18, at 10.30 and in the evening at 7.30 for men.

Muncy, at Elklands, Second Month 18th, at 10 A. M.

Frankford, Second Month 18th, at 7.45 P. M.

Haverford, Second Month 19th, at 7.30 P. M.

Germanatown, Second Month 19th, at 10 A. M. and at 8 P. M. for men.

DIED, at his home in West Branch, Iowa, First Month 5, 1914, ABRAHAM WILSON, in the eightieth year of his age. A member of West Branch Monthly Meeting of Friends (conservative.)

—, at her home in West Chester, Fifth-day, Second Month 5, 1914, JANE M. COPE, in the eighty-seventh year of her age; an Elder and member of Birmingham Monthly Meeting of Friends.

—, at his home, near George, N. Car., Tenth Month 14th, 1913, JESSE W. PEELE, aged seventy-one years, 5 months, 3 days.

—, at West Chester, Pa., First Month 24th, 1914, MARY ANNA BAILEY, wife of Oscar J. Bailey, of Tacoma, Ohio, aged thirty-eight years; a member of Stillwater Monthly Meeting, Ohio.

—, at her residence, Marlon, New Jersey, Twelfth Month 20, 1913, ELIZABETH BARTRAM EVANS, widow of the late Wm. J. Evans, in the sixty-ninth year of her age; a member of Cropwell Preparative and Upper Evesham Monthly Meetings of Friends.

—, in Philadelphia, First Month 20, 1914, REBECCA S. WOOLMAN, wife of Edward W. Woolman.

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## THE ARCH STREET PROJECT.

During the past year the several Quarterly Meetings of Philadelphia Yearly Meeting have been called on to consider a building project forwarded to them by the three city Monthly Meetings. Such an appeal for co-operation has been unique; in our recent history there have been no precedents to guide the action of the Quarterly Meetings, and it is not surprising that such steps as have been taken, have been taken with caution and reserve. In two of the Quarters the specific act of co-operation for which an appeal was made has been postponed. The project itself and the reactions of the Quarterly Meetings to it present some points of general interest. The effort to express these points is not inspired by the Committee and does not represent any other view than that believed to be the function of each member of the Yearly Meeting.

In a sense, for about two hundred years Philadelphia Yearly Meeting has been a guest in the city at Yearly Meeting time. Whether we are sensible of it or not this has produced a relationship of guest and host somewhat deeply imbedded in our institutional life. The passing of Friends' residences has brought dining-rooms and teas and liberal arrangement for entertainment in boarding-houses at the expense of invisible benefactors. We may pay for our Yearly Meeting lunch, albeit we perceive that the charge is inexplicably small, but none of us country folk fail in the final analysis to understand that our presence annually at Yearly Meeting means a heavy outlay of time and strength and money on the part of the few remaining city Friends. Into the larger matters of the maintenance of properties, of housing and lighting and heating, it is likely we do not as a rule make much inquiry. These provisions have descended to us, and if it became a question of right we might contend that they are now in part ours. As a matter of fact, they are all Society privileges and burdens, and the more widely they are shared the better for our organic life.

This matter of sharing responsibility in our view is the first point involved in the Arch Street project. It is expressed very modestly in the Committee's report, but their appeal is undoubtedly an appeal for a larger corporate interest. Instead of a few members acting for the whole, it calls upon

all to come into a conscious participation in responsibility. Is the project itself then one that merits such a general interest? Our own special interpretation of it must in good part answer this question for us. If we regard it as a plan to provide for the "comfort and convenience" of Friends we shall have one answer; if we see in it an intelligent forward movement for efficiency in the work of the Society, we shall certainly have another. Unfortunately, the former view has been apparently much exaggerated, and free discussion of Fourth and Arch as a residential or lodging centre has obscured the main object of the proposed improvement. This is not at all surprising, for the concern under which the original committee was appointed had to do with the proper accommodation of Yearly Meeting Friends in the city. This bare proposition, however, is not one of "comfort and convenience" alone. In good degree it is itself a measure of efficiency. This is an age with Friends when the young have come into greater interest and activity, but a most important item of our Society's resources is the matured judgment of older Friends. This item of resource gives us weight and influence beyond computation, and the provision to have such Friends in good numbers reside during Yearly Meeting week upon the meeting property would add greatly to the cohesion of the body and to the success of its work. This provision for residence, not unlike the modern settlement idea, would not be valuable, however, at Yearly Meeting time alone. The committees of the Yearly Meeting, the *Representative Meeting* and its various committees are in activity the year round. A fair proportion of the Friends in these appointments are of the class known as "older members." Their multitudinous services now too often involve journeys to the city, two or three hours of committee meeting and a return to their homes the same night. They are taxed and the service discharged under a sense of pressure. What would it mean to the service (the service of Truth) if these Friends could come quietly to the city the day before an appointment and stay until the day after! Can any one question the gain in efficiency? And what an aggregate of increased efficiency a year of such opportunity would present!

And yet the lodging features of the Arch Street project are at the best only incidental features. The building itself is planned for the administrative and executive work of the Yearly Meeting. As such it is to take the place of an out-of-date plant, worn out and inconvenient. This in its present state represents an investment of about \$30,000. As a business proposition, what expenditure must one expect to make to replace such a plant with one in every respect modern and well equipped? This administrative building it seems is the central fact of the Arch Street project. It is not a question of establishing a new centre of Quakerism in the city. The Yearly Meeting centre seems fixed for some decades yet. Nor is it a question of a proper location of a boarding home. The boarding features are subordinate to large question of effi-

cient city activity for a Society largely absent from the city. And, finally, it is not a question of city Friends seeking financial assistance from out-of-city Friends, although there might be some justice in that situation after so many years of contrary practice. Doubtless the Society resources in the city are equal to the project, but the whole body does need to combine, and to combine sympathetically in an effort of this kind. A new building at Arch Street should be peculiar amongst Friends' buildings in the city. It should be said that every member of the Yearly Meeting had made a contribution to it. Thus the work of the Yearly Meeting and of the Representative Meeting would really become more nearly the work of the body at large.

One thing more may properly be said. The establishment of a modern administrative plant would merely put the Society of Friends in line with other religious denominations in the city. This does not of course mean that we would then be imitators of them. They have been forced to meet changed urban conditions in this way. If we do not do so the alternative would seem to be the transfer of the city interests, so far as possible, to one or more of our suburban centres. Probably no one seriously contemplates that. J. H. B.

[John R. Mott puts a fundamental position of Quakerism (Christianity) in a very striking way in the following.—Ed.]

#### THE REAL NEED.

When I made my first journey round the world I went home and wrote a book in which I laid great stress upon the need of an increase in the number of foreign missionaries. When I returned from my second tour, I laid stress upon the need of a great army of native workers, sons and daughters of the soil. When I came back from my third extended journey to the East, I was much led to see that I had taken a very superficial view. What we need is not so much an increase in the number of missionaries, nor so much a vast army of native workers; what we need is the discovery of the hiding of God's power and the secret of the releasing of that power. We need more workers through whom God shall have his opportunity. Here and there He is accomplishing through one worker what many workers could not accomplish where the hiding of His power is not discovered.

Since then I have found the same thing exemplified all over the home field. God has his ways, and they are not always our ways. One of the most striking passages in the Old Testament is the one representing God's eye searching up and down the world trying to find a man whose heart is right toward him, that he might show his power through that man. The discovery of that secret is the great thing needed all over the world to-day in our Christian enterprise, the discovery of the secret which enables God to find the object of his quest, that he may realize his consuming desire and show himself strong.

J. R. MOTT.

BERTILLON ON ALCOHOL AND MORTALITY.—Jacques Bertillon, the famous statistician of Paris, has just published a remarkable study of mortality in the various vocations, in which he concludes that trades exposing workmen to alcohol are the most dangerous of all, irrespective of the element of mechanical danger. He ranks alcoholism among the principal causes of mortality. *It should be noticed that Dr. Bertillon's investigations were made in France, where, according to the Hearst newspapers and the trade papers of the liquor traffic, the use of light wines has solved the alcohol problem. Striking, indeed, is the fact, reported in this study, that railway engineers fall into the class of lowest mortality! The management of the state railways of France forbids the sale of alcohol or alcoholic drinks to anyone employed by the railways.*

For "THE FRIEND."

#### "KNOWING CHRIST."

A MEDITATION.

An article, lately re-published in THE FRIEND, contained, with reference to Christ, the following sentence, which impressed the present writer with peculiar force.—"To know Him—*there* is the essential thing, it is something infinitely more than to know of Him."

How true that it is "Infinitely more!"—inasmuch as it not only saves us from destruction, and confers upon us Eternal life, but more than that: does it not also introduce us to a sacred and personal intimacy with our beloved Lord, realized in the secret of the soul: a confidential relationship enjoyed by our ransomed spirits alone with Christ, into which—when we have "shut the door"—none other can intrude, to disturb or mar the sweetness of the Heavenly interview.

Surely nothing less than this wealth of meaning was intended by our beloved Lord, when He so affectionately said:—"I know Mine own, and Mine own know Me; even as the Father knoweth Me, and I know the Father." And again, long afterwards, offering to our poor humanity His own Divine companionship with a love, whose open arms "would all mankind embrace," He said:—

"If any man hear My voice, and open the door, I will come in to him and will sup with him and he with Me." Can we help exclaiming:—"What an unspeakable blessing it must be to enjoy favor such as this!" Is it possible to contemplate a subject more majestic than this high privilege? For is not our Lord the expression, the manifestation and "Image of the invisible God?" the activity of whose wisdom, love and power, peoples with splendor the limitless abysses of the midnight sky; and fills with life the countless individual poems of the world of animated nature! But, in addition to all this, is He not the Divine executive authority with whom we have to do? For Himself hath said:—"The Father judgeth no man; but hath committed all judgment unto the Son; that all men may honor the Son, even as they honor the Father."

The thought arises—yet perhaps one hardly needs to ask oneself the question:—"Is it wise to dishonor such an One by neglecting the proffered blessedness of thus knowing Him?" It is alluded to—as many of us are no doubt aware—more than fifty times by New Testament writers. And the three different words, in different forms, which they make use of to describe it, seem to exhaust all possible shades of meaning suggested by the words "To know."

The most important of the three is one—a compound word—which is more significant and comprehensive than them all. "Specialized knowledge" is what it implies, according to a modern authority,\* and it is said to mean, among other things, to discover, find out, know again, recognize, come to a sense of, to become conscious of, etc. It may be noted that this is the word used by Matthew, in recording that solemn declaration of our Lord:—

"No one knoweth the Father save the Son, and he to whom the Son *willeth* to reveal Him." And there and then (as here and now) our Saviour offered rest to the heavy laden who would come to Him and "Learn."

The Apostle Paul invites the Ephesians to this very "knowledge" of the Son of God as leading up to "the measure of the stature of the fulness of Christ." Again, using the same word, Paul prays that the Colossians, "May be filled with the knowledge of His will, in all spiritual wisdom and understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden."

Further, he urges them to "Put on the new man which is being renewed unto knowledge—this same 'knowledge'—after the image of Him that created him." How he congratulates the Corinthians, that they came "Behind in no gift." And why was that so? Was it not because they *waited*—like the Friend—"For the Revelation?"

\*Dr. James Hope Moulton.

In the first eight wonderful verses of the second epistle of Peter this significant word occurs three times. He says, "Grace (favor) to you and peace be multiplied in the knowledge of God, and of Jesus our Lord, seeing that His Divine power hath granted us all things that pertain unto life, and godliness through the knowledge of Him that called us by His own glory and virtue, whereby He hath granted us His precious and exceeding great promises, that through these we may become partakers of the Divine nature, having escaped the corruption that is in the world through desire." And then follow the glorious nine—"Muses" of the classic dream—but activities of the inner Temple, energized by our Lord enthroned there:—"Diligence; Faith; Courage; Knowledge; Self-control; Patience; Godliness; Love of the brethren; Affection. If these things are ours, and abound, says the Apostle, they make us to be not idle nor unfruitful to this "Knowledge" of our Lord Jesus Christ.

Yes, for may we not hope to realize in our own experience the fulfillment of His "precious and exceeding great promises" with regard to all things that pertain to our life—our existence—and our godliness, promises, that shine so attractively among His own recorded words—which, as we may probably remember, fill seven thousand nine hundred lines of the revised New Testament—promises proved and tested by the faithful during the course of nineteen hundred years.

If we believe, obey and dare to trust Him, may not we become inwardly "conscious" of the warmth of His loving presence? Sometimes it may be by a sudden glow of tender feeling that makes our eyes fill, as we "come to a sense of" His will, and our duty, or His own compassionate regard, as we see our "state" before Him.

May we not come "to know again" more and more intimately His "still small voice," unheard by the outward ear, and be permitted "to recognize" the promptings or suggestions that come from Himself, when things have to be said, or done, for the health of our body, or our soul, or concerning the affairs of our life in this world, as well as for the advancement of His kingdom—His reign in the hearts of men.

If on our part "Giving all diligence"—keeping at it—we press on, "growing in the favor and knowledge of our Lord Jesus Christ," what can hinder, in our own experience, the magnificent consummation urged by Paul upon the Christians of Ephesus, in his prayers for them, that "The Father of glory, the God of our Lord Jesus Christ" may give unto us a "spirit of wisdom and revelation in the knowledge of Him"—this same special knowledge, "having the eyes of our heart enlightened, that we may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints; and what the exceeding greatness of His power, to usward who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the Heavenly places; far above all rule and authority and power and dominion and every name that is named, not only in this world, but also in that which is to come; and He put all things in subjection under His feet; and made Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all."

May it not then be ours "according to the riches of His glory to be strengthened with power through His spirit in the inward man, that Christ may dwell in our hearts through faith, that being rooted and grounded in Love, we may be strong to apprehend with all the saints what is the breadth and length and height and depth" and knowing the ineffable love of Christ be "filled unto all the fulness of God"—filled, with the overflowing gifts of His Divine munificence, filled with Life and Truth and Love, the manifestation of His own bright presence.

Alas for those of old who refused this "knowledge!" Paul tells the Romans what became of them. He says:—

"Because they refused to have God in their knowledge, God gave them up to a reprobate mind. . . ." Then follow innumerable horrors, veiled, it is true, from us; but "all things are naked and open before the eyes of Him with whom we have to do."

Turning away from such forbidding gloom, in view of the glowing language of the Apostle, are we not justified in humbly indulging the delightful thought that *ours* may be this "light of the knowledge of the glory of God in the face of Jesus Christ," and though just now it may be in "earthen vessels" and "the power is not of ourselves," yet, through "the excellency of the power which is of God," "this treasure" in us shall shine on through time; and on—in ever-growing splendor—to all eternity.

First Month 12, 1914.

JOHN S. KEELING.

### PRESTON READING ROOM.

For over twenty-five years the little village of Preston, with the activities which have centered in its Reading Room, situated not many hundred yards from the Haverford Friends' Meeting House, has been a subject of great interest to the members of that meeting. Prior to that time Friends had taken a more or less active part in First-day School work, Temperance and Sewing classes, and had become increasingly impressed with their responsibilities as neighbors to this little community of artisans and mechanics, many of whom were intelligent and industrious people, but whose church affiliations were lightly held or lacking altogether, and whose children were growing up with the usual faults of village children, who have no proper outlet for their youthful energies. And so in the spring of 1889 a meeting was held to consider the subject, and a committee appointed to raise funds for a building to be used "for the moral and religious welfare of the neighborhood of Haverford Friends' Meeting."

This committee was so successful that in a little over a year an attractive, commodious building, well equipped for the work contemplated, and costing nearly \$5,000, was formally opened. At the same time an Association was formed, and in process of time duly incorporated, to take charge of the same.

According to the Constitution, any adult willing to accept its conditions, and pay the annual dues of \$2 for the up-keep of the work, was eligible for membership, but the Board of Managers, in whom was vested the control and direction of the property, must be members of the Society of Friends.

This Board made report of its work to an annual meeting of the Association, and also to Haverford Meeting Association, an organization which fulfilled many useful purposes before the Monthly Meeting was set up in 1904.

The original building contained three large rooms and hall-way, well-lighted, and a good basement. To this was added during the winter of 1907 a well-equipped gymnasium at a cost of about \$2,000. This last has always been under the care of the students of Haverford College, who have conducted classes in it for young men and boys.

The whole building is in charge of a janitress, selected with reference to her ability to impart a home-like air to the place, and to control unruly spirits, while sympathizing with the needs of children and young people. The Association has been unusually fortunate in finding these qualities well developed in the three incumbents who have held the position.

The building is closed during the morning, but is opened at noon, and the janitress is on hand from then until 10 P. M., ready for whoever may need her help. She is generally to be found in the Reading Room proper; here, on clear afternoons, the sunshine streams in through the southwestern windows, and at the long tables, if school is out, are generally seated small groups of boys or girls, playing games, or reading the papers and periodicals, which are near at hand. The room just back of this, and capable of being thrown into it, is furnished with chairs sufficient for seating fifty or sixty people comfortably. Here are held the First-day evening meetings, now under the charge of the Y. M. C. A. of Haverford College. First-day School, Lyceum, Literary Societies, Young People's Clubs, Lectures, Mothers' Meetings, Sociables and numerous other activities, for in no two years of its existence have the activities of the place been identical. The effort has been to meet the present need, and also to make use of any teaching

gift which might be in our midst. Thus classes in Stenography, Bookkeeping, Arithmetic, Dressmaking and Cooking have each received attention—the last being made possible by a good cook stove and appropriate utensils in the third room, and the presence among us of a Drexel graduate. In this case a charge of five cents was made to cover the cost of materials used, and at the end of the term a prize was awarded for the best loaf of bread. In the basement nine benches were installed with the necessary tools, and for several years a very successful class in carpentry was conducted by a student of Haverford College, who has for many years since been at the head of the Manual Training taught in the Public Schools of Denver, Col., and more than one of the boys, so instructed, is now making his living by the trade.

At one time great interest was taken in a Coal Fund, whose object was to encourage householders to put aside, through the summer months, any money they could spare, to be used when work was less plentiful, for buying coal. The coal was bought by the carload, making some reduction in the price of a ton, and a great saving over the bucketful method. A Mothers' Saving Fund, and the Theodore Starr Saving Fund, for the children's pennies, have all served a good turn.

The work for the past few years has been much curtailed, owing to changed conditions in the neighborhood, and at present it seems as though, if the Reading Room is still to perform a service to the community, it will have to be along different lines. The population is now made up largely of colored people and Italians, among whom joint work is impossible, and much thought has been given as to how the situation should be met.

At present it is proposed to turn over the property to a Play Ground Association, which will have control of a plot of ground adjoining the new High School building, soon to be opened.

The building will still be useful for Reading Room purposes, and Friends will continue to be interested in its administration, though they will retain no exclusive right to define its scope.

It is felt to have filled a useful place thus far in its history, and to have ministered fully as much to Haverford Meeting as it has to Preston, and it is hoped that a still more useful future is in store for it.

LYDIA C. SHARPLESS.

### OVER-EMPHASIS OF SOCIAL SERVICE.

Dean Shailer Mathews, President of the Federal Council of Churches in America, issues a warning against the substitution of social service for spirituality in the church. He says: "Picnics are not the equivalents of prayer-meetings and Sunday school baseball leagues have not yet developed into revivals. A Protestant church cannot be an ethical orphan asylum; it must be a home in which souls are born into the newness of life. True, the church wants its ministers to be alive to the needs of the hour. . . . Yet most of all, do Americans want to be assured of God and immortality and the worth of righteousness. When they ask for 'the bread of life' they will not be satisfied with treatises on eugenics."

Christ enjoined social service and plainly taught that his treatment of men in the last day would depend on their treatment of each other here. And yet he laid the emphasis on the new 'birth, on the supreme love for him out of which all love for one's fellows and all true social service flows.

There is little doubt that there is a tendency in many places to substitute the outer service for the inner principle of the Gospel. The supreme passion for saving the souls of men is the one thing needful for the church of to-day, and all the social services, the sweet charities that have characterized the Gospel in the generations of the past will beautify and sanctify our own.

Paul puts the emphasis on the saving Gospel as the supreme thing when he says: "For I determined not to know anything among you, save Jesus Christ and Him crucified." (1 Cor. ii: 2).—From *The Christian Herald*.

### STONY BROOK MEETING, NEAR PRINCETON, N. J.

(Concluded from page 390.)

Among the teachers in this school were Cyrus Betts, Joel Taylor, Ann Wall, Harriet Nicholson, Mary C. Bennett, Sarah H. Clarke, Louisa M. Bennett, Isaac Craft, Ann Folwell, Mary Craft, Mary Ann Taylor, B. G. Uptide, Sarah Eliza Martin (Warren), Meribah Martin (Thorpe), Mary Ann Martin (Applegate), Caroline Nelson and Clara Smith. Of these, Eliza Warren, at an advanced age, is still living (1913.)

When Friends formed a settlement one of the first acts was to provide a suitable place for the burial of the dead. A small plot was early selected from the ground purchased from Benjamin Clarke for that purpose and enclosed with a board fence, which was kept up until 1859 when the burial ground was enlarged to half an acre and enclosed with a substantial stone wall costing \$1,148.47, with iron gates at the entrance.

Some not in membership with Friends having been allowed to bury within the yard, and placing head-stones not in accord with the rules and regulations of the Society, the Monthly Meeting at Crosswicks, in the Third Month, 1768, appointed "A Committee, to visit such of our members or others the relatives of the deceased, as hath placed or might place any Grave or Tombstone at or near or over any of the graves of the Deceased in our Burying Grounds, and endeavor to prevail with such to remove such unnecessary and superfluous ornaments."

In the Eighth Month, 1799, this committee reported, "They had gone through the business and the expense attending removal of the same, paid to Grave Diggers was eighteen shillings, 9 pence, which the Treasurer is directed to pay."

A mute reminder of this is a headstone taken out of the yard, now to be seen in the foundation wall of the dwelling-house placed there when the addition to the east end was built about 1840, other stones were lying around until a recent date. As late as 1851 the Preparative Meeting of Stony Brook made a minute prohibiting marble Grave Stones in the yard. At the present time they are in general use therein, as in other Friends' grounds, the Clarks, Oldens and others continuing to use it as a place of burial. This stone is placed in a horizontal position in the wall, the lower part broken off.

The Preparative meeting was laid down or discontinued in 1878 and an indulged meeting allowed to be held at the house of Martha Clarke in Princeton until her death; now Stony Brook meeting is but a memory. The property at the meeting-house was for a long period left in the care of the Clarke family until 1911, when, on an account of declining years, the last survivor of the family, Elizabeth B. Clarke, requested Chesterfield Monthly Meeting to take charge of it and release her from responsibility. Through his interest in the place and from motives of public spirit, Walter H. Olden, a descendant of Friends, joined with a Committee of the Monthly Meeting in the renovation and restoration of the graveyard. Graves were sunken, stones were awry, the surface irregular, with much of it overgrown with weeds, briars and bushes. The Meeting had it all dug over and levelled, removing forty wagon-loads of refuse, leaving a clean, smooth surface seeded in grass. Walter H. Olden collected from families not Friends \$398, with which he had two hundred and ninety headstones, mostly field stones, reset in concrete to a depth of about two and a-half feet, thus making a permanent setting against frost, etc. Many more headstones were found than expected, having sunken in the soil or were covered with weeds and briars. To Walter H. Olden Friends feel thankful for this interested service. Charles S. Olden, who was Governor of New Jersey during the Civil War, was buried here, his grave marked by a plain marble headstone.

In 1842 Samuel Craft sat head of the meeting with David

HEMONT, 19 INCHES.

HEAR LAYS  
THE BODY  
OF MARY  
BONHAM  
Dx MAY 3D  
YEAR 1734  
AGED 57  
YEARS

WIDTH, 9 INCHES.

Clarke next, Elizabeth Craft and Julia Clarke on the women's side. Samuel was the father of Isaac Craft, Mary Craft, Jane Craft Moon, Hannah Craft Haines (Minister), and Edith Craft Collins.

Of the ministers, might be mentioned Benjamin Clarke and Elizabeth Craft. Here also frequently appeared Thomas Middleton, who was blind, having lost his eyesight about 1776. In 1781 he married Mercy Forsythe (the widow), his second wife. The Monthly Meeting records "that he died in 1803, aged ninety-three years, having been a minister forty-seven years."

Chesterfield Monthly Meeting has a prospect of holding an appointed meeting for Divine worship in this ancient meeting-house, early in the coming summer, no meeting having been held there since the meeting was laid down and the house closed. This concern has been brought about by a desire for such a meeting by some who attended the school when children and others who feel interested on account of various ties in connection with the place during the past.

FOR "THE FRIEND."

### TO TEACH OR NOT TO TEACH.

The Society of Friends in Philadelphia has always believed in education. Large sums of money have been left from time to time to educate those among our members who could not themselves afford the privilege. The Friends' Educational Association has made it easy of recent years for any and all of our young people to obtain a college education. It may truly be said that no one desirous of college training is unable to enjoy it, on the most liberal and gracious terms. Not only have Friends made it possible for all of our own members to be well educated, but they have, through the establishment and maintenance of excellent schools, made a first-class schooling possible to hundreds of other young people who have in this way received "A guarded, religious education" at a price far lower than the ordinary private school of the same grade of excellence can offer. Notwithstanding the splendid educational opportunities open to our own members, notwithstanding the excellent schools attended by many who are not Friends, there is, nevertheless, a great probability that the next generation will be unable "to keep their children under the care and influence of those in membership with us," because there cannot be found a sufficient number of well-trained, inspired young Friends to teach the youth of our own Society, to say nothing of those other children whose parents have desired for them the simple and excellent education our Friends' schools have always afforded.

This scarcity of teachers cannot be accounted for on the grounds that there are now fewer young men and women Friends going to college than previously, for never have there been so many of our young people in college. Never have we been able to boast a greater number of well-trained students than to-day. Nor do I think the scarcity can be accounted for by the fact that the teaching profession is poorly paid. Truly there is no fortune in school teaching, truly it is difficult to provide for one's old age by saving any of the small salary, but the growing sentiment in favor of pensions is overcoming some of these difficulties, and besides, if the truth be told, our finest youth are not mercenary. Filled with the twentieth century ideals of service, they care more for the work than the money involved. We cannot fall back on financial reasons as the only or even as the main facts in the problem. There are, it seems to me, two reasons for this scarcity, or to express it more accurately, one reason having a positive and a negative side.

This is, above all things else, an age of service. Every college class-room, every school building, every lecture hall, every inspiring sermon, rings with the call to service, the call to save and to make of one great brotherhood all classes and conditions of men. The courses in social and political sciences have been for years the most crowded in all our Universities. No young person who has spurned mediocrity, but hears and responds to the great twentieth century slogan of the "Bro-

therhood of Man." Filled as we are with zeal and enthusiasm, we desire on leaving college to be at once in the thick of the fight, and we throw ourselves into so-called "social work." To the young person leaving college, this form of service and this alone, affords an adequate expression of the fire within. This, then, is the positive side of the reason for the scarcity of teachers, and the negative side is more dreary and depressing. Our young people look upon teaching as a dull and stupid occupation. Many a time have I heard a girl say: "Oh, yes, I am teaching this first year, but only until I can find something more interesting to do." Or again, I have heard one young teacher say to another: "With all our splendid education we ought not to be teaching, we ought to be doing bigger things, things that would count and make us grow—instead of drudging along year after year." The truth of it all is, most of us think teaching is dull. Even the enlightened parents speak of their children's teachers as "poor things, I certainly am sorry for them;" while the gay and worldly parent, although having a respect for the teacher's education and training, simply regards her as a being entirely outside her own class. How often have teachers of my acquaintance been asked out to dinner by these very parents and been made acutely aware of the sentiment which led to their invitation: "We *must* have the teacher to dinner." To a really keen young person nothing is more to be shunned than stupidity. An occupation that is termed "dull" or "monotonous" or "deadly" is doomed at the outset.

I must say that I have some sympathy with this point of view. I myself turn hastily from stupid things. Many a time, as a teacher worn with the unequalled weariness of a day of failures at school, I have looked at other teachers dressed in plain gray suits trudging off home with an armload of papers under their arms, and have said to myself, "I shall not teach another day if I am going to be like that when I am their age." But the next morning on the way to school comes the exhilaration of conquering the difficulties that overwhelmed yesterday; for the problems dealing with school children have always the glorious possibility of solution—have rather always the possibility of glorious solution! And that teacher who yesterday looked so drab and gray has changed over night. She, too, has donned a new dress for body and mind.

Friends, there are magnificent opportunities in school teaching. These which I mention are but few, believe me, of the many that other teachers will think of as they read this paper. The act of teaching itself may be a vital help to the higher life of mind and spirit, because we have to know something before we can teach it. This means that we have to study, read and do much actual work. But if after hours of study we have once felt that thrill of pleasure which comes on realizing that we have gained a new light, a new vision of our subject, then, however weary we may be, we have the supreme satisfaction of knowing that we are making progress intellectually and spiritually. To realize that instead of sitting back and growing lazy and dull, instead of becoming comatose, flabby, ignorant and indifferent, we are actually increasing our mental and spiritual power—to realize this is one of the sure results of teaching. If we cannot teach without knowing something, neither can we teach without knowing that something definitely, clearly and logically. This clarifying of our own ideas is another means of vastly increasing our intellectual and spiritual power and usefulness.

These two advantages of teaching may be called the selfish opportunities of the despised profession, but the unselfish opportunities, the social service possibilities, are so much greater that I mention the above only in passing. The children seated before us may be the intellectual, social, political, spiritual leaders of to-morrow, and we may have the chance in large measure to say what shall be the measure of their greatness, what the limits of their power. Blessed with the advantages of good birth and wholesome environment, the children in our Friends' Schools present almost unlimited possibilities. It is for us to say whether they shall grow up into citizens having the larger vision of service as politicians,

lawyers, doctors, or whether they shall never rise above the level of mediocrity. If in the nature study class we have awakened a thrill of interest in out-of-door life, if in the Civil Government or History Class we have awakened the desire for clean, righteous government, if in the Literature Class we have opened to one child the door of imagination, given just one glimpse into the realm of "sweetness and light"—if we have done one of these things that child can never again be the same as he was before he came to us. Surely the opportunity of saving the lost, of giving another chance to the boy born in a bad environment, of lifting up those who have been crushed by hard labor, by greed, by the oppression of the rich and selfish, is not greater than the opportunity of lifting to new and unreachd levels, of filling with inspiration and power, lives, which because of their splendid inheritance, because of their unspoiled purity, can in their turn lift the burden from hundreds of their fellow-men.

Truly the possibilities of teaching are so stupendous that we may well falter before them. Ever must we ask ourselves, "Am I a fit person to lead these young leaders, have I the vision and the courage for the task, have I above all things else that undaunted purpose which shall shine out above discouragement, above drudgery, leading me to the goal of perfect service—the service of making Christlike men and women?" Without this sublime ideal we can be neither teacher nor social worker worthy of the name. Friends, the answer to the problem of the scarcity of teachers lies within us. If we weigh once more the possibilities of service in this profession, surely more of our young people will hear the call, more will be filled with vision, for "without the vision the people perish."

MARGARET M. CARY.

#### THE VALLEY WHERE THE HEARTSEASE GROWS.

(PILGRIM'S PROGRESS.)

There's a green and happy valley,  
Carpeted with blossoms sweet and bright,  
Between the Valley of the shadow  
And the Palace Beautiful on yonder height.

'Tis a place of holy rapture,  
Filled with Angel-Anthemns all day long,  
Where streamlets from Celestial Mountains  
Swell the diapason of the heavenly song.

In that Valley of the Lowly  
There are mossy seats where Pilgrims rest,—  
Trees of Life with autumn fruitage,—  
Glimpses of the radiant City of the Blest.

Though profoundly deep that valley,  
Yet it glistens with the "Gain of Loss,"  
For Souls who reach its quiet leisure  
Have passed Gethsemane and borne their Cross!

—FREDERICK SESSIONS.

#### A LETTER FROM JAPAN.

It has been suggested to me that the readers of THE FRIEND would enjoy a short account of scenes and experiences in Japan, given by a person who has difficulty in classifying herself as either tourist, missionary or teacher.

Perhaps the word "friend" would best describe her position, and as the word "friend" may be written with a capital "F," the point of view may have an especial interest to the readers of this periodical.

Two months of sojourn in California was a fitting preparation for the voyage across the Pacific and life in Dai Nippon. After the election excitement of the fall of 1912, it would seem as if the newspapers of California had little to record save the items concerning the passage of the "Alien Land Bill." The "yellow press" and even the more reputable papers of the State were loud in their utterances in favor of making that bill a law, and to read the headlines of these papers made one

wonder at times whether life even in quiet Saratoga [Cal.] were not filled with peril. On the other hand, when I attended the commencement exercises at Stanford University in the spring, I could not help but notice that the greatest amount of applause during the entire morning was given to the young Japanese students, as they went up to the platform to receive their diplomas. California may be alarmed at the threatened inroad of the Asiatics, but she cannot help admire pluck and hard work whenever and by whomsoever these may be manifested.

Personally, the problem to my understanding is largely one of economics, and if the incoming Asiatic were to ask the same price for his labor as his Caucasian brother, and raise his manner of living to American standards, there would be much less objection to his presence in the State. But this is a question for experts to pass upon.

The delight of a summer voyage across the blue waters of the Pacific must be experienced to be appreciated. Calm seas, blue skies, bright moonlight nights, and pleasant companions were my portion, and the trans-Pacific voyage will always be one of my most delightful memories. On the First-day morning, when we were approaching the Hawaiian Islands, but were in ignorance as to what hour we might reach land, we felt the beauty and truth of the lines of Whittier:

"I know not where his islands lie  
Their fronded palms in air;  
I only know I cannot drift  
Beyond his love and care."

About eleven days after our stay in Honolulu we were approaching the shores of Japan. Fuji was hid by the clouds of sunset, but the narrow coast line with sloping sides of blue and purple hills and the twinkling lights from many beacons, all welcomed us into the broad and safe harbor of Yokohama.

Since then, in every sense, we have been among friends—old friends, new friends, and even friends of a casual meeting. The ties of old fellowship were found as strong and binding as ever. The new friends were most considerate and anxious for our welfare, and even the conductors on the trolley lines, and the jinrikisha men all seemed solicitous that the stranger should have the greatest care and form the best possible opinion of Japanese courtesy and hospitality.

In such a brief article as this much must of necessity be left unsaid, but how the mere names of the places visited will bring up visions of beauty in the days to come!

Kamakura will be remembered not only for its colossal statue of Buddha, calm and dignified as some gallery Friend, and full of the victory won by deepest introspection, but it will be remembered also by its curving sea beach, by the men at work gathering drift wood from the surf, and by the line of pine branches against the clouds at sunset.

Hakone gave us a vision of Fuji at sunrise, with the great mass of the mountain reflected in iridescent colors in the mirror-like surface of the lake below. During the journey from Hakone to Miyanosita we also experienced the delight of travel when carried aloft in a comfortable chair, on the shoulders of four men, a sensation which reminded us of pictures of Queen Elizabeth and her courtiers, of the Pope in St. Peter's in Rome, and also of the ever-ubiquitous Teddy in Africa.

Nikko is a remembrance of gorgeous red-lacquered temple buildings, elaborate in carving and color, set amid great cryptomeria trees, upon green hillsides, down which tumbling streams rush with a noisy exultation.

Tokyo and Mito are places of work, or rather on my part, the watching of work. Such splendid gifts as are being poured forth, freely and lovingly, on this Island Empire! Men and women are devoting their best thought and endeavor to try and help solve the problems, which must arise, amid all this complexity of a new civilization.

The spirit of true altruism, which after all is the spirit of the Master, seems to vitalize all the Friends here. Such problems and projects as are discussed—How best to educate the young women of Japan?—How best to combat the spirit



of scepticism now abroad in the land?—How to fight tuberculosis?—How to put the hospital work upon a stable foundation?—And how best to show the Japanese people that we, as Americans, still desire the welfare of their nation?

All of these problems are being fully and freely discussed, and the various crises in the work are being wisely dealt with. What may be called "patriotism for the Kingdom of God" is manifest among all workers. Amid all these problems, the discouragements and the discomforts—and these last are many and dispiriting—there is a real spirit of enthusiasm in the air. At the twenty-fifth anniversary of the founding of the Friends' School there was much thankfulness for what had already been gained, and also a firm resolve to make the future as full of fruitful service as the past had been filled with faithful seed-sowing.

This is a very brief resumé of the impressions of a transient traveler—Japan is a wonderful nation, its scenery is full of natural beauty, and its people are sincerely desirous of learning the best that civilization can teach them. The old religion may be fitly symbolized by the pathetic row of battered stone idols along the river bank at Nikko. They are "the forgotten gods." May we all join in showing the people of this country that what hitherto they have ignorantly worshipped is in reality the loving Father of us all, as He has revealed Himself to us in his Christ.

SARAH H. TABER.

### YOUNGER FRIENDS.

#### THE BRAVE FIELD-MOUSE.

A TRUE INCIDENT.

Through grass new mown  
We sauntered on  
Across the fields to meeting,  
You scarce would guess  
Our Friendly dress  
Restrained our thoughts from fleeing.

The Sabbath hour  
With quiet power  
Subdued each wayward fancy;  
We heard sweet words,  
Our choir the birds,  
Our preacher good Aunt Nancy.

Yet at the close  
We gladly rose  
Each little weary maiden;  
We skipped about  
And in and out  
Through benches lately laden.

My sister Bess  
Stood motionless,  
Then clasped her hands demurely,  
Her eager quest  
A mouse's nest  
Found fashioned most securely.

In cushions grey  
There snugly lay  
Five tiny trembling creatures;  
Within each hand  
They soon were spanned,  
What joy was on our features!

But, oh! her fear,  
As, creeping near,  
Poor mother mouse desir'd us;  
She could not run,  
Yet dared not come,  
She stood transfixed and eyed us.

Maternal love  
Then strong did prove,  
Forgotten was her terror,  
As silent each  
Within her reach  
We knelt us down before her.

Thus one by one  
She grasped alone  
These babies from the strangers,  
From hands held out  
Within her mouth  
She bore them beyond dangers.

And when the last  
Had safely passed  
Into her safe possession,  
The mother, too,  
Escaped from view,  
Our wonder found expression.

—H. P. MORRIS.

A BOY WHO KNEW HOW.—An American boy, nineteen years of age, once found himself in London, where he was under the necessity of earning his bread. He was not like many young men in these days, who are "willing to do anything" because they know how to do nothing, but he had learned how to do something, and knew just where to go to find something to do; so he went straight to a printing-office, and inquired whether help was needed.

"Where are you from?" inquired the foreman.

"America," was the answer.

"Ah!" said the foreman; "from America. Can a printer come from America?"

The young man stepped up to one of the cases, and in a brief space set up this passage from the first chapter of John: "And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all the office. He worked diligently at his trade, refused to drink beer or any kind of strong drink, saved his money, returned to America, became a printer, publisher, author, postmaster-general, member of Congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia at the age of eighty-four. There are more than one hundred and fifty counties, towns and villages named after this same printer boy—Benjamin Franklin.

A VISIT TO THE BRITISH MUSEUM.—Half-term holiday was in sight. What should the elder children do with it? Ruth was privileged this time to decide, and Ruth was emphatic for the British Museum. Her brother, too, was quite willing, though the South Kensington Museum would have been his choice. Hitherto the Zoo had been our ideal, but now something more grown-up and educational suited her taste, for was she not twelve years old! The eventful day drew near, and it was noticed that "Why and What at the British Museum," and A. R. Habershon's book on "The Bible and the British Museum," were much in request. I thought it a good sign, for I own to having had some misgivings about this visit, lest the children should after all be disappointed with the fragments of ancient remains of a long ago past, which might seem to have no interest in competition with those of everyday home and school life. The loned-for day came at last, and was warm and fine with enough wind to assure us that no dismal fog would be lurking over the city. After visiting St. Paul's and getting a fine view of London from the Stone Gallery above the great dome, we reached the British Museum about 1.30 p. m. Soon we were plunged into galleries of strange and unfamiliar objects, South Sea Island costumes, implements and pictures, then Maori weapons and carving,

or, again, curios from Japan. These were very attractive, but we pressed on and were soon in the Egyptian gallery. Robert, book in hand, was eager to find some of the special exhibits named in "Why and What," and great was their joy when a discovery was made to which the book had given them a reference or a clue. He is the happy possessor of a Bible with plenty of notes and pictures at the end of it, and to my surprise he would often exclaim, as he recognized among the slabs and carving, objects which are pictured in his Bible. They seemed to be old friends just taking on added importance and reality.

We were on the look-out for anything which touched our Bible history, and the British Museum is kind in this direction. We soon found the Moabite stone, which tells of King Omri, and remembered that Ruth was "a Moabitess." We got familiar with such mouthfuls as Shalmanesar and Nebuchadnezzar. It was here in the Assyrian Gallery that Ruth gleefully found the stone carved with figures of men swimming with bladders to support them. Further on we gazed upon the famous sculptures from the Acropolis, and tried to imagine Paul beholding these triumphs of human skill in all their perfection of beauty in his days, and yet counting all these things and every earthly advantage which he possessed as but loss for the excellency of Christ Jesus his Lord. Now the glory has departed from these magnificent buildings, and the name of the once despised Paul is honored, while the "Christ Crucified" whom he preached is proclaimed in every nation as the Saviour of the world. We looked at the hard, cruel face of Nero, and thought again of Paul and the great company of martyrs who suffered death at the command of this Roman emperor. A hasty visit to the precious manuscripts of our loved Bible and our time was gone. We could not do justice to these, and had to leave them for some future day. The British Museum proved a great success; and that it has left a deep record in the children's minds is the conviction of

RUTH'S FATHER.

*Friends' Witness.*

### NEWS ITEMS.

The following is taken from an appeal for contributions put in circulation by the Managers of the Western Soup Society. The nature of their work is so much misunderstood and so often characterized as pauperism, that we are glad of a clear statement that leaves no doubt that in object and method they are using up-to-date educational methods.—[Eps.]

The Managers of the Western Soup Society, 1613 and 1615 South Street, Phila., desire their contributors to become better acquainted with the social settlement, educational and uplift work being done by their Society. They have preserved the corporate title of their Society on account of the traditions connected with the name, and the long and honorable relief work which had been carried on for nearly seventy-five years, we believe our methods of work will justify our asking for liberal contributions from the charitably disposed persons of Philadelphia.

1—All cases applying for relief are thoroughly investigated; records of the family and individual compared with the records of other organizations and no relief work is extended to any unworthy applicants.

2—Two classes in sewing are conducted of white girls with an average attendance of twelve in each class.

3—Three classes in cooking for colored girls are conducted with an average attendance of ten pupils in each class. The food and material for these classes are supplied without charge by our Society. The colored classes are under the expert care of teachers from the Drexel Institute.

4—Two classes of old colored women meet weekly to sew and to have a pleasant afternoon.

5—A bath-house is conducted throughout the year for men, women and children for which a nominal charge is made for such service. Tubs in the laundry are at the service of any women who have no place to wash their clothing.

During the summer months, the families are under the care of our Visitor and are encouraged to save something each week and deposit it in a savings bank. Employment is procured wherever possible, and in many cases the families are soon again self-supporting, as they were only needing temporary help with proper advice.

We should be very glad to have any of our contributors call at the Soup House to see the excellent work which is being accomplished by our Society.

PHILADELPHIA, First Month, 1914.

GENERAL INFORMATION TEST AT FRIENDS' SELECT SCHOOL.—The results of the General Information Test given to the pupils of Friends' Select School were announced this morning. The test was given without previous notice in place of two consecutive periods of school work on the ninth inst. All the pupils in school except the five youngest grades took the test, which consisted of one hundred questions on a great variety of subjects of general interest.

Each paper was carefully marked and graded on a per cent. basis. The highest score was made by Morris J. Rosenthal of the Senior class, whose paper was marked 88.2. The average grade of all the papers was 37.8, the boys' papers averaging 41.2 and the papers of the girls, 36.

Among the remarkable statements made in reply to some of the questions were the following:

David Lloyd-George has been "bombarded by suffragets;" he has a wonderful estate in New York where he keeps boys who have committed some crime.

"Rabindranath Tagore is Chief Engineer of the Panama Canal."

"S. Weir Mitchell is the youngest mayor New York ever had."

"Philadelphia is in Chester Co."

"Pennsylvania is called the Keystone State because the founder of it belonged to the Keystone Party and was a Quaker."

FROM "THE OLNEY CURRENT," OF FRIENDS' SCHOOL, BARNESVILLE, O.—Our present efficient Superintendent and Matron, Joseph C. and Elizabeth B. Stratton, will retire from their duties at the close of the present school year. We believe their long and valuable service at the school has been appreciated and we are loath to see them go. But we believe it is in accord with the Divine plan, that individuals are being prepared to take up all right positions of responsibility and trust; therefore with hope for the future we will welcome their successors, Edmund S. and Eliza D. Smith.

THE EDUCATIONAL ASSOCIATION.—The Educational Association convened at the Boarding School on the afternoon of Twelfth Month 27, 1913. There were present all of the teachers engaged in teaching monthly meeting schools in Ohio. Whatever may be said of the quantity or quality of the Yearly Meeting's interest in educational matters, this one hundred per cent. attendance of the teachers shows that there is no lack of interest on their part. There were also in attendance teachers from Philadelphia, Atlantic City, Westtown and Tunessassa, besides a number of parents and other interested visitors.

The president, Charles P. Morlan, in calling the meeting to order, stated that it is the work of the Association to bring together teachers and parents, so that the problems that come up all the time can be discussed on an equal plane, and so that we may see what we are most in need of, in an educational way. That these meetings may prove most helpful, there must be a clear and definite ideal, and all interested must have the same ideal.

The formal program of the afternoon consisted of a paper by Elizabeth Whitacre on "Teaching English," a report by Anna Walton of her recent visit to the primary schools in Ohio, and a talk by J. Wetherill Hunt.

The paper, which appears elsewhere in *The Current*, was full of practical suggestions and workable theories. It and the other exercises, as well as the discussion, took on the nature of very helpful "shop talk." In fact, the whole meeting might be characterized as a practical-utility meeting, of special value to teachers and to those parents and committeemen who desire to keep in sympathetic touch with the educational methods which are, or ought to be, applied to their children.

Anna Walton, because of her large and practical experience in school methods and conditions, always commands attention. But this time her address was of unusual interest because of the fact that her remarks were based upon actual observations which she had made during a tour of all the Friends' schools in eastern Ohio.

She stated that she made the trip because of her interest in the schools—pupils, teachers, parents and committee friends.

In comparing Ohio schools with those of Philadelphia Yearly Meeting as to size, the statement was made that there is one family school within

the limits of the latter Yearly Meeting of only three children and one Preparative Meeting school of only seven children, thus showing that Friends' schools can be maintained independent of numbers.

Among the hopeful signs noted in her tour of the schools was the desire of parents and teachers and committeemen to get together to discuss the subjects of mutual interest.

An important question to be discussed is whether or not our schools are meeting the needs of the children to-day as efficiently as the schools of the past. We should contrast the schools of forty years ago with the schools of to-day. The life of to-day is so much more complex and competition is so much keener that the methods of forty years ago would fail us to-day. It would be impossible to make a good living on the education of forty years ago. Hence the question: How can we meet these needs?

Time is very precious in the school-room, especially in the primary school-room for the youngest pupils. Time lost in the first grades may be time lost forever. The child should have, in the first six years, the tools which will make him well equipped to go on easily.

On the subject of grammar the speaker said that the invariable attitude of children towards this subject is one of dislike. This leads us to ask: Are we presenting grammar in the right way? Many children are not ready for technical grammar when they take it. One teacher when asked how she injected so much enthusiasm into her grammar students, replied that she made them feel during the grammar period that there was nothing in which she was as much interested as grammar. And after all, this is the key to successful teaching in all branches. The teacher must have the enthusiasm himself.

In reading we were told that the child must be given practice in thought-getting and in thought-giving; that there is such a thing as a good recitation in reading where the child has not read at all, but merely told what he has read. There ought to be much more practice in reading aloud at home.

Spelling books were advocated as being preferable to poorly selected lists of words.

Interest in writing is stimulated by selecting specimens and sending them around to other schools for comparison. Competition by schools is much better than competition by individuals.

In physiology the speaker praised a tendency to teach less physiology and more hygiene. The Gulick series and Woods-Hutchinson books were recommended.

In closing, much stress was laid on the importance of presenting all these subjects so that they shall minister to the needs of character building. The boys and girls of Ohio Yearly Meeting, we were told, deserve the best. They ought to have, from the very beginning, training in self-dependence and self-reliance.

Teachers and committeemen must keep the schools before the people in the different neighborhoods as much as possible; have "get-together" meetings. Committeemen ought to make their reports to the monthly meetings as interesting as possible. Hold school meetings in the school-house.

Wetherill Hutton, in the course of some very interesting observations, laid special stress on the value of preparing primary children for entrance to the Boarding School. He stated that one of the Monthly Meeting schools is particularly good in this line, and that if all the schools were equally efficient, the number of teachers at the Boarding School might be decreased owing to the better classification of beginning students.

A doctor's examination in the primary schools was urged. The deplorable lack of training in drawing was alluded to.

Much interesting discussion followed the regular program. But space forbids its reproduction here.

Apropos of the need of supplementary and general reading in the schools, it was stated that the Salem school is contemplating the formation of a Library Association. The practicability of a circulating library for all the schools was also discussed.

The question of supervision of our primary schools claimed a large share of the discussion. Supervision, it was asserted, would result in greatly increased efficiency in the schools and a saving in time in making the transition from the primary to the Boarding School.

The question was asked, Who is to do the work of looking after the schools and making them uniform? One answer to this question was to the effect that a member of each school committee, a member of the Boarding School committee and a member of the Educational Association should get together and see what can be done towards making uniform the work of the schools.

It was again brought forcibly before the Association that one of the greatest needs, if not the greatest need, of our Yearly Meeting school system is a superintendent, appointed by the Yearly Meeting, and under the direction of the Yearly Meeting's committee on education.

BENJAMIN J. THOMAS

GEORGE R. MELONEY has put in circulation a reprint of an article by Max I. Reich in THE FRIEND, entitled "Enthusiasm for Jesus." It makes a neat little tract and an edition of 5,000 copies will insure a wide distribution. It is intended to put it into the hands of the older children in Friends' Schools.

CONCORD QUARTERLY MEETING.—Keeping up past record of Friends as standing for temperance, the Concord Quarterly Meeting, held at Media Meeting-house, instructed the clerk to send a communication to representatives in Washington asking their support of the national constitutional prohibition amendment. This matter was introduced by Benjamin F. Whitson, of Moylan, Pa., near the close of the meeting and elicited hearty support.

All the appointed representatives from the six Monthly Meetings of Chester, Goshen, Concord, Wilmington, Birmingham and Lansdowne were present except one.

In answering the usual Queries, some discussions occurred on various points. The giving of prizes as an inducement to buy goods was another matter claiming attention, the practice being greatly deplored.

A committee appointed to inquire into the use of liquor among Friends made the report that less than a dozen of the total membership of the Quarterly Meeting used it even occasionally, while two of the constituent meetings, Concord and Lansdowne, were declared absolutely clear of such use, the latter having the largest membership of young men.

A list of ministers and elders who died during the year was read, showing four, the oldest having attained the ripe age of one hundred years, others being well past the four score and ten mark.

It was reported that three schools were maintained under the care of their respective meetings. There is a total of 151 children in the Quarterly Meeting, forty-six of whom are in attendance at educational institutions outside of Friends.

ETHEL DE LONG, of the Pine Mountain Settlement School in Harlan Co., Ky., spoke most delightfully before Friends' Select School on the afternoon of the twelfth on "Life in the Kentucky Mountains." Her descriptions were true to life, and the needs and longings of the mountaineers were brought close home.

## WESTTOWN NOTES.

ASIDE from the regular school duties, the most prominent feature of the past week has been the interest in the "Preliminaries" of the oratorical contest. On Second, fourth, fifth, sixth and seventh-day evenings, interesting programs have been enjoyed in the gymnasium. Much of the present week will be likewise occupied (45-minute periods) before all the contestants will have been heard.

It is generally conceded that the judges have no enviable task in selecting four girls and four boys for the finals to be held near the end of the month.

ON Third-day evening Lou Wescott Beck, of California, gave his illustrated lecture, "A Prospector and His Dog." He was accompanied by his splendid Siberian bloodhound, who, we were told, had been instrumental in saving the lives of thirty-two men, most or all of them prospectors in Death Valley and other places in the western deserts.

THE lake is again frozen over, and skating has been indulged in until the deep snow with its forbidding crust interfered, the latter making it almost impracticable to clear the snow away with the scoops.

A fine sledding track was made on Seventh-day afternoon extending from the girls' tower to the lake; weather permitting, some lively sport will be enjoyed here during the present week.

OUR water supply has been seriously affected by a break in the mill race at the old "wheel house," probably started by a musk-rat; a gap some fourteen feet deep and eight feet wide at this time of year, with frozen surfaces to deal with, makes mending difficult; temporary repairs are under way. Pupils were advised that, according to an old letter on file here from an early Superintendent to a committee Friend in Phila-

delphia, the latter was requested to send out a dozen tin basins as the eighty boys had only two broken wooden bowls for their washing; the supply of water came from a pump and to get it required muscular labor.

Our rather lavish use of water has had to be curtailed for the time being, as the "air lift" yields a limited supply.

On First-day evening Daniel Oliver addressed the pupils in joint collection in the library, giving good sound advice emphasizing duty, economy and self-control; the duty of concentrating one's self on the business at hand, leaving other peoples' matters alone—economy of our resources, spiritual, mental and physical—and the control of self even when circumstances make that difficult; these and other qualities are necessary in order to make good men and women; this is probably the last message that we shall have from our valued friend for a season, as he will soon be sailing for England.

We were favored with the company and gospel services of George M. Warner at meeting last Fifth-day.

### CORRESPONDENCE.

AT Concord Quarterly Meeting, held at Media, the 10th inst., the subject of the manufacture, sale and use of intoxicating liquors having been under consideration, it was the united judgment of the Meeting that the proposed amendment to the Federal Constitution to prohibit the manufacture, sale, importation, exportation or transportation of intoxicating liquors for beverage purposes would, if ratified by the necessary three-fourths of the States, conduce to the health and prosperity of all the people. Accordingly the clerk of the Meeting was instructed to forward to the Pennsylvania Senators and Representatives in Congress for Chester and Delaware Counties a copy of this minute, requesting them to give their unqualified support to the Joint Resolution introduced by Richard P. Hobson, of Alabama, for the submission of such amendment.

A DESIRE has been expressed by several Friends in Germantown Meeting to make some study of the present social order. Accordingly a few meetings have been arranged with a view to presenting certain phases of this subject for open discussion. It is planned to take up at first the problems of Wealth, Poverty, Unemployment, etc., this discussion to be followed in due course by other meetings on subjects looking towards the further Christianization of present conditions. The introductory meeting, at which Morris E. Leeds will open the general subject, will be held in the Committee Room of the Meeting House, Coulter Street, on Sixth-day evening, Second Month 20th, at 7.45 o'clock. All who are interested are invited to attend.—Anna Cope Evans, Natalie B. Kimber, Morris E. Leeds, C. Reed Cary, Edward G. Rhoads, Francis X. Maxfield, Esther Morton Smith, Agnes L. Tierney, Bernard G. Waring, Harold Evans.

[We are permitted to print the following from a private letter.—Ed.]

While Dr. Cadbury's house has been building at Honglok, he himself has been substituting for a physician in Canton, at the Kung Yee Hospital. The expected advantages accruing from this special work are explained in the following extract from one of his recent letters:

"I keep very busy at the Kung Yee Hospital. My work has been very wearing in many ways, and my own personal expenses have been much higher than they would have been living at Honglok. On the other hand, living alone with only Chinese as my friends and intimates, I have learned to know and love them better. I have learned to speak Chinese more easily and I think I understand the Chinese character better. I have also learned to realize to a greater degree the awful misery and sorrow that fill the lives of many who have not learned the restfulness and peace that come from faith in God. Immorality is ever present and has caused untold suffering among the people, so that the rich among whom I mingle are as unhappy as the poor. To these the only hope is a personal knowledge of Jesus Christ as their Saviour from sin. The difference in those who know Him and follow Him is indeed very marked."

"WHILE writing let me say how much I enjoy reading THE (Philadelphia) FRIEND. There is a true, sound ring in its columns respecting the mystical yet so real union of the Divine and the human in the person of our blessed Lord and the need and preciousness of His atonement."

BESSBROOK, County Armagh, Ireland.

### SUMMARY OF EVENTS.

UNITED STATES.—It is reported from Pittsburgh that orders for 10,000 steel cars have been placed with various steel companies by American railroads lately. They will require 200,000 tons of steel.

In a recent address in Philadelphia, Dr. W. E. B. DuBois, editor of *The Crisis*, said: "There were 10,000,000 colored persons in the United States only a generation removed from slavery, most of whom were suffering from racial prejudice, ignorance and poverty."

It is stated from Dover, Del., that I. T. Cooper and Charles L. Terry the latter a well-known fruit expert, will install 2000 stoves in the peach orchards on the Cooper farm, near here, where they have 10,000 peach trees. The stoves, which are known as smudge fires and for which crude oil will be used as fuel, will protect this year's crop from frosts.

It is stated that in respect to the question of the cost of living the Department of Agriculture has made the statement that since 1910 there has been a decrease of 7,305,000 food animals in the United States, and in the same period the population has increased nearly 7,000,000.

The bill to keep out immigrants who cannot read and write has passed the House of Representatives by a vote of 240 to 140. A similar bill passed the last Congress but was vetoed by President Taft. This bill provides that immigrants, to be admitted, must be able to read and write some language.

A number of mothers in this city have lately made application for assistance under the provisions of the Mothers' Assistance Fund, created by the compensation act passed at the last session of the State Legislature. More than 750 mothers, some in person, others by letter, applied for pensions at the headquarters of the trustees of the fund.

A despatch from Macon, Ga., of the 9th inst. says: "The Central of Georgia Railroad has doubled its number of experiment farms in this State. The company now owns 26 tracts, where the latest scientific methods of agriculture are taught and demonstrated. Authorities of the road say they have shown that a profit of \$18.50 can be made from land valued at \$27.50 an acre—a return of 67 per cent. on the initial investment."

It has been lately stated that more than 15,000 unemployed men and their families in Philadelphia are being kept from starvation by the Salvation Army, the Volunteers of America and Gospel mission societies scattered throughout this city. The bread line is the longest known in Philadelphia since the days of the last Democratic administration.

It was stated from Washington on the 11th inst.: "Treasury officials to-day issued a 90-page booklet, sent it to collectors of internal revenue, in the expectation that it will clear up many of the misunderstandings concerning the income tax law, which have arisen throughout the country. It is made clear that persons who have a net income of less than \$20,000, all derived from investments and upon which the tax has been withheld at the source, shall not be required to make any return.

A despatch from New York City of the 12th says: "Wireless press messages between Germany and the United States were exchanged for the first time early to-day by means of the Sayville, Long Island, station of the Atlantic Communication Company."

A despatch from New York City of the 10th inst. says: "The completion of the first English translation of the Bible from the original Hebrew by a body of Jewish scholars representing all shades and schools of Jewish thought and learning was celebrated to-night.

It was stated from New York City on the 10th inst.: "A shipload of colored men and women, mostly farmers and their wives from Oklahoma, were in New York City on the 10th inst. on their way to the west coast of Africa, where they expect to found a colony. More were expected from Galveston and the West, and it was said that 86 were coming from Boston."

A despatch from New York City of the 10th inst. says: "An earthquake, lasting from 15 to 30 seconds and disturbing particularly what are geologically known as the Devonian and Silurian sections of the north-eastern parts of the United States, took place shortly after 1.30 to-day, being especially severe in the central and northern parts of New York State. Virtually all of New York State, including this city, felt the shock, and New England generally, lower eastern Canada, and parts of New Jersey and eastern Pennsylvania were shaken. In Philadelphia, four light shocks were felt."

A despatch of the 28th from Columbia, S. C., says: "The lower branch

of the General Assembly to-day passed the Fortner bill, prohibiting white persons from teaching in colored schools. Amendments to the measure adopted provided "that the provision of this bill shall apply to closer intimacy of the races," and that the bill shall include "white nurses employed in colored hospitals or to nurse colored patients at any hospital or sanitarium."

It is stated from Springfield, Ill.: "Supplies of typhoid vaccine have been sent by the State Board of Health to its county agents, of which there is one at each county seat. This vaccine is to be supplied free for immunizing any resident. It can be obtained by any physician upon application and the signing of a receipt. He then must report to the State on its use. The last General Assembly made an appropriation for this State-wide health precaution."

**FOREIGN.**—It is stated that in Europe there are to-day women professors in the Universities of Norway, Sweden, Switzerland, France, Greece and Russia, as there were in Italy since the early days of the Renaissance.

One despatch from Stockholm, in Sweden, of the 8th says: "Thirty thousand Socialists held a demonstration to-day in front of the Government offices against increasing the expenditure for armaments, and demanded that the ministers should work rather for peace and fraternity."

It has been recently stated that William Marconi announces another marvelous development—the lighting of an incandescent electric lamp at a distance of six miles by a wireless current. The bulb was connected with a wireless receiver attached to the aerial of an ordinary wireless plant. A transmitter six miles away was connected with a 100-horsepower battery. As soon as the power was applied the bulb was lighted."

A despatch of the 11th from Havana says: "A strong earthquake felt at 2 o'clock this morning at Santiago de Cuba created great excitement among the population."

The first cargo of Argentine corn ever brought to this port lately arrived from Buenos Ayres. Local grain brokers said that, with the movement of South American corn into the United States, they expect to see the end of manipulation of prices by speculators in the West.

The English Parliament met in London on the 10th inst. It is stated that the King's speech relating to the Irish question was of great importance and interest.

**NOTICES.**

**FRIENDS' LIBRARY,** 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Sundays from 9 A. M. to 1 P. M. only.

**WESTTOWN BOARDING SCHOOL.**—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fares twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY, *Superintendent.*

**QUARTERLY AND MONTHLY MEETINGS NEXT WEEK:**

- Burlington Quarterly Meeting, Third-day, Second Month 24th, at 10.30 A. M.
- Gwynedd, at Norristown, First-day, Second Month 22nd, at 10.30 A. M.
- Chester, at Media, Pa., Second-day, Second Month 23rd, at 7.30 P. M.
- Phila. Northern District, Third-day, Second Month 24th, at 10.30 A. M.
- Concord, at Concordville, Third-day, Second Month 24th, at 9.30 A. M.
- Woodbury, Third-day, Second Month 24th, at 8 P. M.
- Abington, at Horsham, Fourth-day, Second Month 25th, at 10.15 A. M.
- Birmingham, at West Chester, Fourth-day, Second Month 25th, at 10 A. M.
- Salen, Fourth-day, Second Month 25th, at 10.30 A. M.
- Philadelphia, Fifth-day, Second Month 26th, at 10.30 A. M.
- Goshen, at Malvern, Fifth-day, Second Month 26th, at 10 A. M.
- Lansdowne, Fifth-day, Second Month 26th, at 7.45 P. M.

**DIED.**—At her residence in Damascus, Ohio, Second Month 6, 1914, ELIZABETH A. EDGERTON, wife of Jesse Edgerton, aged seventy-one years, one month and twenty-six days; a member and Elder of Upper Springfield Monthly Meeting of Friends.

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SOME irregularities in the delivery of THE FRIEND continue to be reported to the editors. The Post Office Department has been appealed to in both Philadelphia and Washington. They have given courteous attention to the complaints, but seem powerless to correct them. At no time since the beginning of the year has the paper been late in leaving 207 Walnut Place on Fifth-day afternoon. Mostly it has left in advance of the scheduled hour. Mail at the pound rate very gets attention after the matter at a higher rate. Where  
at the office of THE FRIEND with exchanges and in some homes for which we can speak, bears out the assumption that we are not the only paper that suffers. We hope Friends will continue to keep us informed of these irregularities. It may be well also for them to protest through their home offices.—Eds.

## "PRIMITIVE AND IMPROVED CHRISTIANITY."

The application of the word *improved* to that which is conceived to be perfect in itself may at first sight be rather startling; but it will not be seriously disconcerting when we reflect a little upon the probable meaning of the expression, and especially when we learn (or remember) that it was used by that "ancient worthy", Thomas Story. Those who are acquainted with the writings of the early Friends are familiar with William Penn's definition of Quakerism—"Primitive Christianity Revived". The correctness of this estimate receives confirmation in the present day from the verdict of the late William James, who asserts that "the Quaker religion" was "a return to something more like the original Gospel truth than men had ever known in England"; and he adds, "So far as our Christian sects to-day are evolving into liberality, they are simply reverting in essence to the position which Fox and the early Quakers so long ago assumed."

But Thomas Story, it seems, would have gone farther than William Penn, though in reality there can be no doubt that those two well-instructed men and close friends were of one mind as to the religion which they had both embraced, and which they had realized in unquestionable experience. The phrase referred to was used in a conversation with the Earl of Carlisle, when Thomas Story offered to show that the re-

ligion which was reproachfully called "Quakerism and error" was "no other than primitive and improved Christianity"; that is, we may conclude, Christianity better understood and applied, more largely and accurately interpreted in life, than it had been by the generality of believers, even in apostolic times.

In line with Thomas Story's appreciation is the sentiment expressed of latter time, that the Society of Friends at its beginning (or in its early years) was as a body the purest that the world has ever seen, because not only was the Gospel again shown in primitive purity, but the Church was freed from those influences of paganism and Judaism which beclouded and corrupted the earliest Christian societies. One can hardly read the book of Acts, or Paul's letters to certain of the churches, without becoming aware that there was practiced amongst some of those first professors of the Christian faith much that was not Christianity. Accordingly, many of the authoritative statements of Christian doctrine and practice were called forth "for proof, for correction, for instruction in righteousness", from the inspired apostles to their less enlightened brethren. Even in these words, however, we have sometimes to distinguish between the temporary and the permanent, as well as between the letter and the spirit.

The testimony of Scripture points to revelation as in some sense and some degree progressive, and that not without reference to the ability to receive it. What said the great Teacher Himself? "I have yet many things to say unto you, but ye cannot bear them now." "Howbeit, when the Spirit of truth (or the Comforter) is come, he will guide you into all truth." "He shall take of mine, and shall show it unto you."

We may then agree with William Penn, that the work of any revelation would not be to destroy "the scriptures of truth", but to fulfil them. He also signified that the children of Light did not profess to have a new Gospel, but a new revelation of the old. It is no contradiction of this, that when George Fox had been taken so far into the spiritual realm that even the creation seemed to have "another smell", he thus describes the phenomena of his own experience, and states the general truth that he thought deducible from them: "Great things did the Lord lead me into, and wonderful depths were opened unto me, beyond what can by words be declared, but, as people come into subjection to the Spirit of God, and grow up in the image and power of the Almighty, they may receive the word of wisdom that opens up all things".

Apart, however, from extraordinary visions and revelations, that which Professor James calls "the Quaker religion" was, he says, "a religion of verity, rooted in spiritual inwardness." Now if Christianity is anything at all, it is just that—a religion of verity, rooted in spiritual inwardness; for both verity and inwardness belong to the new (and everlasting) Covenant. It is no wonder, then, that the word *truth* came to have so large a place in the phraseology of Friends, and that the

name "Friends of Truth" was synonymous with "Children of the Light". Neither is it strange that they enjoyed a blessed fellowship as the result of walking in the light, and living according to the truth.

This brings us to the practical side of their faith, concerning which William C. Braithwaite has made the following observations, after describing their work as publishers of truth: "The most potent message, however, was given by the daily life of these first Friends". . . . "It was this power of Quakerism to penetrate the whole of life that was the greatest of its credentials. None could dispute the validity of a Christianity which resulted in consistent and Christ-touched lives. In such lives, amid all their imperfections, the Inward Light was justified of its children". Wm. Braithwaite also remarks that "in their resolute obedience to all the demands which the light made upon them, and in their sure insight into truth, the early Friends have never been surpassed."

The question may not unnaturally arise—Will they ever be surpassed? Conditions are changing; reforms are growing in the world (and Friends have ever had a part in these); but though knowledge or insight be increased, one feels that in the matter of *faithfulness* the early Friends could hardly be surpassed, so that as regards them the watchword for us is—"Whose faith follow". This, however, is not equivalent to saying that Christianity had reached its highest expression and perfect fulfilment in all things, for the principle of "growth in the truth" may have a place in the progress of generations as well as of individuals. Such, evidently, has been the view of many of the Lord's prophets.

About the year 1755, when Mary Peisley was in America, she addressed to John Pemberton a letter in which some remarkable expressions appear. Without the least intention, as she says, "to derogate from the real worth" of the "sons of the morning", she comes out boldly in these words: "Yet I am not afraid to say, and give it under my hand, that it was and is the design of God that his people in future ages should make an improvement on their labours, and carry on the reformation even further than they did. . . . That day has begun to dawn in which the Sun of Righteousness will rise higher and higher. . . . And what if I say in the faith that is given me, that God has designed to carry some of this generation, in these parts of the world, higher and further in righteousness than their forefathers were carried, even such as were honorable in their day, and are fallen asleep in Christ."

Is there any evidence that Mary Peisley was rightly impressed as regarded the work in prospect for some of that generation? The Society at large, especially in parts of America, was not then in a flourishing state in some respects, yet there was a noble band of laborers for all that; and in connection with this prophecy, such names as John Woolman, Samuel Emlen and Rebecca Jones pass in a goodly procession.

But mark: the Gospel day was to rise "higher and higher", and the reformation to go further in succeeding years than in those that were past. This cannot mean, then, a return to beggarly elements—to rudiments of the world. The Christian life will continue to be one of self-renunciation; it must still be rooted "in spiritual inwardness". The way of light is the way of consecration and simple obedience, for the eye of the faithful servant is unto the hand of his Master. Amid all the stir and traffic of the world, and the calling of many

voices, it is essential that we know the sound of "the true oracle". If we can be quiet enough to listen, and patient enough to wait, we may yet find that there is somewhat for us to hear.

M. W.

#### GERMANTOWN FRIENDS' SCHOOL.

The General Information Test at the Germantown Friends' School was given as a surprise when the school collected after the vacation on First Month 5th. The usual amusing answers were given to some of the questions, and the averages were carefully worked out for the various classes and for the boys and girls.

While the test is prepared primarily for the High School pupils, the Intermediate classes are always eager to take it. The averages for this year run about the same as in other years. The highest record in the school was made by a Senior boy with a grade of 80, and the second best by a girl of the First Class with a grade of 88.5. It is also interesting to note that the class averages grade down naturally from the Senior to the Seventh class and, as in previous tests, the boys in each class almost invariably lead the girls, sometimes by a margin of 25 per cent.

Copies have been sent to some persons who corresponded with the school about the test a year ago and, from their answers, it seems likely that the examination will be adapted and used extensively in certain sections by Principals of schools and by Superintendents of Education. *The New York Independent* is again expecting to publish the test in whole or in part.

An interesting lecture was delivered on First Month 20th, by Seumas MacManus, the Irish writer and story-teller, who told very happily a number of excellent animal and folk stories of Ireland and explained the Irish custom of listening to the storyteller around the peat fires in their little cabins.

An important feature of the school this year is the morning collection talks by pupils and by outside speakers who are able to bring us fresh and original points of view. A considerable number of boys and girls have addressed the school on topics of timely interest and we have had valuable talks from Frederic H. Strawbridge, and from three of the members of Mayor Blankenburg's cabinet, with regard to their respective departments in the city administration, namely: Morris Llewellyn Cooke, Director of Public Works; George D. Porter, Director of Public Safety; Alexander M. Wilson, Assistant Director of the Bureau of Health and Charities.

The usual entertainment was given by the Primary and Intermediate classes before the vacation, and we had our French and German poems appropriate to the season as in former years.

Earlier in the autumn a very creditable elocution contest was held between the Sixth and Seventh classes, eight pupils being chosen from each class after self-conducted contests by the two classes. The elocution contest for the older pupils follows in the spring.

The nature study exhibition was particularly creditable this year. The contest was open to the Intermediate pupils and hinged upon the choice of the best collections of wild flowers, moths and butterflies. The work done by the boys in collecting and mounting the butterflies was especially creditable and was surprising in its extent, some boys turning in many very beautiful frames that they had made this summer. The best collection of wild flowers was made by one of the younger girls while in the Bavarian Tyrol last summer.

The *Pastorian*, a school magazine, continues under the care of the older boys and girls, who conduct a dignified and creditable paper, entirely free of advertising, the school feeling that most advertisements in school papers are given through the enthusiasm of old scholars or by tradesmen for fear they will lose patronage, and so not representing good business methods.

The most interesting new feature in our school year was an art exhibit in the school gymnasium. This was made pos-



sible by a traveling loan collection from Braun, Clement & Company, the famous European photographers. The gymnasium was converted into a beautiful gallery by the appropriate hanging of three or four hundred of the great masterpieces of the best artists. All of the classes made full use of the exhibition and, from the Primary to the Seniors, studied the various pictures, schools of art, etc., appropriate to their years. Many of the pupils learned much about the merit of the best pictures and had their taste along such lines developed. Several friends of the school became interested, and as a result of the exhibition, seven large photographs will be presented to the school.

The boys have had an active football season and have done remarkably well in the face of many discouragements at the beginning of the year. A splendid spirit was shown in the development of a team that won the majority of its games by good margins. The girls had an enjoyable hockey season. The Belfield grounds, not far from the school, were engaged for their games and practice during the autumn. This is the first time they have had a regular field for this purpose.

The basketball season has already started with excellent spirit. The attendance of both boys and girls on the voluntary gymnasium afternoons is larger than ever before in the history of the school.

Class-room work is more difficult to estimate, but, so far as one can judge, the school is enjoying a good year in achievement and in spirit.

First Month 23, 1914.

S. R. Y.

## JEREMIAH AND EZEKIEL.

SUSAN S. KITE.

(A PAPER READ AT WESTWON FIRST-DAY EVENING COLLECTION, FIFTEENTH MONTH, 1913.)

I was very much interested a few years ago in a course of lessons we had in our Bible school in Germantown on the two prophets, Jeremiah and Ezekiel. People, I think, are apt to like Isaiah best among the prophets, but there is something so very personal in the book of Jeremiah that it seems to me that it appeals to one more. One can't help being so very sorry for the poor man in his afflictions and lamentations.

We are told that we may consider the book as almost an autobiography, although some parts of it were no doubt written by another hand, probably that of his friend, Baruch.

F. Billyers, in speaking of Jeremiah, says that "he has always a fascination for Christian hearts because of the close similarity that exists between his life and that of Jesus Christ. Each of them was 'a man of sorrows and acquainted with grief,' each came to his own and his own received him not, each passed through hours of rejection, desolation and forsakenness." The Jews have always regarded him with great veneration. "Amid the names that shine as stars in the hemisphere of Old Testament Scripture there is not one more brilliant than his." Another writer says of him: "Jeremiah fills a large and unique place in the succession of the prophets: in pure spiritual vision and attainment, he must be pronounced the greatest of them all."

He was the son of a priestly house, living in the little village of Anathoth—which was also a priestly village. The priests lived together in certain cities and from thence went up by turns to minister in the Temple at Jerusalem.

We find the account of Jeremiah's call in the first chapter of his book. When the Lord spoke to him and told him that He had ordained him a prophet unto the nations, he answered: "Oh! Lord God! behold I cannot speak for I am a child." But the Lord said: "Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." He told Jeremiah not to be afraid for He would be with him—and then He put forth His hand and touched Jeremiah's mouth and said, "Behold I have put My words in thy mouth." Jeremiah was probably quite young at the time he received his call, though not literally a child. He was naturally timid and sensitive and especially shrank

from the burden he was summoned to bear. He would so much rather have been commissioned to speak of the loving-kindness and tender mercy of Jehovah—instead of which he had to denounce kings and priests and prophets as well as the people, and tell them of the woes which were coming upon them. "The word of the Lord came" to him first in the early days of King Josiah, while the country was still steeped in the moral corruption of Manasseh's reign. We are told that Manasseh was the most wicked and impious king that Judah ever had—and that from his time the kingdom rapidly declined. His son Josiah, however, "did that which was right in the sight of the Lord"—and began in the twentieth year of his age to bring about a reformation in his kingdom by destroying the idols and the places where they were worshipped. Then he began to repair the temple and while working there the priests found a book of the law of Moses. This was taken and read to the king and he was so much impressed with its contents that he proceeded at once to carry out the commands therein contained. The regular services of the temple were again instituted, and outwardly the people conformed.

After Jeremiah's early denunciations he appears to have been silent for about eleven years. The evils which he had foretold did not come upon the people during the reign of good King Josiah. Jeremiah makes almost no reference to the king's reformation—though he must have been in sympathy with them at least in a measure—but he doubtless felt that it was largely an outward conformity without the inside of the cup and platter being cleansed. He seems to have ceased to believe in a state religion. He felt that religion must be an individual work—he looked forward to the day when Jehovah would write His law in the hearts of the people and not on tables of stone.

As we have said, the awful predictions of Jeremiah had failed of fulfillment and he felt himself discredited as a messenger of judgment and his mouth was shut. He complained to Jehovah that he had become a laughing-stock all the day—every one mocked him. He made up his mind that he would speak no more in the name of the Lord—but the Lord's word was as a burning fire shut up in his bones and he must speak. After the sad defeat and death of King Josiah by Pharaoh Necho, King of Egypt, at the battle of Migiddo in 608 B. C., the state of the kingdom went rapidly from bad to worse, and Jeremiah set himself to stem the tide of reaction which set in under the unprincipled kings who followed. Jehoahaz, the second son of Josiah, reigned but three months when he was carried away by Pharaoh, who put his older brother, Jehoiakim upon the throne. Jeremiah speaks of Jehoahaz, as of his father Josiah, with kindness and sorrow: "Weep sore for him that goeth away for he shall return no more nor see his native country." Jeremiah's terrible predictions of coming disaster were beginning to be fulfilled. A plot against him was discovered in Jerusalem—so disappointed and heart-sick that no one would listen to his warnings, he returned to his native village thinking that there he would be safe and find the sympathy and affection for which his sensitive heart hungered. But it was not to be. His priestly relatives had winced beneath the denunciations of their young brother and they conspired under a show of fair words to take his life. He tells us the Lord gave him knowledge of it, and he seemed unable to understand why the Lord allowed such things to come upon him. He queries: "Wherefore doth the wicked prosper?" He felt grieved not only for his own apparent undeserved calamity, but also lest the people should think it was better to worship the gods of the surrounding peoples than a god who thus treated his faithful followers. Josiah was the one God-fearing king of his time, and he was slain by his enemies, and Jeremiah was a devoted servant of God and his life was one long agony.

(To be continued.)

TIME may be money, but it's a poor substitute for a bank account.

## CHRIST'S KINGDOM.

Isaiah 35.

The solitary place shall smile,  
The wilderness be glad,  
The arid desert's burning waste  
In verdant robes be clad.  
And lovely flowers upspringing there  
Shall glow in fadeless bloom,  
To charm the eye and load the air  
With beauty and perfume.

The glory of the lofty hills  
Of Lebanon shall lie  
With Carmel's wealth of beauty there,  
To greet the ravished eye,  
With all that Sharon's dewy fields  
Of excellence afford,  
And overspreading all shall dwell  
The glory of the Lord.

Then shall the blind eyes open wide,  
Then shall the deaf one hear,  
And music burst from unsealed lips  
In cadence wild and clear.  
Then shall the lame man walk and leap,  
As the hart upon the hill,  
Ecstatic in his new-born strength  
His joyous pulses thrill.

And there a highway shall be made,  
"A way of holiness,"  
Which naught unclean may travel in,  
Nor feet of sinners press.  
No lion shall go up thereon,  
Nor any beast of prey,  
But there the feet of the redeemed  
Shall tread its shining way.

And there the ransomed of the Lord  
Will Zion's courts surround  
With songs of angel sweetness,  
With joy and gladness crowned,  
For there shall be no sorrow more,  
No sickness, no decay,  
For grief shall all be turned to joy,  
And sighing flee away.

JESSE EDGERTON, in "A Brook by the Way"

## AIMWELL SCHOOL.

The many changes in the Friendly neighborhood of Sixth and Noble Streets have not disturbed the old meeting-house standing sedately within its high brick wall. Firmly these foundations were laid in 1837, and within its spacious room were gathered great numbers of concerned Friends.

Now a little gathering is held on First and Third-days, and at the midweek meeting the children of Aimwell School outnumber the members. Here in the old meeting-room truths have been spoken that have never been forgotten by these young minds, and we are reminded by old pupils of certain "sermons we had when I was at school that I have never forgotten."

Some effort has been made to have the children understand the reason for the quiet meeting as practiced by Friends, and an endeavor to teach the help of individual spiritual prayer and communion. After meeting, children of the older grades are asked to write a few thoughts that have been especially helpful to them during the hour of worship, or to tell something of any message heard, always connecting it with the name of the minister.

The following from a girl of thirteen, who has recently been called upon to bear the loss by death of a loving mother, is given as an example of the thoughtful answers found in many of the "Bible Blank books." "I had many meeting thoughts as

Hannah P. Morris, Susanna Kite and Benjamin Vail spoke to us. When we are sad and unpleasant and discouraged, we must go to our Heavenly Father and He will cheer us again. This thing I have tried many times, and have found it is true."

Recently one of the old pupils who spent but nine months under the Friendly sway of Sixth and Noble Streets Meeting, acknowledged that meeting was distasteful at first, but she soon came to love the quiet hour, and has since, when tried and worried, sought out a Friends' meeting for the quiet strength she gets in the spiritual communion.

And so with the passing of North Meeting, Aimwell School children will miss the spiritual life from the concerned members and attenders, but they will carry with them more than many of our Friends realize of the true Quaker desire to commune with their Heavenly Father in silence and at any time for guidance and strength.

Seldom has the daily attendance at the School been as satisfactory as during the present term. The Public School Grades are followed in the school work as far as possible. Much individual attention and extra work is necessary in many cases, but when some progress is noted, we feel repaid.

Sewing, cooking and gymnastic classes are instructed by special teachers and we endeavor to make the work practical. A girl of twelve remarked: "Mother is glad I take cooking, for I can now get meals at home." A note from an interested parent finished with this: "Catherine made very good pumpkin pie and gingerbread all alone last week." Requests of this kind are frequent: "May I copy the recipe after school? I want to make biscuits at home for supper?" These and many similar remarks have been heard this term, showing the practical use of the course given by Drexel pupil teachers to our girls.

A Friends' Select School graduate is employed in our Gymnastic Dept. The careful training in the Gymnasium, together with outdoor games, is a great factor in the good health of our girls, and the class spirit in the outdoor and indoor games leads to fairness and thoughtfulness toward others.

The sewing department is under the care of a public school sewing teacher, who has fully entered into the spirit of the school. The aim is to lead the child to make useful garments, and foster the love for this necessary accomplishment, that the present child may say, with as much pride as many of our alumnae do: "Oh, yes, I make all my own clothes!" The training of the whole child claims our attention at Aimwell. Though often very poor, the girls are encouraged to try to help some one else, and at special times families have been supplied with fruit, vegetables, cereals, etc., through the gifts of the children. Also, twenty-seven dolls were given to the very poor of the Western Soup Society, and through the efforts of one of our former pupils, fifty dolls and nine baskets of food were sent, the latter mostly to Aimwell families.

Thus we trust that "service for others" is becoming a part of these young lives, and we only hope the tiny seed may fall into good ground. L. B. C.

"BLESSED are the peacemakers for they shall be called the sons of God."

The peacemakers are not cowards, who avoid the difficult issues of life, but the whole-makers and the harmony-makers. They are not passive, but aggressive and efficient champions of health, wholesomeness, and perfection in all the varied relations of life. Their dominant aim is to bring peace and harmony and completeness into their own life, into that of the family, into the economic world, and into all departments of organized society. Their aims and methods, therefore, are the same as those of God himself. In striving to do the will of God they show their kinship with Him and so win the Divine title that Jesus gave them—"the sons of God."

CHARLES FOSTER KENT.

"LET us not love in word neither in tongue; but in deed and in truth." (1 John iii: 18.)

## PASSING UNDER THE ROD.

How trying the process by which we are brought  
 To bow to the will of our God:  
 What care He bestows, yea what wisdom and love  
 Are seen in His dealings, when making us prove  
 That 'tis well to "pass under the rod."

He knows that when all things go smoothly along  
 We recline on this wilderness sod:  
 And therefore He chooses by crosses and woes,  
 Bereavements, temptations, afflictions and foes,  
 To make us "pass under the rod."

O discipline painful, yet needful, that we  
 May constantly wait on our God;  
 If necessity drove not, we seldom should go,  
 And much loss of His Spirit and Presence should know,  
 If we did not "pass under the rod."

How often we look at the worldlings around,  
 Each making some bauble his God;  
 And in moments of darkness the soul seems to say,  
 As we watch their rejoicing: "'Tis well to be they,  
 For they never 'pass under the rod.'"

## THE AWAKENING OF A PEOPLE.

THOMAS DAVIDSON.

"The mills of the gods grind slowly,  
 But they grind exceeding small."

In endeavoring to depict something of the conditions in the north of Scotland when Columba began, A. D. 580, his missionary labors there, we have largely to draw upon imagination, colored and directed, however, by some facts that have come down to us. For long it was a moot point whether the people of that part of Scotland, then, were of Celtic or Teutonic race, but the discovery, in the archives of Cambridge University, of the "Book of Deer," and researches of Gaelic scholars, seem to establish the fact that these people, the Northern Picts, were Celts, and that Gaelic was the language down to the shores of the German ocean. The present-day names of many of the places bordering on the sea, and even of the rocks and headlands, are derived from the Gaelic.

When Columba, with his disciple Drostan, who is said to have belonged to the Royal family of the Scots, came to Aberdour, they were received by the Mormaer, Bede the Pict, and "were given that place to dwell in." But Aberdour not satisfying them—it is a bleak and exposed situation and would be liable to the incursions of pirates—Columba asked for another place twelve miles inland on the banks of the River Ugie. Bede demurred at first, but later on, when his son was dangerously ill, he consented, and requested the prayers of the missionaries for the child's recovery. The child did recover and the Columban Monastery was established at Deer. After a time, Columba moved on towards Lona, leaving Drostan to continue the work, which he did with much self-sacrificing diligence. After his death he was canonized, and more than a dozen "Churches" have been dedicated to him. A memorandum in the "Book of Deer" states that certain lands were given to "God and to Drostan," which were to be free from exactions from Mormaer and Toisech (Overlord and Chief) "to the day of judgment."

In speaking of a Columban or Culdee Monastery, we must not think of great buildings like those erected in later times by monks of the Romish church. The Culdee Monastery was simply a village settlement under monkish rule, where fugitives were sheltered, and the sick tended; and where sons of Chiefs and Gentlemen of the Clan, if they desired education, might come and be instructed. From these settlements the monks went out among the neighboring clans preaching and teaching as they had opportunity, and wherever a chief was won over another little settlement would spring up. The message of

these pioneers was largely mixed with superstition, but underneath there was sufficient spiritual truth to enable the Church to grow and to spread, and ere long the profession of Christianity covered the whole country. During the ninth and tenth centuries they suffered much from the incursions of the heathen and warlike Norsemen, but even among the Scandinavian peoples Christianity was making its way, and after the Battle of Cruden in 1012, when the Scots and Picts under Malcolm MacKenneth defeated a large army of Danes under Canute, afterwards King of England, the eastern coast was free from any serious incursions of Northmen, for those who came after came to settle rather than to plunder. About this time small trading and manufacturing communities of Teutonic race began to establish themselves at the river mouths, or where there was a natural harbor. These settlements afterwards formed a league for mutual help and protection, known as the Northern House, and after the marriage of King Malcolm Caenmore with the Saxon Princess Margaret (Saint Margaret) their influence rapidly increased.

Saxons fleeing from Norman oppression, and later discontented Normans also flocked north, and were encouraged by the kings to settle in fertile districts, where their superior knowledge of weaving and handicrafts placed them in positions of affluence and influence. These Normans brought their military knowledge and ruling ability, and the Kings were not slow in placing many of them in positions where they could bring the turbulent clans into at least a measure of subjection and order. Later still, Flemings came and established agricultural and manufacturing colonies, lace-making being introduced by them.

Saxon, "the tongue of the Sassenach," being now the language of Court and commerce, the old musical Gaelic began to recede. That kindly tongue, which, Ian Maclaren says, has nineteen variations of "darling," would still be crooned over the cradle, though the little one would also acquire the Teutonic dialect of his trading and fighting father. The old language had to give way, but the old feelings had still to find expression, and to-day the northern Scottish mother has a long string of terms of endearment at her command, which she supplements by turning the whole of the diminutives to a like use, and backing all up by a flexibility of tone that is a language in itself. Perhaps in no part of the world is there more self-sacrificing love shown than by these Scotch mothers, and nowhere, I believe, do mothers reap greater reward in the affection of their children, and especially of their sons.

Queen Margaret's zeal for the introduction of Roman discipline and Saxon custom proceeded from a genuine desire to spread a higher civilization, and to correct abuses, but it was at the expense of freedom; and the monks of Rome, who supplanted the Culdees, were soon no better and, because stronger, probably more harmful than the easy-going native monks had been. It is a curious fact, that at the very time when Queen Margaret was so diligently endeavoring to introduce Saxon customs into the Celtic Church of Scotland, Gundred, daughter of William the Conqueror, was also zealous for the introduction of Norman usages into the Saxon Church of England. An inscription on her tombstone, at Lewes in Sussex, states, in Latin, that "she introduced the balsam of Christian manners into the Churches of England." Probably the Saxons no more appreciated the Norman customs thus imposed than did the Culdees the Saxon usages forced on them. David the First, also canonized, son of Malcolm Caenmore and Margaret, followed in his mother's footsteps and was almost lavish in his grants of land to the new religious orders and to the Church throughout Scotland, so that one of the succeeding monarchs, when revenue was rather scant, dubbed him "That sair sanct for the croon."

During the reigns of the last three Celtic kings, the Alexanders, the people of the Lowlands made much progress, towns increased, trade flourished, and the burgh communities attained to a good degree of freedom and prosperity; but when Margaret, "the Maid of Norway," grand-daughter of Alexander the Third, died on her way to Scotland, the country was

thrown into the turmoil of a disputed succession, and then came the long struggle with England which culminated at Bannockburn in 1314. Exhausted by this war, with a weak central government, a turbulent nobility, and an increasingly corrupt church, the fourteenth and fifteenth centuries were not times of much progress; but with the advent of the sixteenth century, though the defeat at Flodden was a great set-back, a new life began to be felt, and before the century had much more than run its first quarter, echoes of the stirring events in Germany and Bohemia were heard, and in many earnest souls a living response was felt. Persecution soon arose, but, as elsewhere, "the blood of the martyrs became the seed of the church," and, after Archbishop Beaton had burned Patrick Hamilton in 1527, he was sarcastically advised to burn the next in a cellar, as the smoke from Patrick Hamilton had infected all it blew upon. A spirit of enquiry and unrest was abroad and could not be suppressed, and in 1560 Protestantism became the religion of Scotland as by law established. In the north, however, the change was a very slow business. Some of the better educated monks, and many of the priests, accepted the new order of things, and a fair number of the nobility and gentry were prepared for it, some of them being very ready to share in the plunder of the church. It is interesting to notice that it was mainly from those families who had been the first to accept Protestantism that, a century later, the gathering to Friends took place. With them, as is always the case, faithfulness to the light already received brought more light.

(To be continued.)

### YOUNGER FRIENDS.

FAITH AND KNOWLEDGE.—Bob was home from college, and the family was gathered about the dinner table. "During the sermon," said Bob, "I kept thinking of the difference between Doctor Brown's point of view and that of the department of science at college. I never hear 'faith' mentioned in a class-room. There the word is 'knowledge.' They want to know, and they set to work and find out. Doctor Brown was mainly concerned with what we don't know and never can know on earth. I must say the method of college seems more reasonable."

The mother, with a troubled face, turned to her husband. Bob's father did not seem overwhelmed, however. "No sane man would choose to live by faith if he had the means of going by knowledge," he said, calmly. "The difficulty is we know so little. Tell me, Bob, what does your professor really know? He knows a little of a few laws of the universe, such as gravity and the conservation of energy. He knows a few mathematical truths. He knows a number of things that have happened in the past. But what any living person is going to do in the future, he never can know, and our lives are largely dependent upon what any number of individuals will do in the future. If we are going to do anything at all, we are compelled to live by the principle of faith."

"When your professor buys a railway ticket, he does so in faith that the railway will carry him where he wants to go. All commerce is founded upon faith. The panic of 1907 showed how business stops without faith. There was as much money and energy during the panic as there was before. The only thing that was lacking was faith."

"Affection is wholly a matter of faith. The better reason I can give for being a man's friend, the less of a friend I really am. If I am his friend because he is rich or powerful or clever, no one would call that friendship. If I am his friend at all, I am so in response to a mysterious voice within me that bids me love him."

"So of morality. Every moral act is an act of faith. Suppose I can steal a thousand dollars without chance of detection? Why don't I take it? Because I have faith in the mysterious voice within me that says I must not. No man knows what that voice is, yet all decent men prefer to obey rather than disobey it, and receive a great reward."

"The religious man goes one step farther. In the midst of all the difficulties and suffering of life, mankind hears an inward voice that says we are not alone, no friendless, although no man call us friend. There is Some One Who cares, Who wants to come near and help us over the hard places of life. We can prove the reality of that Voice, no more and no less than we can prove the reality of morality and friendship. Every race and every age has felt that something tugging at their hearts. Christ's message was, 'The instinct of your heart is true! There is Some One greater and more loving than man has ever dreamed! Are you going to live without faith, Bob?'"

"Why, father," said Bob, "it would not be possible!"

Bob's mother was winking fast, but in her heart were thanksgiving and peace.—*Exchange.*

A PENNSYLVANIA girl has won the prize that the American Society for Thrift recently offered for the best definition of thrift. "Thrift," she wrote, "is management of your affairs in such a manner that the value of your possessions is constantly being increased." The definition may seem trite, but the truth it expresses needs constant emphasis. Saving money on one thing to waste it on another is not thrift.—*Youth's Companion.*

JOY FINDS A HOME.—Not long ago there was a touching story in one of the Chicago daily papers about a little boy who was without any home. His name was Joy. He had lost both his parents, and then his guardian had died, so that at five years old he was left homeless for the second time. He had no living relatives.

Immediately telephone calls, telegrams and personal inquiries poured in on the newspaper. Hundreds of homes were open to Joy; not in charity, but because those who asked for him really wanted to make him their son. The editors of the newspaper were deeply touched by the eager, spontaneous cry that came to them—the call of the childless homes.

Some of the people who wanted to adopt Joy were rich; some were well-to-do; others were in moderate circumstances, and some were poor. The paper made a careful investigation, and selected a few of the most suitable families. From among these it asked Joy to choose his own home.

Joy started out with a representative of the newspaper, and visited one home after another. For two days the little fellow was undecided. The whole city became eager to know what his choice would be, and the suspense of the childless families who hoped for him was touching. On the third day Joy visited a home he had not previously seen. It was a home of a very modest sort—comfortable enough, but with no sign of wealth, and no offer of luxury. The woman came down the hall as the little boy came in at the front door. She spoke one word: "Joy!" Instantly the little fellow ran to her, and as she caught him up, he threw his arms about her neck.

Joy had found a mother, and the woman's hungry heart had found a son. And all the city who had watched the drama said how fortunate was this woman, who had no great wealth to offer, and who had yet won the little fellow's heart.

But it was not luck or childish caprice that settled the question. The woman had loved children all her life, and had given her time and thought and such means as she had to making them happy and good. She had loved children, and worked for them, and the sign of it was upon her face and in her voice. The little boy knew as soon as he saw her that she was the best mother of them all for him.

In that way, so indirectly that it often seems accidental, we get our richest compensation for love and service and right living. Upon what we have been depends what we are to get.—*Youth's Companion.*

ONE BOY'S AMBITION.—There is a boy, here in Kansas City, Kansas, who wants to be a humane officer when he grows up. The ambition began when he was called as a witness in a case against a street-railway foreman for the cruel killing of a

For "THE FRIEND."

## THE SITUATION IN JAPAN.

little dog. The boy made a good witness. The corporation lawyer tried to confuse him, but could not do it. The dog was not the boy's dog, but he believed that all dogs should be fairly treated. After the trial the humane officer, who had prosecuted the case, fastened a Band of Mercy button on the boy's coat and touching the silver star that he wore himself, said, "You will be wearing one of these some day."

So that is the future to which the boy looks, but he is not idly dreaming of it, or waiting for the years to pass; he is at work already, just as he will work when he is older.

One day he comes to us, riding fast on his wheel, before him a cat carefully wrapped in his coat, and carried in the basket. This cat has been cruelly hurt and the only thing is to put her to sleep in the chloroform box. Another time it is a dog, a cheerful little black dog, that just nobody seems to want.

The boy came once, with scratches on his face and badly ruptured hair. From within his blouse he handed us a tiny kitten and explained that there were three boys and five kittens and he had done the best that he could, but he had only saved one kitten. We fed and watched over that little scrap of kittenhood, holding on to the feeble life within the tiny body. Good friends came forward with suggestions—baby foods, Gasteria, fountain-pen fillers. One dog in our home, a wonderful little creature, watched faithfully by the kitten's basket, waked us at night, to answer each feeble cry. A week passed, and then a mother cat added the little stranger to her new-born family, and the danger was past.

Perhaps the most unexpected rescue of all was that of a lost child, brought to us in the bicycle basket, just as the cats had come. He was a chubby little two-year-old in ragged rompers. His story, as we learned it, when, with the help of the patrolman, we found his home, proved to be one of sad neglect.

Whatever it may be that the boy brings us—cat or dog or baby—he does the work not for praise or reward but simply for the need of the creature that he rescues. The sorrow of life, because of the pain of the animals, has early come to him, but he is doing his share to lessen it.—H. H. JACOBS, from *Our Dumb Animals*.

## LUCINDA LAKE.

THE death of Lucinda Lake, noticed in this number of THE FRIEND, removes one who was well known in teaching circles for many years. She was almost a pioneer in the Society to equip herself by Normal School training. On this account her services were much valued in Friends' families fifty years ago, and several circles attributed their interest in the best things of literary and spiritual culture to her influence. In speaking of this influence one who had known her in a family school said she was able as well or better than any other teacher he had known to bring out the very best in every member of a family in which she might live. This characteristic continued even when she was a helpless invalid during the last two years of her life. She would have a circle about her to read and discuss the leading movements of the day.

After a considerable period of teaching in public schools and private family schools, Lucinda Lake went to Westown. For a decade or more she was active and much appreciated in her position there. Upon retirement she lived abroad, mostly in Paris, for five years. Although past sixty years of age at that time she acquired an easy reading knowledge of German and Italian, and perfected herself in French. During the last six months of her life, although her powers were much affected by paralysis, she could dictate in French letters and cards to a correspondent in Philadelphia. It was her custom to read a portion of Scripture daily in her three favorite languages. Thus by activity she kept her mental powers bright, and illustrated the saying that it takes longer to wear out than rust out.

The large circle of old scholars and of intimate friends who knew Lucinda Lake, were sensible of her devotion to spiritual interests. She had the quiet reticence on these subjects that often characterizes Friends, but the subjects themselves were realities in her life and gave color to her thought and work.

J. H. B.

The situation in regard to the spread of Christianity in Japan is becoming yearly more interesting and important. The Friends, due to the character of their missionaries there, are having a larger influence and they need all the support they can receive.

Dr. Gulick, who has spent twenty-five years there, said last month in New York: "The fact is that I believe that Japan was never so open to the truth as to-day. There are scores and scores of her leading men who are feeling for some new power to bless the new civilization which they are building up. They are realizing that the old civilization is insufficient, and they are feeling for some new way in which they can overcome the results of the materialistic civilization and education they have brought in."

"In the next ten, or fifteen, or twenty years we have a new opportunity in Japan. Thirty years ago the interest in Japan was one of curiosity, that of taking Christianity along with other western things. Then they said we will take the civilization without the Christianity. Now they realize that they have need of the Christianity as well. They are open now, as they never were before, and we want to take advantage of it."

Gilbert Bowles recently writes: "The change of the Bureau of Religions from the Home Department of the Central Government to the Department of Education is now generally taken to mean, not greater interference with religious education, but a recognition by the Educational Department of the importance of religion in molding character to meet the demands of national life. The general attitude of the masses toward Christianity has undergone no great change, but there is an increasing sense of need for that which only Christianity can supply. Suspicion and fear as to Christianity have lessened, especially among teachers of the Government Schools. The doors are open for all kinds of Christian work. It is estimated that eighty per cent of the Japanese have not heard enough of the Gospel to enable them to decide intelligently as to the acceptance of Christ."

The following departments of the Friends' work need aid, mostly in moderate amounts.

To meet this need referred to by Gilbert Bowles, tent meetings are held at county fairs, where great numbers of Japanese congregate. The meetings are often crowded, and many inquire for books and tracts explaining the Christian religion. In order to reach the middle and lower classes in the country, Gilbert Bowles and Gurney Binford, as well as some of the Japanese Friends, visit various places throughout the Ibaraki Prefecture, holding meetings among the business and railroad men, and farmers, and meeting these people in their own homes. About five hundred dollars is yearly needed to cover the cost of tents, literature, meeting places and traveling expenses.

The *Aino Tomo*, Japanese Friend, the paper which is issued by the Mission and circulated among our Japanese Friends, carrying to them comfort, advice and news of American and British Friends, is not fully self-supporting. A hundred dollars will add much to its efficiency and to the upbuilding of the smaller meetings in the Ibaraki Prefecture. Japanese Friends are not yet thoroughly conversant with meeting methods, and this paper carries many hints which are useful and educating.

Tuberculosis is a scourge in Japan. It is stated on good authority that one person in every five has it in one form or another. In the dormitory of our school for girls in Tokyo are several rooms rendered sunless and damp by the proximity of a necessary out-building. This can be removed to a little distance and serve its purpose equally well. Large, sunny windows can then be opened in these rooms. As the rooms now are, our pupils are unwilling to occupy them, partly because a pupil, who several years ago contracted tuberculosis, ascribed her illness to their dampness. As no houses in Japan are heated as are our own, we can readily understand the imperative need for sunlight. A little less than two hundred dollars will thoroughly complete these improvements.

The work among the young men of Tokyo is far-reaching,

Both Gilbert Bowles and Horace Coleman have classes among them, some at the Universities, some held in their own houses. The cost of this work, including literature and the printed letter which is sent to the students who have been in the Bible Classes but have left Tokyo, amounted to one hundred and thirty dollars for the year 1913.

These facts are mentioned as probably interesting to certain Philadelphia Friends.

ISAAC SHARPLESS.

HAVENFORD, Second Month 10, 1914.

### THE WASTE OF MILITARISM.

- |  |                |
|--|----------------|
| 1. U. S. spent 2½ cents on each acre of forest, 1911, total \$   | 5,335,886.00   |
| Owing to lack of protection annual forest fire losses are (Chief Forester, <i>Nat. Geog. Mag.</i> , July, 1912).   | 100,000,000.00 |
| 2. U. S. spent on preparation for war in 1911 (not counting pensions).....   | 283,086,000.00 |
| 3. U. S. Naval Appropriation in 1898 was only \$33,000,000. In 1912 it was.....  | 146,000,000.00 |
| 4. U. S. spends nearly 70 per cent. of her yearly revenue on wars, past and future.  |                |
| 5. U. S. spends for one shot from a 13-inch gun.....   | 1,050.00       |
| Plus the damage to the gun of \$555.....   | 1,605.00       |
| This exceeds average salary of teachers in 1912: Women, \$726.94; men, \$1,010.18; high school, \$1,048.66 and \$1,527.92. A college education in each cannon boom!  |                |
| 6. U. S. pays for a 13-inch cannon (Government figures).....   | 55,569.00      |
| For latest, most "improved" gun—to kill men.....   | 124,234.00     |
| Compare with cost of many churches or high school buildings. Compare the cost of saving life on Panama Canal Zone, \$2.43, with the cost of killing a man in war, \$15,000 ( <i>Outlook</i> , February 1, 1913, p. 242).   |                |
| 7. Latest super-dreadnaughts of U. S. are to cost, each.....   | 15,000,000.00  |
| Yearly expense of each one (on junk heap in 15 years).....   | 1,000,000.00   |
| Compare with value of fifteen merchant vessels for Pacific-Atlantic coast trade costing less than.....   | 15,000,000.00  |
| Or, compare the cost of 10,000 new workmen's homes at \$1,500 each.....  | 15,000,000.00  |
| Or, compare with cost of Roosevelt Dam, Arizona. Which will irrigate 240,000 acres, or ten acres and a living for 24,000 families or 120,000 people, while the dreadnaught supports only 1,000 to 1,200 people. Money expended for only one super-dreadnaught almost equals the entire cost of sanitation at Panama, which made it possible to dig the canal, \$16,484,455.00. | 9,000,000.00   |
| 8. The \$15,000,000 "invested" in only one big battleship (by vested interests) would build and equip Los Angeles Polytechnic High School 27 times; Oakland's new Polytechnic High School 25 times; the University of California, at Berkeley, valued at \$4,385,632 (1912), nearly 3½ times.  |                |
| 9. "Think on these things"—then join a Peace Society, and help to wage a campaign of education.  |                |

Compiled from authentic sources by

ROBERT C. ROOT,  
Secretary-Treasurer California Peace Societies.

### NEWS ITEMS.

MILITARY TYRANNY.—The following are some typical hard cases of suffering by young men and boys who will not submit to military training in Australia and New Zealand. They are given as reported in the home papers but copied from *The Friend* (London).

#### AUSTRALIA.

"Sydney, December 15th, 1913.—Charles Harper, 17 years, suffering from pneumonia and heart trouble. Military doctor failed to examine him. Refused to hear his father. Sent for twelve days Middle Head camp."

"Sydney, November 13th, 1913.—A youth 18 years: 'I am the support of the family; my mother is dead, and my father can't work. I am a

greengrocer, get away early in the morning and don't get home till late at night.' Failing to drill, sent to Middle Head camp twenty days; 3s. costs, and in default twenty-four hours' imprisonment."

"Sydney, December 5th, 1913.—Mitchell, a little white-faced boy, 15 years. Failing to drill. The boy's appearance showed he was too delicate to undergo military training, his legs being crooked and supported by steel bands and straps. His mother stated he had been a cripple since he was 5. The worst feature of the case was that the military authorities were informed in March last and a medical officer declared he was unfit. The magistrate ordered the case to be struck out."

#### NEW ZEALAND.

"Christchurch, November 27th, 1913.—Mrs. Howell writes: 'Last Friday I saw 31 cases through the court, and 19 were heard in Ashburnton. The Truancy officer remarked that he knew 12 of the 31 homes as very poor, and in one case where a fine of 10s. and costs was imposed he had helped the father with seed potatoes. No inquiry was made as to the condition of the homes, as is always done in education cases.'

"Auckland, November 7th, 1913.—Over 600 prosecutions in the Dominion during October. G. Batey just released after twenty-eight days in Fort Gaulty; again convicted, fine 7s. He told the magistrate, 'I object to military training on religious grounds; I will not pay the fine.' Magistrate: 'Well, you will go to prison, and we will make you drill.' Batey, leaving the court, 'You will not make me drill.' Youths from Otahuhu and Picton, 15 and 16 years of age, missing from home. Several times prosecuted for failing to render service."

"Winton, October 24th.—A young married man unable to attend parades, owing to wife's 'prolonged ill-health,' applied for exemption. £5 fine inflicted, in default imprisonment."

The opening of a new Science Hall at Botham School, York, England, is thus reported in *The Friend* (London):

"On the 27th ult. Professor Silvanus P. Thompson formally opened the recently erected physical laboratory. The building is an annex to the old Science Block, with which it is connected by a glass-roof covered way. It comprises a well-appointed laboratory with seating accommodation for twenty-four boys, overhead gas-pipes for suspension experiments, and two commodious galvanometer recesses. There is also a preparation-room for the use of the master (J. A. Dell, M.Sc.) and a small store-room.

"After the opening ceremony the company, including the School Committee and many Friends in York for the Quarterly Meeting, adjourned to the John Bright Library. J. Edmund Clark, formerly science master at the school, introduced his predecessor, Prof. Thompson, who delivered an address on the 'Place of Science Teaching in the Schools.' He insisted that chemistry should have the primary consideration, and be closely followed by mechanics and physics. A place must also be found for astronomy, geology and human physiology. He then proceeded to indicate the relation which must subsist between science and mathematics on the one hand and the humanities on the other. A scientific training would afford a training in classification, generalization and exactness, but this must be supplemented by a study of the accumulated experience of the human race."

WHITE LICK QUARTERLY MEETING was held Second Month 14th, at West Union, near Monrovia, Ind.

Soon after the meeting settled a precious solemn covering of the Spirit was felt to be over it.

The danger of entertaining doubts concerning the doctrine of salvation was spoken of feebly.

The answers to the queries called out some exhortation that Friends might be faithful in their individual duties.

It was shown that it was not uncommon for all our membership to be present at our meetings.

PRESIDENT ROBERT L. KELLY, of Earlham College, has been invited to become a member of the National Citizens' Committee, formed to bring about the calling of a third International Peace Conference at The Hague.—*The American Friend*.

ROYAL J. DAVIS, who is one of the associate editors of the *New York Evening Post*, recently entertained the *New York Quakerism Class* at his home. He himself gave an address on "John Bright's Relation to English Quakerism."—*The American Friend*.

**A QUAKER MEETING IN A CATHEDRAL.**—The first Quaker Meeting to be held in St. Paul's Cathedral, Boston, occurred on the evening of First Month 29th, at eight o'clock. About twenty-five Friends, of three "branches," five clergymen and four lay members of the Episcopal Church sat down in quiet to worship together. There was perhaps a half hour of silence—a living silence in which the hidden oneness of our spirits came clearer to our inner vision. This consciousness was voiced by a Friend who showed that there is a unity of all souls seeking truth and keener consciousness of God, far deeper and more valuable than unity of opinion. After a few more words and another unifying silence we went to our homes feeling that the eternal part of our beings had been actually strengthened.

"There is great stillness in the court of heaven,  
Great stillness at the center of our life,  
Upon its outer edge the ceaseless strife,  
The turbulence  
Of making, breaking, bubble-worlds of sense  
Proclaims the steadfast working of God's heaven;  
Yet deep within its heart a calm there is,  
Fountal creative calm, whence comes the whole."

—ELEANOR DENSMORE WOOD.

Wellesley College.

**THE TREATMENT OF HERBERT A. INGLE FOR REFUSING DRILL.**—William Ingle, of South Australia, a Friend from Yorkshire, who was imprisoned last summer for the non-registration of his son, is returning home on the S. S. *Orama*, with all his family. Respecting his son, Herbert Ambrose (aged about 16), who was recently sentenced to fifteen days' detention at Fort Largs for refusing to drill, he writes:—

"I am proud to tell you that up to now B. has stood firm; at Fort Largs he refused to drill. The commander of the Commonwealth Forces, Major Brand, ordered him to go into the lines, and B. refused to obey any orders, for he said, 'My conscience is against it.' The officer ordered two men to carry him into the lines and they did so. B. then sat down and refused to stand. The officer then stood over him and threatened to hit him with the cane if he did not go and stand at the end of the line; he still refused to obey him. Being then ordered to go and help in the kitchen, he told the officer, he could obey no orders. So they sent him to Fort Glanville, where he was for three days on dry bread and tea without sugar or milk, and allowed out at 6 A. M. to wash; a straw mattress on the floor was his bed. They then tried bullying him, but it was of no use; then they tried offering him better food if he would do the work he was ordered to do, but B. said, 'If I have to work it must be in a common prison.'"—*The Friend* (London).

At a conference of Home Agency Secretaries, held at the Bible House in New York, the officers of the nine Home Agencies were present. Their work covers nearly all of the United States. They reported for the year 1913 a remarkable advance in the circulation of the Scriptures. The total reaches the figure of 1,076,459 volumes. This takes no account of the general circulation of the American Bible Society in foreign lands, to the trade, or the circulation effected by the Auxiliary and other local Bible societies. The total is an advance of 280,222 volumes in these Home Agencies over the preceding year.

It will be remembered that our Friend James Wood is president of the American Bible Society.

**BARNESVILLE SCHOOL NOTES.**—Friends' Boarding School is again in session after a mid-year vacation of two weeks. There is a noticeable decrease in the cough, which prevailed at the close of the winter term, and all seem to have returned much helped by the vacation. Cold weather welcomed us and skating has been the order of the day, although some snow had to be removed first. Soccer and basket ball continue to be the chief games played by our students this time of year; the interest in basket ball seems to increase with the advance of the school year. The total enrolment for this spring term will be larger than last year and will reach the number sixty-five, which is the largest number for the spring in the history of the School at this place. The girls still outnumber the boys about two to one. There seem to be more girls of school age within the limits of the Conservative Yearly Meetings at the present time. As this is also a farming community, the boys are often kept at home in the spring to help with the spring work. Since the change of terms a few years ago the spring term has gradually increased in size from about a

dozen to the present number. Formerly we had one long winter term of about five months and a short spring term of about ten weeks, with a class finishing at the end of each term; now, however, we follow the custom of most other schools in this respect.

Teacher Ellen S. Cope, who was operated upon for appendicitis near the end of the winter term, is improving nicely, but was unable to return here and take up her work, so Robert H. Smith has taken her place for this term.

J. W. H.

THE FRIENDS' HISTORICAL SOCIETY proposes to publish a final edition of the Journal of John Woolman, which will be faithful to the original, accompanied by biographical notes of each person named in the text. Letters and manuscripts of Woolman are very rare, and any one who owns or knows of the existence of such will perform a real service to the Society in its effort to set forth the work with accuracy, by communicating with Annetta M. Gummer, Haverford, Penna.—*Bulletin of Friends' Historical Society of Philadelphia*.

## CORRESPONDENCE.

[The following letter was written to Edwin P. Sewell. Had he lived he would probably have shared the messages and the information in it with readers of THE FRIEND. Although a little belated, we are glad to do so now.—Eds.]

POPULAR RIDGE, N. Y., Eleventh Month 14, 1913.

MY DEAR FRIEND:—

A word of greeting to thee, and perhaps through thee to some of my many friends whom I left in Pennsylvania and New Jersey. It was like a repetition of the pain of saying farewell at home when I departed from Philadelphia, for truly my fellowship with the dear Friends of that city and neighborhood was a great refreshing to me. The words which come to my mind in connection with my recent visit are those which I suppose occur most frequently in Holy Writ: "And it came to pass." In the life in which one is privileged to experience Divine guidance and oversight things come to pass. They do not happen by chance, neither are they the result of artificial pre-arrangement and wire-pulling behind the scenes. For years I have felt the day would come when I would be permitted to meet with the Friends on the American continent with whom I have long felt an inward link. It appeared to me that they were sufficiently conservative to be considered the legitimate heirs of the glorious Quaker heritage and sufficiently modern to be of use to their own generation. My experience among them has not disappointed me. You have your troubles and difficulties, of course. But I do not feel that the day has come when Truth will be allowed to trail in the dust. As the older generation is gathered to its fathers, others will be found to fill the gaps, fresh lips will be touched with the heavenly fire to declare the blessed evangel, and newly dedicated lives will continue the life of witnesses to the power which can transform men prone to sin into transcripts of the image of the Son of God.

After leaving Philadelphia I had some service in Newark, N. J., where some of the Friends from various parts who have settled there have begun meetings for worship in the Y. M. C. A. The meeting I attended was composed of some sixty-five persons, but many of them were not part of the regular congregation. It was a time of spiritual uplift to many of us. After Newark I came into the northwestern districts of the State of New York to visit the little groups of Friends on both sides of Cayuga Lake. I feel I am among an exercised people, who in much weakness are seeking to maintain a pure witness to spiritual worship and to those testimonies which we feel to believe have their root in obedience to the shinnings of the heavenly light in the heart of man. We had an opportunity of a public meeting in the Methodist place of assembly. The pastor, after a few simple devotional exercises on his part, made way for us, and after a time of silence I was permitted to set forth the truth of Christ's spiritual and inward appearance as the distinguishing experience of the Gospel dispensation and as that which characterizes true, living Christianity. I do not think that it was in vain.

I still have some little service before me, such as holding a meeting with some of the students at Cornell University and in some other parts, before I can proceed to Montreal, from whence I hope to recross the ocean for my London home.

What a wide, open door there seems to me lies before us on this great continent for the proclamation of our message. There is nothing sectarian about the truth we stand for. It suits all sorts and conditions of men.

We can carry it into the dens of infamy and into the slums, and it will make the most degraded and hopeless acquainted with the mighty power of God unto their salvation. We need not be ashamed of it in the halls of learning and in the most advanced schools of modern thought. For there, too, are hearts unsatisfied which neither science nor philosophy can bring into rest. It is Christ alone—Christ once humbled here in love to man; Christ living and triumphant in the glory of His enthronement over all the powers of evil; Christ inwardly revealed by the shining of His heavenly light, bringing into human lives the blessed virtue of His sacrifice and victories rising again unto their purification, regeneration, sanctification and transfiguration from glory to glory, till the veil of the seen and the temporal is pierced by the celestial brightness of the unseen and the eternal.

Thy sincere Friend,  
MAX I. REICH.

"We enjoy the various items in THE FRIEND, and I have no reason to criticize it at all, but wish rather to encourage all the dear Friends who help in the publication. No doubt you all miss our late beloved Friend, Edwin P. Sewell in many ways."  
—DAMASCUS, Ohio.

THE view expressed by our friend, Edward C. Wood, is one with which we have sympathy. It is not, however, the view of a number of our valuable contributors and it is not likely that in this particular we can do very differently from the present. Perhaps the best we can hope is a growth of sentiment favorable to the expression in this letter.—[EDS.]  
TO THE EDITORS OF THE FRIEND:—

Dear Friends:—The force of an article is often strongly determined by its source, and although it is a commendation in itself to read an article as from THE FRIEND, I believe that it would help your readers even more if all articles that could be signed should be signed by the full name of the author. Many are now signed by the initials alone. Those of us who happen to know the names represented thereby gather additional benefit by such knowledge; to such as are in the position of not knowing whom the initials represent, there is no gain; why should not the latter class be blessed with inclusion in the former by having the full name of each author published?

Sincerely,  
EDWARD C. WOOD.

PERHAPS the statement in "Westtown Notes" of First Month S, that a large oak tree had blown down in the south woods was a matter of little moment to the average reader of THE FRIEND. God often uses passing incidents, and things in nature coming under our observation, to instruct his children in things pertaining to his Kingdom. The reason given by the writer of the "Notes" for this catastrophe was unsoundness of root, and one lamentable feature was that it drew many smaller trees down with it. Perhaps others in the track of the same storm came out with twisted and broken tops, but because of soundness of roots will be able to recuperate and with the coming sun and showers take on added beauty. This short incident so illustrated to my mind the great need of true Christian humility, lest after we think we have attained some measure of stability in the journey heavenward, we may yet be blown down and drag others down with us. It is humiliating to the natural man, even to acknowledge that we have a tender heart, and this should always be done with self-abasement. The simple relation of this incident was so made use of as to convey a lesson of deep instruction to me, and elicited admiration, while relief from heavy burdens was gained by renewed resignation to the Divine will through a copious flow of unbidden tears. A wholesome characteristic of a true Gospel ministry is depth of feeling and tenderness of spirit accompanying the words spoken, and the same is true of other members of the church whether we be a pillar in the house, or a shingle to be tattered by hail and rain. Whatever the office the duty ought to be performed with fidelity, being assured that as thy day is so shall thy strength be.

I know not the writer of these "Notes" or the thought in penning them, but I admire the goodness of the Lord in applying things around us to aid our weak capacities in understanding his wise designs. I don't look upon successive experiences as development into new truth, but rather as the revelation of new aspects of the same everlasting and unchangeable truth.  
LEVI BOWLES.

GALENA, KANSAS.

#### SUMMARY OF EVENTS.

UNITED STATES.—Both houses of Congress have passed the LaFollette bill, which provides that women and girls in factories, stores, etc., in the District of Columbia shall not be permitted to work more than eight hours a day or forty-eight hours a week, and that girls under eighteen cannot be employed at night at all.

The House of Representatives has passed the Burnett bill prescribing that aliens entering this country must be able to "read the English language or some other language or dialect, including Hebrew or Yiddish."

It is stated that further regulations for payment of the income tax, issued at Washington, provided that the husband and wife, living together, should be entitled to an exemption of \$4000 from the aggregate net income of both.

A despatch from Chandler, Ariz., says: "A great future is predicted for the ostrich industry of the Salt River valley by South African experts and experts from the United States bureaus who have visited this section and have become convinced that the climate, food and market conditions are favorable. There are now about six thousand birds on the ostrich farms of Arizona, and the industry is said to be but in its infancy. Growers have departed from the custom first established of raising as many birds as possible, and are improving the quality of the stock and fethers."

It is stated that a wave of temperance sentiment is sweeping Pennsylvania. This statement is based on reports from every section of the State, obtained for the most part from unbiased sources, which show that public opinion is aroused over the question of Statewide prohibition and county local option. The liquor question has been brought to the front as never before in the history of the Commonwealth. Careful canvasses over the entire State give the impression that public feeling is ripe for a vote on a constitutional amendment for State prohibition.

The thirteenth of Secretary Bryan's peace treaties, that with the Dominican Republic, has been recently signed; the two nations agreed to submit to investigation, for one year at least, all questions which could not be settled by diplomacy.

A despatch of the 13th from Tuckerton, N. J., says: "Wild fowl by the millions, in greater flocks than have been seen here in a half century, are flying in Tuckerton and Barnegat Bays, and now that the Federal game laws have stopped all spring gunning, the ducks, geese and brant, with an instinctive fearlessness, are even invading suburban farmyards. Because of the warm winter, the birds have remained on the Jersey coast instead of migrating to the South."

It was stated from Washington on the 13th: "The twelfth of the Bryan peace treaties was signed late to-day when Secretary Bryan, for the United States, and Minister Calvo, for Costa Rica, affixed their signatures to an agreement, which provides for the investigation by an international commission, for a year, of all misunderstandings between the two countries which cannot be adjusted by diplomatic means. Earlier in the day a similar convention between the United States and Switzerland was signed."

A despatch of the 15th from Washington says: "The Federal Industrial Committee to-day announced it would undertake an investigation immediately into reports that hundreds of thousands of men and women are out of work in the country. In New York City alone, according to what the committee has heard, there are 350,000 persons unemployed. The object of the investigation will be to determine whether the Federal Government should take action to relieve this condition and what measures should be instituted to that end."

It is stated from Boston that work for approximately 21,000 persons was found in the fiscal year of 1913 by the Massachusetts Free Employment Bureau, maintained here by the State. In 1907, the first year of the bureau's existence, it filled 14,450 positions. So well has the plan been found to work that Connecticut, Rhode Island and Quebec have copied it. All the expense is borne by the State, service being free to employers as well as to employees.

A despatch from New Orleans says: "The discovery of a cure for leprosy was announced to-day by Dr. Ralph Hopkins in a report to the directors of the Louisiana leper colony. Nine victims of the disease, Doctor Hopkins announced, have been discharged from the colony completely cured, and a score of others, who are undergoing the treatment, have been materially helped. The new cure consists of inoculation with a vaccine obtained from the bacteria of erysipelas, together with the internal administration of an oil."

It is stated from Des Moines, Iowa, that the Iowa Supreme Court has



declared constitutional the Webb-Kenyon law, prohibiting the shipment of liquor into "dry" territory. The recent decisions of District Judge Hunter at Ottumwa, declaring the law to be unconstitutional, was overruled.

A recent despatch says: "The study of the peat deposits in Minnesota is going forward vigorously. It is the opinion of both State and Federal experts that the peat bogs will be one of the greatest sources of wealth in Minnesota. A convention to deal with this subject is to be held at Duluth, and it is expected that 200 specialists from various parts of the United States will be present."

Statistics in reference to the population of New York City show that of the entire 4,669,162 white population of the city in that year, the English-Celtic languages were the mother-tongue of 21 per cent. Next came the Jews with a 19 per cent. representation. Germany followed with 18 per cent.; Italy with 12 per cent., and Poland with 3 per cent. France, Sweden and Magyar brought up the rear with 1 per cent. each.

"Anti-slip" shoes, resembling bed-room slippers, have been placed on the forefeet of 250 horses by agents of the Women's Pennsylvania Society for the Prevention of Cruelty to Animals. The devices, made of burlap and carpet and fastened to the horses' hoofs, make it practically impossible for an animal to slip and fall on the slippery streets.

It is stated that trustees of estates affording their beneficiaries a net income of \$2,500 or more for the year 1913, and one of \$3,000 or more for 1914, are required to make a return under the income tax law, according to a ruling received yesterday by Internal Revenue Collector Ephraim Lederer from the Commissioner of Internal Revenue at Washington.

A despatch from Bloomsburg, Pa., of the 2nd says: "The three Columbia County Judges to-day, in open court, stated that next year not a saloon or restaurant license would be granted in Columbia County, and that their statement from the bench was notice to all holders of such licenses to wind up their business during the year. No so-called hotels, of which the county has a number, will be licensed. Each applicant for his license will be considered as new and must prove the necessity of his place."

FOREIGN.—A despatch of the 16th from London says: "Milk sterilized by electricity, the microbes being killed by electric shocks, is being supplied from the Liverpool Corporation milk depots to about 1000 babies daily. The new process was devised by Alderman Anthony Sheldermine, chairman of the local infant life preservation subcommittee. The advantage claimed over sterilization by steam is that the milk tastes as sweet as from the cow."

It was stated from Paris on the 20th: "At the French War Office it was announced that 10,000,000 pounds of flour would be placed in a warehouse in Paris to be used in feeding the population of the French capital in the event of ordinary railroad traffic being interrupted at any time by the mobilization of the French army."

NOTICES.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.) Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare

twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone, 114A.

WM. B. HARVEY, Superintendent.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—

- Boyesen—Modern Vikings.
- Horton—Growth of the New Testament.
- Manuix—Li Hung Chang.
- Newcomb—Discovery of a Lost Trail.
- Reid—American and English Studies.

LINDA A. MOORE,  
Librarian.

A GENERAL invitation is extended to a lecture at Friends' Select School by Dr. Samuel C. Schumacher, of the West Chester State Normal School, on Second-day, Third Month 2, at 12.45 P. M. Dr. Schumacher's subject will be "The Meaning of a Flower."

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILA., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

MONTHLY MEETINGS NEXT WEEK:—

- Kennett at Kennett Square, Third-day, Third Month 3rd, at 10 A. M.
- Chesterfield, N. J., at Trenton, Third-day, Third Month 3rd, 10 A. M.
- Chester, N. J., at Moorestown, Third-day, Third Month 3rd, at 7.30 P. M.
- Bradford, at Coatesville, Fourth-day, Third Month 4th, at 10 A. M.
- New Garden, at West Grove, Fourth-day, Third Month 4th, at 10 A. M.
- Upper Springfield, N. J., at Mansfield, Fourth-day, Third Month 4th, at 10 A. M.
- Haddonfield, Fourth-day, Third Month 4th, at 7.30 P. M.
- Wilmington, Fifth-day, Third Month 5th, at 10 A. M.
- Uwchlan, at Downingtown, Fifth-day, Third Month 5th, at 10 A. M.
- London Grove, Fifth-day, Third Month 5th, at 10 A. M.
- Burlington, Fifth-day, Third Month 5th, at 10 A. M.
- Falls, at Falsington, Fifth-day, Third Month 5th, at 10 A. M.
- Evesham, at Mt. Laurel, Fifth-day, Third Month 5th, at 10 A. M.
- Upper Evesham, at Medford, Seventh-day, Third Month 7th, at 10 A. M.

DIED.—At her home near Danville, Indiana, Second Month 10th, 1914, HARRIET S. STANLEY, widow of the late William C. Stanley, aged sixty-eight years and twenty-one days; a member and elder of Mill Creek Monthly Meeting of Friends.

—, at his home in Norwich, Canada, Second Month 7th, 1914, HARVEY H. HAIGHT, aged ninety-one years, three months and seven days; a member and minister of Norwich Monthly Meeting of Friends.

—, at her residence in Pueblo, Colorado, Second Month 17th, LUCINDA LAKE, in the eighty-fourth year of her age; a member of the Monthly Meeting of Friends of Philadelphia.

—, at Menola, N. C., Second Month 19th, 1914, LOUISA B. SNIPES. She was a member of Rich Square Monthly Meeting of Friends.

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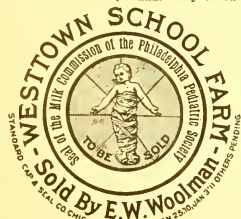
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## MID-WEEK MEETINGS.

From all the Monthly Meetings in our Yearly Meeting there has come up to the superior meeting within the past few weeks the confession which has now become almost stereotyped, and which, though it may awaken deep concern on the part of several, rarely elicits anything beyond the expression of regret that our mid-week meetings are poorly attended.

Within the year a Friend fell in with a Churchman and walked with him several squares in a nearby town; their ways parted as the latter said, "I turn in here, in order that, with a score or so of fellow communicants, I may seek in the quiet of this house of worship and apart from the distracting cares of business that calm which begets fresh life to the spirit, which we all so sorely need." The Friend said afterwards that it was the most smarting rebuke he had received for a long time, and the very lack of intention, on the part of his comrade, to hurt or to annoy him, made it the more severe. He called to mind that at that very hour a little handful of people were sitting together in the home meeting-house, where he regularly met with them on First-day mornings, and that but a few blocks away another small congregation of his own people were holding a Friends' Meeting as had been their custom for generations.

He who claims that it calls for no great exercise of faith to leave a pressing engagement or to neglect seemingly his secular affairs in order that he may attend his mid-week meetings does not know what modern times demand. While the farmer sits in his meeting on a Fourth or Fifth-day morning, the very thing that most adds to his prospective gains comes to him without a struggle on his part. The crops which were wilting and well-nigh burnt up are being refreshed by the long-needed rain. Had he remained at home he would neither have helped nor hindered what proved to his business the greatest blessing of the year.

Conditions doubtless have changed very much since the establishment of the mid-week meeting as a part of the organic life of the Society of Friends. It is very questionable, however, if the need for them is one whit less than it was at first. It is not safe to generalize and say that where these meetings have been most neglected the life and power of a congregation as such and of a community has most decreased, though

there are some who argue from their own limited observations and incline to such a view.

The effort to accomplish a task that has in it an element of duty, though the effort is not crowned with success, has been known oftentimes to call down the Divine blessing; and in time a way is made among seemingly impossible conditions to realize the fulfilment of one's desires.

Members of our Yearly Meeting have not been classed with those who allow mere pleasure to interfere with a practice which the body holds to be important, neither are we prone as individuals to ask that the requirements or expectations of the church should be lessened because we fail to feel the full force of them. Not all of our members who fail to attend mid-week meetings feel the responsibility for their maintenance that others do, and certainly they know from first-hand experience little or nothing of the spiritual refreshment that peculiarly results from them.

There is a vast difference between a duty and a privilege. We base our First-day meetings on the former, and our mid-week meetings on the latter. No church rule nor act of discipline is needed to instruct us that it is God's command that we neglect not the assembling of ourselves together to worship Him, but the rich blessing which crowns the meeting need be no less one day than it is another, and our Lord's promise concerning it is in no degree limited by times and seasons. Public worship, wherever held, is in anticipation of that declaration of our Lord that, "where two or three are met together in My Name, there am I in the midst of them."

Doctor Fothergill, whose daily life brought him more closely into contact with the great men and women of his day than possibly falls to the lot of any of us of this generation, expressed himself thus on one occasion when asked why he adhered to a form of dress that was peculiar, he said: "I think it unworthy a man of sense, and inconsistent with his character, to suffer himself to be led by the whim of fashion and become the slave of its caprices." An answer not unlike this has often been given to those who query whether it is demanded of the present day to hold our mid-week meetings.

A community that holds its mid-week meetings because such has been the custom, and fails to feel any special duty in the matter or to realize any fruit therefrom, may be in line for receiving a rich blessing, but fails at the present to possess it. The prospect of that blessing, however, would be to most of us ample justification for holding fast to what we have.

Were all the mid-week meetings in our Yearly Meeting to be discontinued by a ruling of the Society there would arise a cry of protest from a body of non-attending members which might surprise us, and there would arise an equally urgent demand, at least in suburban neighborhoods, from those who are not members with us, why we have taken this backward step. The good old country doctor whose rounds took him each Fifth-day morning past a well-filled Friends' meeting-

house, said he felt a special blessing rested upon his neighborhood for this act of devotion on the part of his Quaker brothers and sisters. Those within the walls were little conscious of this, but who knows how far their public demonstration leavened the lives of those about them, and how far-reaching it may have been?

It is a peculiarly Quaker method of testimony-bearing to the need we have of Divine illumination in our daily walk, to approach often in prayer and thanksgiving our Father in Heaven, and surely none of our Christian neighbors would caution us to give up a practice which has come down to us from our fathers.

Our meetings, which seem peculiar to those who worship differently from ourselves, have been a means of untold blessing to the Church and to the world, and they seem especially adaptable as agents for enforcing that doctrine of personal responsibility and Divine guidance in all the affairs of life, which, though no monopoly of ours, is yet more insisted upon by Friends than by some others.

There is a trend to-day toward an individualism that Friends have been exercising as their birth-right ever since they had an existence. An individualism that recognizes the individual as the most important factor in the problem, but everywhere and always subordinate, not to the voice of the majority but to the voice of an enlightened understanding, which has sought and found the Divine guidance. It was this that in part called our friend to turn to his place of worship one morning in the middle of the week, and it is this that is increasingly finding place with very many Christians in all the denominations about us. We as Friends need to foster the movement and the mid-week meetings play no unimportant part in doing so.

D. H. F.

FOR "THE FRIEND."

The following story, told by a devoted African missionary, illustrates the unexpected ways in which our Heavenly Father selects and prepares instruments for His work:

"You know L——'s history," said our guest, "and that he was converted in prison? He was pretty wild. I suppose. One day he was with a rough crowd when some one was shot, and L. was arrested and imprisoned, although he declared himself to be innocent. While he was in prison he thought over his past life, grew tired of sin, and came to know Christ as his personal Saviour. Then he began preaching to the other prisoners, and some of them were converted. After the man who committed the murder confessed his guilt, L. was set at liberty; and he went up and down the country preaching. Those who had known his previous life were very much impressed, and he was greatly used of the Lord. When he heard the needs of the Sudan, he offered to go out there at a smaller salary than is usually paid to missionaries, saying that although he had not been trained for such service, he could work about the mission station, and teach a little. He has been with us a good deal," concluded the speaker with fervor, "and we just love him!"

The pioneer missionary in equatorial Africa must be ready to turn his hand to hard labor. Clearing a "compound" for the new mission station, building one or more bungalows and tilling the soil, may alternate with medical work, teaching, and delivering the Gospel message. In the first part of his three years in the Sudan, L. devoted himself chiefly to the manual branch of the work. But "Honest toil is holy service" if done for love of Christ.

L. is on protracted furlough now because of ill-health. If he should return to his chosen field, some of us may watch his course with deeper interest since learning his early history.

M. S.

#### HYMN.

"When I thirst in the heat of the wilderness land,  
Horeb's rock He will smite with His Almighty hand;  
When I hunger and faint in the wearisome way,  
He will rain bread from Heaven my spirit to stay.

"In the midst of the fire, of the cloud, and the night,  
He will speak and my fears at His word will take flight;  
And when from the waters of Marah I shrink,  
He will sweeten their bitter before I must drink.

"If long seems the journey and far seems the quest,  
Beneath the palm trees of Elim I'll lie down to rest;  
Dark or light, it's the same, for He goes on before,  
The one who is refuge and strength evermore.

"On the wings of the eagle He'll bear me above  
All the earth-mist and gloom to the home of His love;  
From the Heaven of heavens He'll hearken to me,  
And at last, in the morning, His glory I'll see.

"I'll go in His strength, I have none of my own,  
On the arm everlasting I'm leaning alone;  
There is danger and darkness away from His side,  
He is sun, He is shield, He is safety and guide."

#### THE AWAKENING OF A PEOPLE.

THOMAS DAVIDSON.

(Continued from page 413.)

Within ten years of the establishment of Protestantism the Romish system had largely disappeared from public view, but the recent publication of very interesting reports of Jesuit Fathers of that time, to their superiors in Rome, show how the Roman Church was still fighting its losing battle with great persistency. Disguised as soldiers and otherwise, priests were ever moving about the country, teaching the old doctrines and administering the forbidden rites. It is curious that even the four Scotch Roman Catholic priests who accompanied, as chaplains, the rebel army to Derby in 1745, wore the Highland dress, and were called Captains. With us, who know how openly Friends acted, even in times of severest persecution, this underhand way of working, to say the least of it, leaves a bad taste in the mouth. "Do men gather grapes of thorns or figs of thistles?" Just imagine Marmaduke Stevenson, William Robinson, Mary Dyer, or William Leddra going about Boston under assumed names, disguised, and ready to make incorrect statements when it suited their purpose. It is simply unthinkable.

Protestantism was barely well established when the long struggle between Presbyterianism and Episcopacy commenced. They had their innings by turns, but to the candid student it is evident that, generally, "the weight of the meeting" was on the Presbyterian side. The Covenanted Presbyterians prayed before the battles, not always very humbly to be sure, while the Episcopalians Cavaliers aroused. The Covenanters marched singing Psalms, often the forty-sixth, the Scotch metrical version of which begins:—

"God is our refuge and our strength,  
In straits a present aid,  
Therefore although the earth remove,  
We will not be afraid."

Such folks were not easily beaten.

During a good part of the reigns of Charles the Second and James the Seventh, it is said that about a thousand Presbyterians lost their lives every year for their adherence to the National Covenant. Small wonder, then, that even now, to the average Scotchman, the very name of bishop or priest brings a feeling of repugnance and repulsion. The blood of the martyrs was the seed of Scotch Presbyterianism, and its roots have struck deep into the life of the nation. Some of those martyrs came very near to being Friends in spirit, though far from being Friends in their beliefs. Alexander Peden, one of the most noted of them, appears often to have had a good

degree of that spiritual insight and discernment which we associate with the concerned Friend.

After the Revolution of 1688, Presbyterianism was finally established as the Church of Scotland, though it took nearly a generation to get it generally accepted in the north. Not that there was much difference in the rituals of the two churches then, for the Episcopal Church during the time of its ascendancy, from the Restoration to the Revolution, had not attempted to introduce either the Liturgy or the Surplice; so the re-introduction of Presbyterianism made but little outward difference in the manner of worship, but it made a clear cleavage in politics. The Presbyterian ministers nearly all favored the Revolution, while nearly all the Episcopal ministers were Jacobites. To us it seems very incongruous with the idea of worship, but during the disturbed times in 1715 and 1745 Presbyterian ministers are known to have conducted their services with loaded pistols, laid handy on the pulpit cushions, beside the open Bible; while the Episcopalians, at the close of some of their services, played stirring Jacobite airs on the violin or bagpipes. At public and social gatherings it became a custom to place jugs of water on the table, and when the toast to the king was proposed, the Jacobites present would pass their glasses across the jugs in token that it was "the king over the water" that they were pledging. A convivial song long very popular, composed by Dr. Geddes, a Roman Catholic priest, ended with the verse:

"Oh send Lewie Gordon hame,  
And the lad we daurna name,  
Though his baek be at the wa',  
Here's to them that's far awa'."

Lewie Gordon was Lord Lewis Gordon, then in exile, and "the lad we daurna name," was Charles Edward Stuart, "Bonnie Prince Charlie."

Need we wonder that in all this confusion Quakerism did not hold its own. It had come to birth during the hearing and seeking age of the Commonwealth. At that time Alexander Jaffray, and many another earnest soul, had been struggling for clearer light and more certainty in regard to Divine things, and their cries had been heard and answered. They held fast that which they had received, and laid down their heads in peace. A second generation followed on, many individuals of which were worthy successors of the early stalwarts, but too many of the third and fourth generations gave but a nominal adherence to the Truth, and appear to have been more concerned to defend their outward belongings than to increase their spiritual possessions. This led them into a dry and desert state where there was "neither rain, nor dew, nor fields of offering," and their experience bore striking testimony to the truth of the declaration, "where there is no vision the people perish." One, certainly, I believe two, of the young Quaker Lairds were in the rebel army at Culloden; both, I presume, were disowned.

But the day of visitation had not passed forever, the Spirit of God still moved on the face of the waters, and now and then an individual, and occasionally a family, attained to the precious rest of Quakerism; one notable example being Margaret Fimister, afterwards Hutchinson, of Philadelphia, who though not convinced until after her removal to America, evidently had a good foundation laid in her early home training. I forbear to name a later family, one of whose members is still living in your midst. In other parts of America, especially in North Carolina, there are a goodly number of professing Friends, whose surnames indicate descent from the Northern Scotch. It is very difficult for some of us impatient ones, always to bear in mind the saying of our Lord, "I have many things to say unto you, but ye cannot bear them now;" it is only those that are rich in faith, that can patiently submit to apparent defeat, in the quiet assurance of the ultimate triumph of truth. I have sometimes wondered how that gifted minister, Robert Harvey, of Old Meldrum (1710-1788) felt about these matters. In his youth he had known and consorted with Andrew Jaffray and others, who could remember the

beginning. In the vigor of his early manhood he was called to the ministry, and through a long life he endeavored faithfully to serve his Lord and Master. During the whole of that long life he saw the Society in those parts getting less and less, and the testimony more and more imperfectly upheld, while in the very district in which he lived, and close to the old Friends' burial ground in which his remains were afterwards laid, there was gathered a large congregation of Presbyterian Seceders, and over the whole country there was a real increase of spiritual life. It was, however, a spiritual life of a distinctly cruder type than that of Robert Harvey and the handful of Friends who were associated with him. There, at Craigdam, these Seceders, every few years, would "renew the Covenant," and it must have been an impressive sight to see over five hundred of them, standing on that breezy knoll, with their right hands solemnly raised to heaven, as the minister read the articles pledging them to defend and maintain the doctrines and discipline of the true Reformed Kirk, and to uproot Popery, Prelacy, and all ungodliness. On some of the later occasions I believe the minister explained that uprooting Popery and Prelacy did not mean by violence and force of arms, as it certainly had meant a century earlier.

(To be concluded.)

## CALN QUARTERLY MEETING REVISITED.

### I.

Boyhood memories were afresh awakened, when on the thirteenth of Second Month the doings of a day were again set to a single phrase—Caln Quarterly Meeting. Four times a year the childhood home was astir with the pleasing prospect of the six mile ride down the valley, and then the long two mile climb across the brow of the north Valley Hill to the summit, where for near a century and a-half had stood

"Little, ancient, solitary Caln,  
Dreaming upon its solitary hill."

A charm that takes its rise from picturesqueness of environment rests ever upon Caln. A little to the eastward is afforded a view of the far-famed Chester Valley, which once seen cannot be forgotten by a lover of nature. At the time of which we are speaking a grove of great oaks and other hard wood trees stood off to the rear of the house, whose outspreading branches afforded ample shade for such horses as found no room in the overcrowded hitching sheds. Beneath the shadow of the grove outstretched the burial ground, which, with the house, by several years antedated Revolutionary days; for, as tradition has it, a British officer lies interred therein. Another feature, bespeaking bygone needs, is the stone horse block, at which drew rein the women as well as men to dismount from their exhilarating ride, in days when, even in dreams, "the imagination had bodied forth" no such means of conveyance as the automobile.

"Little Caln," as the poet has expressed it, did not seem little to the boyish fancy that day, but *ereat*, and, in a sense, even majestic, with its long frontage and two lines of partitions across the interior. Nor less impressive was the large company that assembled, and the lines of carriages that drew in from the several highways leading thither—from far Sadsbury to the westward, Bradford to the eastward, and Robeson and Ewchlan to the northward. Plain coats and broad-brimmed hats on every hand, with appropriately generous intermingling of the plain bonnets of plain-skirted women, left no doubt as to the interpretation of what a "plain" Friend was. No hedging when they came to answer the Queries, by substitution of the word simplicity for plainness. To them, or the most of them, the expression—"plainness of speech, deportment and apparel" could mean but one thing, and that stood forth in the lives and conversation of so many of them in strong definiteness that the ministers' gallery and its precincts—so far as dress and address were concerned—held forth nothing to cheer the way of the backslider in these particulars. To these "fathers and mothers in Israel," as

they were so often denominated, Quakerism must be recognized at a glance if in true sense it existed at all.

At the head of the meeting, clothed in drab, sweetly solemn in mien, and like Jacob of old leaning upon the top of his staff as he worshipped, sat the patriarchal form of Samuel Cope. Though nearly blind as to outward vision, there was a keenness and depth of mental grasp as he engaged in the ministry or spoke to the business of the meeting, that arrested and quickened even the attention of a child.

With a force of character and determined aim that reminded one of the Apostle Paul, no wonder that his text most frequently came from that high exemplar of Christian doctrine and experience. Fervently and without a shade of affectation in delivery, came the unadorned message of the preacher—"not with enticing words of man's wisdom, but in demonstration of the Spirit and with power," as it fell upon the hearer, it somehow took hold of the mind and filled the soul with determination to hold fast to his faith, and endeavor to lead a more consistent life thereafter.

Another personage present could not fail of arresting notice. Clothed in a suit of light drab, and with countenance of impressive benignity which shone forth from beneath a light hat possessing what seemed more than ample brim, passed among his brethren the well-beloved Ebenezer Worth—long known as the friend of the Indian and all who stood in need. One of those rare characters, who, like Anthony Benezet and John Woolman, poured out from a heart of unaffected cheerfulness the human sympathy that ran to meet its opportunity for service, and gave

"That best portion of a good man's life—  
His little, nameless, unremembered acts  
Of kindness and of love."

Nor can we omit to mention another who that day made a lasting impression. For while our memory pictures are in general composite; that is, made up of a number of similar experiences, they are at times the definite product of something too unusual and vivid to be thus weakened by alloy, a visiting minister, with a face almost awful in its solemnity of expression for the moment, rises in his seat, places his hand upon the gallery railing, and, while his whole frame trembles with emotion, utters the single word, "God," and then pauses, as it were, for the inflow of the Divine message that is to follow. Into that sublime moment was concentrated the fullest interpretation of what was understood by a genuine prophetic ministry. Never since has any word, or tone or gesture of a minister of the Gospel so emphatically set before him who was the youthful observer that day, the meaning implied by the Scripture phrase, "Thus saith the Lord," as did the utterance of this one word by him who was in such very truth a *Quaker* preacher. Unremembered is the rest of the sermon. But what of that, if the recollection of its first word carried so strong an evidence of the authority under which it was delivered. It is said of the great preacher George Whitefield that he held sinners in awe by the manner in which he uttered the word God. The preacher who so closely held the attention of his youthful listener on the occasion of which we are speaking was John S. Stokes.

Meeting over, a brief period of social intermingling followed, after which, if they did not accept invitations to dine in the immediate neighborhood, or on their way homeward, Friends passed thither without refreshment, save the modest lunch which they took with them to be eaten by the roadside on their return, to stay the appeals of hunger until home was reached. The latter course seemed a poor alternative to a youngster with a lively appetite after the long meeting. Happy, then, for him if the invitation to dine with neighborhood relatives was accepted. And how fresh are the memories of the Quarterly Meeting dinner! Dear Aunt Martha, though long since gone to thy eternal home, we still do thee homage for thy winsome hospitality and thy domestic art! How memory recalls thy delicious, creamy mashed potatoes, thy cold slaw, stewed tomatoes and preserves, and thy bread of snowy whiteness!

And thee, too, Uncle Henry, we recall, as thou sat at thy end of the long table, busy with thy carving of the juicy roast! In thy pressing for a second helping to thy guests we learned how generous was thy nature.

As we rode homeward at eventide, and repassed the meeting-house on the hill, closed were its doors and windows after the stirring activities of the day. Lonely it seemed to stand, like a silent sentinel peering from some lofty rampart and keeping as a sacred trust its watch upon that which had been committed to its care. And yet

"One holy Church of God appears  
Through every age and race,  
Unwasted by the lapse of years,  
Unchanged by changing place."

## II.

The years have rung their changes on Caln Quarter since the day of which we have been speaking. Seven of its meeting-houses have been closed. Most of those who frequented them twice in the week at the hour of worship have passed from earth. Their descendants have removed afar, or else been drawn to neighboring cities and towns, in their effort to "provide things lawful in the sight of all men." They have been of that generation which has sadly witnessed agricultural pursuits in all their inspiring freedom and wholesomeness go down in competition before the more lucrative means of providing a livelihood afforded by other callings. The vast grain producing areas of the middle and far West, its cattle ranges and its great flour mills, have disheartened the farmer's sons of the East. Such neighborhood industries as milling, tanning, burning lime, wagon building, paper making and the like, have been drawn away and absorbed into the vast commercial enterprises of the great trade centres.

But, "Man cannot live by bread alone." And Caln Quarterly Meeting still survives. Two meetings have been formed in new locations to accommodate the membership of the neighborhoods within which lie the closed houses. One of these is in Coatesville, which with its great iron and steel industries and rapidly growing population running into thousands, would seem to hold forth to the Society of Friends a place for its message and service. The meeting-house, erected a few years since, is very substantially built of stone, is very attractive and modern in all its appointments, and conveniently situated for train and trolley service commanding a large area of country. Hither from the quaint old meeting-house on the hill two and a half miles away to the northeastward, has been transferred the holding of the Quarterly Meeting.

The morning of Sixth-day, Second Month 13th, broke cheerless and grey across the Great Valley hills. The mercury stood at +5° or even less. The weather man has set it down as the coldest morning for that day of the year in the history of the local Bureau.

"A chill no coat, however stout,  
Of homespun stuff could quite shut out,  
A hard, dull bitterness of cold,  
That checked, mid-vein, the circling race  
Of life-blood in the sharpened face,  
The coming of the snow-storm told."

But the weather, forbidding as it was, did not deter the forthcoming of the membership of the Quarterly Meeting. One of its heads made the observation, that it was the best turn out of their own people he had noticed for a long time. To these faithful ones were added a goodly number of visitors, including two at least who had not for a number of years been in attendance.

Early in the meeting the company was bowed in vocal prayer before the Divine Being in whose name it had come together, asking for strength to worship acceptably, and to conduct the business of the occasion to the help of the church. An earnest plea followed from the text,—*"Behold the Lamb of God, that taketh away the sin of the world!"* The exhorta-

## IN MEMORIAM.

JOEL BEAN, AGED EIGHTY-THREE YEARS.

Passed into the beyond,  
Beyond our loving care,  
Beyond our listening ear!  
For in our meeting, though so old in years,  
His voice was often heard.  
How tenderly he spoke! Especially in prayer  
His rich deep tones uplifted to the heavenly throne  
Will ever live in memory;  
Pleading for faith—uprightness—  
Help for himself, and for his fellowmen.  
Ah! well he knew the road of faith,  
The faith that's more than conqueror  
Through Jesus Christ, our Lord.

There was no narrowness with him.  
He held, in many ways, the "forward thought,"  
And yet the old interpretations oft were his,  
But he would show all kind forbearance  
For others' views that did not meet his own.  
Was any soul in trouble?  
Most wisely he would guide—  
Point to our Saviour's sacrifice,  
Yet not ignore the sacrifice of will;  
Would plead for firm reliance  
On Christ, the way of life,  
To follow on to know the Lord.

Hearts have been strengthened  
By witnessing the gentle life  
Of Joel Bean—his all-compelling faith.  
And now 'tis but a memory!  
And yet we hope that at some future day  
We shall renew that intercourse,  
Which, while on earth so true,  
Must be more real in heaven.

—ELIZABETH HJERLEID SHELLEY.

SAN JOSE, California.

## JEREMIAH AND EZEKIEL.

SUSANNA B. KITE.

(Continued from page 411.)

In the fourth year of Jehoiachim the short-lived Egyptian ascendancy came to an end and war with Nebuchadnezzar followed, which lasted with more or less severity until 597 B. C., when the first deportation of the Jews took place. Jehoiachim had died in the meantime and his son Jehoiachin, who had reigned but three months, was carried captive to Babylon with the best people of the land—"even all the men of might—the craftsmen and the smiths, all that were strong and apt for war." The unfortunate king languished in prison for thirty-seven years, at the end of which time he was brought forth out of his prison by the King of Babylon, who spoke kindly to him and took care of him as long as he lived.

Jehoiachim had been very angry with Jeremiah for his fierce denunciations and forbade him to go any more into the temple enclosure where he had been in the habit of speaking to the assembled people. Jeremiah occupied his leisure in writing out his prophecies. These he sent his secretary Baruch to read to the people on a "fast-day." This was in the fifth year of Jehoiachim. This roll ultimately came into the hands of the king, who as it was read to him, cut out the leaves three or four at a time and threw them into the fire burning on the hearth before him. He told his attendants to take Jeremiah and Baruch, but the Lord had hidden them and they could not be found. After a time Baruch at Jeremiah's dictation rewrote the roll with "many like words added thereto." It contained all his prophecies from the reign of Josiah to the then present time. The volume thus composed in the winter of 604-603 B. C. forms the basis of the existing book of Jeremiah.

tion went forth to a full belief in Christ as the only Son and sent of God; with whom alone is the power to forgive sins. The outward rite of baptism to which Jesus submitted was not needful for Him except as establishing his full obedience to the requirements of a system which was not to be dissolved until every "jot and tittle" had been fulfilled. But to those who can so recognize it, the outward symbol has been done away in the all-sufficient substitute who, through the Holy Spirit, baptizes the heart of the believer with a cleansing power which is effectual unto righteousness. Another speaker referred to the decline brought about in the Galatian church by a tendency to return to that from which it had been called as an element of weakness; so that the great Apostle must needs say: "But now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?" The real weakness of the church to-day lies along this same line—a tendency to slip back into those worldly attachments from which the voice of God all along the centuries of the Christian era has been exerted to draw men away. The real virtue and power of our own lives over those of others for good, depend upon the sacrifice which we have been willing to make in order that the will of God may be acknowledged in all our ways; and His peace which comes as the reward of obedience will bring us satisfaction from day to day. Avenues of real Christian service will continually open up before us, our meetings will be times of refreshment and will do much in helping to sanctify our lives. The early Christians were called to be saints, and so are we. The use of this term need not bring before us the thought of unexpected and unattainable holiness, but simply that purity of heart and sincerity of purpose which the Heavenly Father may expect of the least of his children. The church to-day, in its broad and comprehensive sense, has been awakened by an unusual yearning after the realities of the religion of Christ. It is not ceremonial, nor sacrament, nor creed that arrests the attention or satisfies the craving of the sincere seeker after truth, but the recovery of the great central doctrine in the teaching of Jesus which made it of dynamic influence whenever His life in its full amplitude has been brought into real touch with the lives of men.

In the meeting for business, Morris S. Cope, who for thirteen years had served as clerk, was released, and Brinton P. Cooper appointed for the ensuing year. The latter thus succeeds to a station held by his grandfather at the time of the meeting referred to in our first paper.

Since their last session the Quarterly Meeting had lost through death two of its most valued members—one of these, Hannah J. G. Thomas, being in the station of Elder. A sense of this loss seemed to quicken the membership into a realization of the added responsibility which fell upon those who remained, to enter more earnestly and willingly into the service of the church, which evidently is calling for their active support.

At the close of the meeting, Friends were invited to partake of a substantial lunch served in the roomy basement of the house. The call met with a ready response from appetites whetted by the wintry air without, through which lay the prospective homeward journey.

Second only to the view of Caln Quarter Friends gathered in meeting capacity, was the privilege of mingling with them in this social meal, which brings them quarterly together, and, like the heart of the early Christians, may be a time of gladness of age and of awakening a deeper interest in one another for good.

WALTER L. MOORE.

ACCOMPLISHMENT.—Show me a man who makes no mistakes and I will show you a man who doesn't do things.—THEODORE ROOSEVELT.

IF YOU would not be known to do a thing—never do it.—EMERSON.

After Nebuchadnezzar had, as he supposed, rendered the country powerless by removing the flower of the population, he set Josiah's third son, Zedekiah, on the throne. He appears to have sinned through weakness and incapacity—he consulted Jeremiah several times but wanted strength to follow his advice. The prophet urged the king to submit to the King of Babylon and not to rely on the "old broken reed" of Egypt as his courtiers urged him to do. They pushed him into treasonable action more than once; the first time he saved himself by prompt submission, going to Babylon to renew his pledges of loyalty. But he had very bad advisers. False prophets persuaded the people that Zion could not be taken—that if the army of the King of Babylon laid siege to the city, the Lord would again interfere as he had done in the days of Sennacherib. Jeremiah stood alone confronting these prophets, the priests, king, princes and people. The king again made peace, and it was not till five years later, in 588 B. C., that the actual revolt broke out. It was probably the earlier part of Zedekiah's reign that Jeremiah's prophecies against the surrounding nations were delivered. He was told to make bands and bars and put them on his neck and then send them to the different kings in token of the subjection due to Babylon. Also during this time Jeremiah was more than once in communication with the exiles of 597, whom he likens to a basket of "good figs" in comparison with the "very bad figs" left behind. He wrote a letter to them exhorting them to settle down quietly and behave as good citizens, as their banishment would last seventy years. He denounced especially two false prophets by name, and they wrote to the priests in Jerusalem asking that Jeremiah be put in the stocks "as one that is mad and acts the prophet."

The second siege of Jerusalem began in 588 B. C. and lasted eighteen months. Zedekiah appealed twice publicly to Jeremiah, asking him "to inquire of Jehovah for us," and to "pray unto Jehovah our God for us." Jeremiah told him both times that Jehovah was inexorable, promising bare life only to those who go over to the Chaldeans. When the Egyptians appeared and the Chaldeans had to relax the siege for a little while to attack them, Jeremiah took advantage of the lull to go to Anathoth and attend to some business matters; he was accused of desertion and was scourged and put into prison. After a time, probably when the siege was again resumed, Zedekiah sent for him privately to inquire of the Lord, but the prophet could only give him the same message, but Jeremiah's treatment was somewhat milder for a short time. On this account he seems to have had more access to the people, and his urging them to save their lives by going out to the Chaldeans was naturally looked upon as treason by his enemies. They urged the king to put him to death. They flung him into an empty well, where he would doubtless have died had not an Ethiopian servant of the court obtained leave of the king to rescue him. You may remember the story told in the 38th chapter of how ropes were let down into the well and old rags for Jeremiah to put under his arms to keep the ropes from cutting him, and so the poor man was taken out and allowed to stay in the court of the prison again. Once again Zedekiah asked advice of the prophet and once again he was counselled to surrender, with assurances of personal safety, but he hesitated and was lost. Attempting to escape he was captured—blinded, after seeing his sons slain before his eyes and so led a prisoner to Babylon, where he remained until the day of his death. As the King of Babylon knew that Jeremiah had advised the Jews to submit to him, so he directed Gidaliah, who was left in charge of the poor remnant remaining in Judea, to give Jeremiah his liberty and treat him kindly, after giving him his choice of going to Babylon or staying at home. Gidaliah was soon assassinated and the remnant determined to go down into Egypt and take Jeremiah with them. As heretofore he endeavored to dissuade them from their purpose but without avail, and tradition says that there in Egypt he was stoned to death by his own countrymen who were infuriated by his rebukes.

We feel like saying of him as he did of King Jehoahaz, "Weep

sore for him that goeth away; for he shall return no more nor see his native country." Although Jeremiah had to prophesy such terrible things against his people, he was also given a comforting message to deliver, as we see in the Chapters 30-33—"For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; I will put my law in their inward parts and write it in their hearts," etc.

The book that we have spoken of as burnt by King Jehoiakim is called the Book of Doom, whereas these chapters one writer has called the Book of the Future of Israel and Judah—and we see in it that through Jeremiah's eventide, notwithstanding its outward gloom, there shone a calm and full inward light. His afflictions have had a softening influence and he comes nearer to the "Father, forgive them for they know not what they do" than when in the early days he prayed for vengeance on his persecutors.

(To be concluded.)

## YOUNGER FRIENDS.

EVERGREEN INN.—"Quick! Ned! Get up and look out the window! The snow has drifted in the night so much, it must be ten feet deep out there!" and Henry hopped about excitedly.

Ned leaped out of bed and ran to the window. "Let's dig a tunnel this morning to the big spruce-tree," he cried. "Hooray!"

Both boys dressed as quickly as possible and were soon through their breakfast and ready to go out in the snow.

"We can start down the path father shoveled and begin to tunnel where the drift is so high," Henry said.

The boys worked fast as the snow was light, and the tunnel progressed rapidly.

"What would become of us if it caved in?" Ned asked. "I don't believe we would have a very hard time to dig ourselves to the top, because you see the snow is not heavy," Henry answered.

Suddenly a light came into the tunnel at the end where they were digging, and through the opening they saw the loveliest little evergreen room, formed by the drooping branches of the spruce-tree.

"What a grand play-house, Henry! We'll have this tunnel for our private entrance, and nobody else can come in. Just look at the birds hidden in the branches from the storm—all kinds."

Both boys peered excitedly through the opening in the end of the tunnel at the birds.

"I don't see what they can find to eat," said Ned. "Let's go into the house and get them some food, they must be nearly starving by this time."

The children ran to the house and called to their mother, asking if she could give them anything for the cold, hungry birds.

"My teacher says beef suet is fine for them in winter," Henry suggested, "and chickadees like nuts and sunflower seeds."

The boys hurried back through the tunnel with their hands full of food. Clearing away the small amount of snow there was under the evergreen boughs, they scattered the seeds and nut meats on the ground. Then they tied the suet on the branches and crept back into their tunnel, where they could see all that happened. Immediately the ground was covered with chickadees and other seed-eating birds, while woodpeckers, nuthatches and others, were feasting on the suet ravenously. There was quite a chirping after they had eaten a few minutes, as though the birds were doing their best to thank the kind little boys for their thoughtfulness.



Ned and Henry kept food under the spruce-tree all winter, and called the snug shelter made by the drooping branches, "Evergreen Inn." The birds soon grew so tame that they let the boys come into the little enclosure and would perch on their heads and shoulders in the most friendly manner. Henry, who was a very good whistler, learned to imitate their notes and they would answer him.

Both boys enjoyed their bird friends and Evergreen Inn so much that they felt very sorry to see the snow melt and to have the birds leave the old spruce-tree for the open woods; but they are looking forward to seeing them return when the snow is deep again.—LOUISE M. HAYNES, from *Our Dumb Animals*.

**CANNIBALS OF NEW HEBRIDES.**—The New Hebrides are Islands in the South Torrid Zone, having an area of about 5,300 square miles, and a population of about 75,000. They are situated to the eastward of Australia and stretch for about five hundred miles from northwest to southeast. They are partly formed by coral reefs and partly by volcanic upheavals of the earth; are fertile, well-watered and often densely wooded, but have many active volcanoes. The people are Papuans and were formerly cannibals. Cocoanut, bread-fruit, banana, sago-palm, sugar cane, bamboo, nutmeg, vanilla and many other tropical products abound, and the seacoast has fish, tortoise and a kind of sea-slug which people eat.

Captain Cooke found and named the Islands in 1773. The people called him and his sailors "white devils." Sandalwood, highly valued for burning as incense by the Chinese, was exported to China at high prices. When the sandalwood was exhausted, the traders began to seize the natives and sell them for slaves, which was called "Kanaka trading" or "black-birding." The natives were fierce cannibals until missionaries like the heroic John Williams, Harris and John Geddie and the Gordons carried the Gospel here. Several of the early missionaries suffered as martyrs. Of the Southern islands of the group, Anietyum, it is said that when Geddie landed in 1848 there were no Christians. When he left in 1872 there were no heathen. Nearly every island has had its martyrs.

Every one has heard of the wonderful work of John G. Paton who says: "When I went to Ambrim (one of the southern group), we saw the people on the shore all lying under arms. We hesitated to go on shore, and whenever we approached they would rush to the shore and draw up their canoes. For hours they did this. At last two men came off in canoes, with shaking and trembling limbs, and one called, 'You missionary?' 'Yes, I am a missionary.' 'You true missionary?' 'Yes.' 'You not got revolver?' I bared my body and showed I had none. 'You no come steal boys or woman?' 'No; we come to tell you about God.' Then he cried, 'I savvy you. You true missionary. You bring Missi Gordon long, long ago.' I said, 'Yes,' and with one rush the two men came in their canoes, leaped into our boat, and one called ashore, 'Missi! Missi! Missi!' and something else we did not understand.

"Soon the cry was echoed along the shore, 'Missionary, missionary!' and when we got there they rushed into the water and took our boat up upon the beach. Just then a forbidding-looking savage rushed at me, and I kept my eye on him, for I did not know what he was after. He seized me by the arm and said, 'Me die for missionary, me no got missionary.' I said, 'We cannot give you a missionary.' 'Do, do, do!' he said, looking at the young men with us. I said they were for another island. 'You stop long o' me. Me die, me die; me want missionary teach me.' When we went to the boat he said, 'When you come with missionary?' I explained that we could not for a year. 'Oh,' he said, 'no say year; me die.'" Thus eager are these islands now for messengers of the Gospel.—*From Young People's Paper*.

The less worth I have, the more Godlike mercy will appear in helping me.—*Selected*.

FOR "THE FRIEND."

#### A PLEA FOR THE BIRDS.

A leaflet issued by the National Association of Audubon Societies proves that our song birds are being ruthlessly destroyed for food.

Under a picture of "Bird Killing in Georgia in 1912" is the statement—"This colored man and white boy had just killed nearly one hundred robins on the morning of the day this photograph was taken." "Bird Catching in Massachusetts" showed four robins hanging in a horse-hair snare. While "Bird Killing in Conn., 1908," gave twelve robins, three jays, three flickers, two hermit thrushes and one purple finch found on an Italian by the Fairfield County Game Warden. The birds were intended for a restaurant in New York City.

The preservation of insect eating birds is a matter of grave importance to farmers and fruit growers. And every bird-lover must mourn the loss of our songsters.

The Audubon Association asks the financial and moral support of the people, in their effort to educate public sentiment and protect the birds.

M. S.

The cry of the age is more for fraternity than for charity.—HENRY D. CHAPIN.

#### NOTES FROM SOUTH CAROLINA.

If, as the preacher casually remarked, "There is a time for everything under the sun," there must be a time to go as well as to come—and happy the soul who discerns the right time for each. As a matter of experience it is not always the easiest to know just when that may be, but if one can have a sense of completeness it may be some evidence that the time to move on is at hand—even from so attractive a place as Florida.

Last First-day, the fifteenth of Second Month, we had a meeting at George Abbott's home, with some forty-seven in attendance, which was considered by all present to be one of the most favored occasions ever enjoyed there. The spirit of prayer and of thanksgiving was poured out to the refreshment of the whole company with feelings of true gratitude. During the following week some four or five Philadelphia Friends met at Welaka, on the St. John's River, and took a delightful launch ride up the Ocklawaha, which empties into the former at this point, some twenty miles south of Palatka. If one would see these Florida rivers to the greatest advantage a small craft is to be preferred to the larger boats which navigate them.

The moccasins were reported by one of the party to have been much in evidence, with the turtles, the previous day, but as the temperature had fallen several degrees over night they kept well under water and out of sight that day.

Joshua Harley keeps a hotel at Welaka, situated on the bank of the St. John's, with a beautiful outlook over that river, through noble live oaks. The largest specimen of a live oak I have ever seen stands beside his hotel—measuring one hundred and twelve feet under its wide-spread branches—which were also beautifully draped with Spanish moss.

This place is also known for the quantity of fish shipped all over the United States. We saw enormous cat fish and six to eight-pound large-mouthed bass in quantity, with herring and shad, about to be sent to St. Louis, Mo. Strings of fish that would delight an angler's heart were brought into the "Sunnyside," and we can testify to the excellence of their flavor. But as a matter of fact, the shad are better tasted in Philadelphia than in Florida. It was said they generally return to spawn in the river in which they were hatched. Rivers where they have not been caught when stocked with the fry of the shad, after three or four years, are found to be full of large ones—suggesting that these fish go out to the ocean and when full grown return to the same place.

The St. John's and all its tributaries were very full and running rapidly on account of recent rains. The constant windings of these rivers, with their sudden turns, add greatly to their picturesqueness and give one a sense of expectancy and

discovery, while the impenetrable jungle makes one sit up in sheer defiance. The century-old cypress trees towering majestically above the palmettos leave an impression not easily forgotten. The long, almost interminable, stretches of cypress swamp give way, as we travel north on the Atlantic Coast line, to the Savannas and marshes of Georgia and South Carolina, and if one did not have a very interesting book, with which to beguile the hours, the ride might seem tedious.

Sidney Lanier has described these marshes beautifully in his "Marshes of Glynn" and "Sunrise," and my hostess, Grace Bigelow House, hands me some verses of her own composing, on the marshes of St. Helena:—

Oh you marshes, many-mooded, changeful,  
With old winter's golden brown and gray, still  
Embedded in the young spring's emerald green,  
Morning splendor, noon-day peace and quiet,  
The quiv'ring expectancy of evening,  
Lights and shadows, passionate and tender!  
The strange beauty of moonlight, starlight dreams.  
You have held me in your spell, oh changeful,  
Many-mooded marshes of St. Helena!

Morning marshes, glist'ning and gay,  
With the gladness of the morning,  
And the hope of new adventure  
In the water's glint and sparkle,  
As between the bending marsh grass,  
In and out it winds and wanders,  
With its still and stealthy progress,  
With its sudden, swift surprises  
At the strong seas' deep encroachment  
On Lord Marsh's still domain!  
Give me of your hope, oh marshes,  
Of your bright and dauntless courage,  
That will meet life's sternest struggle  
With your eager strength and joy!

Noon-day marshes  
With the noon-day peace and quiet  
Resting on your bosom golden,  
With the sky above you cloudless,  
And the all-embracing waters  
Bluer than the azure arches  
Of the deep blue heavens above you!  
Give me of your peace, oh marshes—  
When the noon-day rest is granted—  
And the faith that knows no failing,  
Like the marshes' perfect peace.

Evening marshes, still, mysterious,  
With the twilight's soft'ning shadows,  
And the deep'ning purple love-lights  
Gathering o'er your radiant breast,  
As the last slant beams of sunlight  
Add their glory to your grace!  
Give me of your love, oh marshes,  
Oh you wond'rous love-lit marshes!  
Fill my heart with love's bright radiance,  
So that far beyond the shadows  
Of the sin and grief that touch us,  
I may see the heart of God.

Hush, the night has wrapped you in her mantle!  
Oh you marshes, many-mooded, changeful!  
She has darkened all your morning splendor  
In a silent peace more deep than noon-day calm.  
She has quenched your light and in a throbbing moment,  
Full of tingling, starlight passion,  
Has deepened all the twilight joy, and love,  
And beauty, until now the moon is born!  
So once again your stretch in magic light revealed!  
In the white wonder of that light all dreams seen true—  
And all high thoughts fulfilled!

As we rowed around these marshes, across the arm of the Atlantic, which separates Beaufort from St. Helena Island, with only the light of the stars to guide us, the history of the past fifty years came vividly to mind. Port Royal was then a port of some importance and Beaufort the residence of wealthy slave owners, who deserted these islands upon the approach of the Federal troops in 1862. The soldiers took possession of their broad acres—covering on St. Helena alone one hundred and fifty square miles.

The negroes soon gathered there in considerable numbers. The last importation of slaves from Africa was landed here and we now have the most unadulterated and unspoiled type of the black man as their descendants—some eight thousand on St. Helena. We attended their meeting for worship on the 22nd inst. and were pleased and edified by what we heard. The regular minister was absent, and a young deacon of thirty spoke with much concern about the need of spiritual vision. The house was clean and attractive and those present generally well dressed—showing the effect of Penn School, which has been so well and faithfully conducted during half a century. The Cope industrial trades-building, presented as a jubilee memorial gift by Frances R. Cope, Jr., and his family, is the best equipped single building of its kind in the Southern States, as stated by Dr. Frissell of Hampton Institute. It was built entirely by the negro students and their teachers and turns out work of the first quality.

Surely as we inspected all the buildings and their several departments we could but rejoice in that these three hundred colored children had such an opportunity to learn so much of value to them. They come from all parts of the island on foot, some walking four and five miles to school.

Rossa B. Cooley and her able assistant, Grace B. House, have charge of the Institution and are the beloved guardians and personal friends of the whole community. If the suggested law to exclude white teachers from the colored schools in South Carolina should be enacted by the legislature of that State it will work a grievous injury to the negroes, although the staff of colored teachers at this school is entirely competent to carry on its work themselves. They were assembled in Butler Hall First-day evening and we certainly could and did realize that Presence which inspires and unites the best in every heart and fills us with thanksgiving. Reference was made to my dear father's visit to this school soon after the terrible storm of 1893—which visitation of wind and tidal wave was repeated in 1911—almost totally destroying the crop of long staple cotton. The teachers at the Penn School are mostly from Hampton Institute and show a marked degree of practical intelligence. The weather was glorious, about 40° F., with a brilliant sun, and the whole effect of this visit will abide as an inspiration to believe that "the problem" of which the black race is a real part is being gradually and surely solved by themselves.

J. E.

FROGMORE, S. C., Second Month 23, 1914.

#### NEWS ITEMS.

HAROLD STUART THOMPSON, a well-known Quaker botanist and an old scholar of Sidelot and Bootham, has in the press an illustrated work on the "Flowering Plants of the Riviera" (Longmans), containing short descriptions of nearly 1,700 species.—*The Friend* (London).

FRIENDS AND THE WOMEN'S MOVEMENT.—This subject was brought to the Meeting for Sufferings (London) by John Henry Barlow, under a feeling of deep concern. He pointed out that the Women's Movement received much attention at the last Yearly Meeting, both in the minute on the State of the Society and in the Epistle; and he asked whether we ought not now to carry our concern further forward. The minute had spoken of the duty of Friends to "enter into true relations with the world and its needs, facing them honestly and sympathetically." Here was a movement that had swept round the world, rousing China and India and the nations of Europe, as well as England. Here in England it has reached a stage of irritation and exasperation, and was it not the duty of Friends to strike a clear note, to give needed guidance, to help the Woman

to take her own place in the Church and the world, untrammelled by needless fetters? The burden is felt by some Friends as one almost too great to be borne, and some of our younger members tend to be alienated from the Society, through their feeling of its lack of guidance and almost lack of sympathy in the matter. The call to guide comes specially to Friends from the fact of their experience.

A very marked effect was produced on the Meeting by J. H. Barlow's appeal, and although a considerable number of Friends would have preferred to leave the matter alone, on account of the difficulty of keeping it separate from the political question of Women's Suffrage, the Clerk was doubtless right in judging the sense of the Meeting to be that a Committee should be appointed to draw up a statement of what the experience of Friends had been, and the advantages that had accrued to the Society from the frank recognition of the equality of men and women in the Church and in meetings for business. A Committee was accordingly appointed to prepare such a statement and bring it to a future meeting for consideration.—*The Friend* (London).

The sufferings of the Japanese, resulting from recent volcanic disturbances and famine, have been mentioned in the daily papers, but it is a question whether their needs have been sufficiently considered and supplied by those who have the means to relieve them.

In a letter, dated First Month 22, 1914, Alice G. Lewis, of the Friends' School for girls in Tokio, writes:—"Very great sympathy seems to have been aroused in foreign countries by the recent volcanic eruptions here and the resulting sufferings. It certainly is dreadful enough, but not a tithe so dreadful as the famine in the north of Japan where hundreds of thousands are slowly starving, trying to eat leaves, straw, roots and bark, and because of the snow and cold, increasingly unable to get even that. That there will be great loss of life seems certain, although relief measures are being planned by the Government." Their condition merits the sympathy and help of all Christian nations. A similar statement has come to hand from several Japanese gentlemen, who are familiar with the situation and who are giving of their time and money to do what is in their power for the famine victims.

If the readers of THE FRIEND are inclined to respond to this pressing appeal, John Way, Provident Building, Philadelphia, Pa. will gladly forward any money sent to him for the above purpose.—JOSEPH ELKINTON.

Second Month 22, 1914.

A SPECIAL joint session of men and women Friends of Germantown Monthly Meeting was held Fifth-day evening, Second Month 19th, to consider a proposition to hold all business sessions of the Monthly Meeting, from Tenth Month to Second Month, inclusive, in the evening instead of the forenoon and evening as heretofore. The inconvenience of the plan in use for several years, when the joint session and the women's separate session have followed the regular morning meeting, and the separate session for men has been held in the evening, has been felt for some time by many. It was decided to try the experiment for a year, and a Committee was appointed to arrange details. This change does not contemplate the transaction of all business in joint session. The regular meeting for worship will be held as usual in the morning.

NEW stacks which will accommodate approximately 90,000 volumes are being constructed in the stack room at the Library at Haverford College. This addition to the new building was presented anonymously to the college and is to be, when completed, a very fine piece of work, costing about \$6,500.—*Haverford News*.

DURING the winter about thirty-five persons have weekly attended First-day meetings at the home of Dr. C. D. and Elizabeth Abbott Christ, in Orlando, Fla. On the twenty-seventh ult. a party of attenders and their friends, numbering about fifty, enjoyed a barbecue, probably on the very site of old Fort Gatlin. The fort was used by settlers during the Seminole war and overlooks three lakes. Those present represented nine States and six yearly meetings.

#### WESTTOWN NOTES.

The fine coasting weather on the 21st ult. attracted numerous visitors to Westtown, as letters had gone to various homes during the week with enthusiastic descriptions of the pleasure the snow fall had brought. As

perfect a snow-slide as the School has probably ever known was in service most of that week, and has continued through the current week. The track is little less than a sheet of solid ice of four or more inches thickness from the School building to the shores of the lake. The impetus gathered has been sufficient to carry the average sled load across the lake, and with dexterous steering to bring it back again almost to the near shore. The making of the track has cost much labor; squads of boys under the direction of Ralston Thomas have been out many evenings packing the worn places and then soaking them with water, the water being drawn in half-barrels on small sleds from the lake.

ANOTHER sport that has been popular with a select few has been skiing. There are about twenty pairs of skis in the School, some home-made and some bought; the ice crust has been favorable for this sport, and on two afternoons parties have gone off for cross country tramps and have come back full of talk of their novel experiences.

THE "preliminaries" in the Elocution Contest ended on Seventh-day, the 21st ult. Seventy-four boys and girls took part in them, and as some of them said, gained much by the experience. The three teachers who acted as judges have given their report and the four boys and four girls selected will be due to appear in the "finals" on Seventh-day, the 28th, when we hope many friends of Westtown can be with us. It will be reasonable to give the list of eight next week when we report the final decision of the judges for that night.

Now that the "preliminaries" are over, it is timely to turn the attention of the pupils to the Essays that are annually submitted for the Elliston P. Morris prize of books. Previous years these essays have been confined to a rather narrow scope on arbitration, and the topic has been found rather beyond the reach of the average Westtown boy and girl, but by request from the faculty, Elliston Morris has widened the field of investigation so as to include the general topic of peace and arbitration, which will present greater possibilities. We believe parents can be of service by encouraging their children to take part in this exercise; it is voluntary, but often a little wisely directed stimulus at the right time is needed to develop courage to take up the task, which once attempted is almost always much enjoyed.

We have had no Committee Friends with us either at Fifth or First-day meeting, but at the latter, on the 22nd, we had the company of Benjamin F. Whitson, who had a message for the meeting, as also three others who are in usual attendance.

ON First-day evening, Benjamin F. Whitson spoke in the boys' collection on "Education, Not from Books," and at the close presented each of the boys with a tastefully decorated book-marker with this quotation, which was the text of his address: "Education is a growth. The mind is not a mere capacity to be filled like a granary. It is power to be developed." Anna Walton spoke to the girls on the interests of the Indian School at Tunessassa, and read letters from Edith Thorpe and Emma Thorpe, recent Westtown graduates, and now teaches there; she also read a few short but well-expressed letters from some of their present pupils. After the talk the girls held a meeting in one of the parlors, the object being to see if Westtown girls could not add to the life of the Indian children at Tunessassa. The result of this meeting we may allude to next week.

[In order to insure no delay in the publication of THE FRIEND, on account of the weekly bulletin from Westtown, it has been decided to close the report Seventh-day morning instead of First-day evening. These notes were for last week's issue, but they are sufficiently fresh to appear a week later than originally intended.—Ed.]

#### CORRESPONDENCE.

IN THE FRIEND of Second Month 19th, there is a notice of Ethel de Long giving a "delightful talk before Friends' Select School" on the "Life in the Kentucky Mountains."

We feel like supplementing this brief paragraph by stating that her object is not to entertain merely, but to sufficiently interest her hearers to make them desire to be annual subscribers toward the building and maintenance of the new Settlement School at Pine Mountain, Ky.

In this region there are eight hundred children within a radius of seven miles. They are not colored, nor are they "the pore white trash," but descendants of the sturdy Scotch, English and Irish who have lived in these mountains since Revolutionary days.

The old people there are now anxious for their grandchildren to get "larnin'" and have advantages that have been denied them, and have given liberally of their land, their timber and their labor.

Ethel de Long started out early in First Month on a lecturing tour and will not return to her post at the School until early in Fourth Month. She has already visited many of our distant cities, as well as New York and Philadelphia, frequently speaking three and four times a day. Can we imagine what courage and physical strength this means?

All who have heard her, are impressed with her charming personality, but she is very modest in her appeals for money. For those who have not already done so, there is now opportunity to place their names on the subscription list to further this good cause. Checks may be sent to Elizabeth H. Ritchie, Moorestown, N. J., or to Francis R. Taylor, 918 Stephen Girard Building, Philadelphia, Pa.

LETTER OF DR. WILLIAM CADBURY TO HIS MONTHLY MEETING.  
CANTON, CHINA, Twelfth Month 21, 1913.

TO THE MONTHLY MEETING OF FRIENDS OF PHILADELPHIA FOR THE WESTERN DISTRICT.

*My beloved friends:*—During the past months I have been most busily occupied with professional work, but by word and act I have striven to show forth the life of the Great Physician. Often have I longed for an hour of silence, but in the heart of this great city such a thing is almost impossible. However, oftentimes as I am riding in my sedan chair through the busy streets of the city my thoughts turn inward to the source of all truth and my soul is knit with yours in communication with our Heavenly Father.

Once again I have been in the midst of wars and fighting, but as I went about my task of healing the sick I could feel the protecting arm of the Almighty upholding me. Many difficult problems have arisen to distract my mind and I have striven for guidance from the Power that is above all human planning.

A few days ago while conversing with two ministers of the English Church, our conversation turned to the consideration of silent worship. I spoke to them of the spiritual uplift that comes to those who wait in silence upon God, and I believe they were convinced of the truth of this fact. Through letters and from the columns of THE FRIEND (Philadelphia), I keep in touch with the activities of Friends in Philadelphia.

I would that we all might re-consecrate our lives and ourselves to our Lord's service. May we walk closer with Him and be more alert to hear the still, small voice sounding through all the tumult of this world, calling us to forsake the things of selfishness and to follow Christ even to the end of the world. May the power of the Holy Spirit ever more rule your minds and hearts.

With love,

Your friend,

WM. W. CADBURY.

HAVERFORD, PA.

THE EDITORS OF THE FRIEND, 207 Walnut Place:

*Dear Friends:*—It is probably not too early to call the attention of the readers of THE FRIEND to the Summer School to be held here from the twentieth to the twenty-ninth of Sixth Month next, in order that they may keep these dates open in making their plans for the summer.

Business men will find that besides its value for religious things, this conference offers an inexpensive way of spending one week of their vacation with considerable opportunity for out-door exercise and for pleasant social fellowship. If they are unable to devote the whole time to attending this conference, they can still get some of the best parts of it by boarding at the college and attending the evening and week-end lectures and meetings, while attending to their regular business in Philadelphia.

All young Friends are especially urged to hold the week-end of the twenty-seventh and twenty-eighth for a special conference similar to that held in 1912.

I shall be very glad to furnish information to those who are interested.

Very sincerely your Friend,

HENRY JOEL CADBURY.

#### SUMMARY OF EVENTS.

UNITED STATES.—Eight arbitration treaties with foreign nations have lately been ratified by President Woodrow Wilson.

A despatch from Amherst, Mass., of the 23rd, says: "Eminent agricultural experts from all parts of the United States will assemble here for

'Farmers' Week,' Third Month 16 to 20, to give advice and instruction to the agriculturists of New England. Last year the attendance was more than 1000. It is expected the attendance this year will be much greater, as the value of the instruction given has been widely heralded."

A despatch from Chicago of the 24th says: "Fifty thousand Chicago women out of 158,000 registered voted in the primary election to-day. It was their first chance to express themselves at the polls since the Legislature granted them the right of suffrage, but many who were registered refrained from voting in order to avoid allying themselves with a political party. The eight women candidates for aldermanic nominations were only partly successful. In some cases their male opponents received the votes of more women than did the female candidates."

The Senate of New Jersey has passed the House resolution amending the Constitution to extend the vote to women. The resolution will have to be passed by next year's Legislature before being submitted to the voters for acceptance or rejection in the election of 1915.

It is stated that after five years spent in searching for new sea foods, the U. S. Bureau of Fisheries recommends the mussel. This shellfish has been used for hundreds of years in some countries, but is almost unknown as a food in the United States. At the request of the Bureau a Boston hotel served mussels stewed, creamed, fried, roasted in the shell and combined with other foods. The guests liked them. It is stated that there are vast quantities of mussels which have hitherto been wasted.

A despatch from New York City of the 25th says: "From Hamburg, the world's greatest animal market, the steamship *President Lincoln* brought to-day one of the largest cargoes of birds and quadrupeds that ever reached New York. There were 11,000 assorted birds, six elephants, ten panthers, nine tigers and a number of porcupines and monkeys."

It is stated that Congress is asked to appropriate \$350,000 for an advisory board of seven able engineers, to be appointed by President Wilson, who shall investigate plans and report a definite policy for dealing with the Mississippi problem. The damage caused last year by floods below Cairo is officially estimated at \$40,000,000. The damage between the Allegheny and Rocky Mountains was perhaps \$200,000,000. Two years' saving of such losses, it is expected, would meet the cost of permanent works that would almost insure against flood dangers.

It is reported from Harrisburg that the Accident Department of the Public Service Commission reports 1138 fatal accidents on the steam railroads in this State during the year 1913. This number includes 351 employees, 22 passengers, 638 trespassers and 127 others—115 of the latter were killed at grade crossings.

FOREIGN.—Despatches from France and Spain indicate that serious damages have recently been done by storms. A despatch of the 22nd says: "Fierce storms of wind and rain are ravaging the whole of Spain. Telegraph lines are down in all directions, and in some instances trains have found it impossible to make headway against the hurricane force of the wind."

A steamer lately arrived in New York from Buenos Ayres and La Plata, had among her cargo a large consignment of Argentine beef and also 1000 cases of butter.

It was stated from Belfast, Ireland, on the 26th: "Safety for passengers and crew was the first consideration in the construction of the White Star Line's 50,000-ton triple screw steamship *Britannic*, the largest vessel ever constructed in an English shipyard, which was launched here to-day. There has been introduced into her construction every device possible to prevent a recurrence of the disaster which overtook the *Titanic*."

A despatch from Adelaide, Australia, of the 26th, says: "Dr. Douglas Mawson, the Australian explorer, returned here to-day from the Antarctic. He said his expedition had been 'eminently successful.' Many mineral deposits had been exposed, some of them rich. Their extent, however, was not traceable, owing to the ice. Occasional rocks exposed indicated the existence of a vast coal bed. Besides coal, the mineral chiefly observed was copper."

It was stated from Warsaw, Russian Poland, on the 26th that a number of houses were destroyed by a huge meteorite which descended to-day in the village of Jendkovitzky, in the Polish province of Kielce. The meteorite emitted sulphurous fumes.

A despatch from Paris of the 26th says: "Seventeen people flew in one aeroplane at the same time in St. Petersburg yesterday, when the Russian airman Sikorsky made a flight of 18 minutes' duration with 16 passengers. The total weight carried was more than a ton. The aeroplane is propelled by two motors of 100 horsepower each. It carries a spacious

cabin, which is entirely closed. There are eight windows in the side, and for night flights electric lamps are provided. The interior of the cabin is heated by the exhaust gases from the motors.

It is stated that reindeer have proved to be a great success in Newfoundland. In five years the 300 reindeer from Lapland have become 1200. For drawing sleds these animals are better than horses or dogs; their flesh is as good as beef, and they can live with little or no shelter in the severe winter climate.

It is stated that although radium is proved not to be a positive cure for cancer, the medical faculty of the University of Munich, Bavaria, asserts that this mineral does unquestionably prolong life and relieve pain in cancer cases.

### NOTICES.

**WESTTOWN SCHOOL.**—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

WM. B. HARVEY, *Superintendent.*

**HADDONFIELD AND SALEM QUARTERLY MEETING** will be held at Haddonfield, Fifth-day, Third Month 12th, at 10 o'clock.

**WESTTOWN SCHOOL.**—The Spring Term will open Fourth Month 27th, and new pupils will be received at that time. While the autumn is the natural time for most children to enter a new school, it has sometimes been found desirable to start children at Westtown in the spring. This is

particularly the case when they are temporarily out of school or are unduly burdened in keeping up with their classes, or have been seriously interrupted in their studies by illness.

The open air living of the Fifth and Sixth Months strengthens the health, and the children gather up the lines of their Westtown studies so that they can get an easier start for their year's work the next autumn.

Applications for admission should be made to

THOMAS K. BROWN, *Principal,*  
Westtown, Pa.

**FRIENDS' LIBRARY,** 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

UNDER authority of a Committee appointed by Concord Quarterly Meeting a public meeting for Divine Worship has been arranged to be held in the Friends' Meeting-house, Ninth and Tatnal Streets, Wilmington, Del., on First-day afternoon, Third Month 5th, 1914, at three o'clock; a cordial invitation is extended to all to attend.

**DIED.**—At her residence in Earlham, Ja., Second Month 7, 1914, ANN E. COMPTON, in the eighty-eighth year of her age; a member of Bear Creek Monthly and North Branch Particular Meeting of Friends.

—, at his home, near Winona, Ohio, on First Month 1st, CHARLES GAMBLE, in the sixty-eighth year of his age; a member of New Garden Monthly Meeting of Friends.

—, at Bristol, Pa., on Second Month 24th, 1914, EDWARD H. FOSTER, aged sixty-one years.

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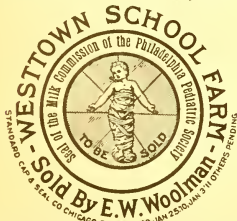
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*"As many candles lighted, and put in one place, do greatly augment the light, and make it more to shine forth, so when many are gathered together into the same life, there is more of the glory of God, and His power appears to the refreshment of each individual; for that he partakes not only of the light and life raised in himself, but in all the rest."*—ROBERT BARCLAY.

## UNITY IN DIVERSITY.

The basis of Christian Unity is the Love of God revealed in Christ Jesus, our Lord. It necessarily follows that they who are brought into such an experience are in fellowship one with another. "I in them and Thou in me that they may be made perfect in one, that the world may know that Thou hast sent Me and hast loved them as Thou hast loved Me." Perfectly realizing His Divine Mission, and looking beyond the narrow bounds of His native Judea, our blessed Lord declared to his followers, "Other sheep I have, not of this fold, then also I must bring and they shall hear my voice, and there shall be one fold and one Shepherd." The diversities of circumstance and environment are potent factors in multiplying denominations of Christians, but they were to give place to the Shepherd's call into the "One Fold" under the Divine leadership. How completely in harmony does this appear to be with the prophecy concerning Christ that he was to be, not only "the glory of Israel" but "a Light to enlighten the Gentiles," thus bringing "God's Salvation to the very ends of the earth." When the spiritual eye is opened and the heart is spiritually quickened we shall see, all around us, the "Seed of God" bursting into bloom and we shall know a spiritual companionship and fellowship which we scarcely dreamed of before. "Old things will be done away and all things will become new and all things of God." We shall then know something of the Apostle's vision of "living stones being builded together for an habitation of God through the spirit," and understand more than we have ever yet done of the living temples where the High and Holy One delights to dwell. In these temples He meets with His own and spiritual sacrifices are offered and incense arises to the throne of the Father's glory. So the Church of Christ, which He has purchased with His own precious blood, rejoicing in the Bridegroom, will

come forth from the wilderness to be a praise in the earth. We as individuals having come to a living experience of the washings of regeneration and the renewings of the Holy Spirit there will be a oneness of interests realized, which will more and more bind the members of the "household of faith." There will also be a unity of purpose which will make professors of the Holy Name of Christ more and more each other's helpers and joy in the Lord.

While as Friends rejoicing in this vision of a brighter and better day, we are glad that Christians all around us are coming to understand us better than ever before. Some of our peculiar testimonies are finding their way into the hearts of other denominations, as the Wing of Ancient Goodness is spreading a mantle of charity over the Christian world. The Prince of Peace is becoming more clearly recognized in his rightful place as Sovereign Lord of the Universe, as well as Prophet, Priest and King in the hearts of all believers. While we are profoundly grateful for these marvelous changes which are taking place, it becomes us, in modesty and humility, to look well to our own peculiar heritage. "Hold fast that thou hast, let no man take thy crown." A spirit of unrest is creeping over us and a love of ease and of liberty which will make hard work for some of us in the day when foundations will be tried. This attitude of worldly compliance will also weaken our vital testimonies with those to whom we should recommend them by our faithfulness. Passing away is written on all earthly things, but "the word of the Lord endureth forever." We want a stable foundation beneath our feet at a coming time when all of earth is receding, and we need now to be looking to the kind of material we are using in our foundation, for the superstructure will stand or fall as its foundation is laid, on the rock or on the sand. We know not how many are looking to us with wistful eyes and wondering whether we will prove ourselves worthy of the priceless trust which has been confided to our care. We will do well to remember in our hours of ease and prosperity those words of heavenly wisdom, "No Cross, No Crown; No Conflict, No Victory."

As the years go by and the *Love and Life of the risen Christ* are being manifested in so many ways, a feeling of rejoicing, with trembling, comes with such unspeakable favors, lest we should be lulled into a fancied security in possession of the riches of a priceless heritage, and forget "the Rock from whence we were hewn and the hole of the pit from whence we were digged."

He who has been the "dwelling-place of the righteous in all generations" is ever watching over His own, and as these are enough concerned to stand in their allotment, drinking deep of the "Living Waters," there will not be wanting anointed servants and handmaidens filled with the Divine Spirit, with feet shod with the "preparation of the Gospel of Peace." Thus the "desert will rejoice and blossom as the rose."

B. V.

## HOW A GOVERNOR IN SIAM FOUND CHRIST.

HOWARD AGNES JOHNSON.

Down in the Malay Peninsula a Christian missionary was preaching the Gospel to the multitudes who gathered to hear his message. For more than thirty years he had been a missionary in that country, and he loved the blessed work of traveling over the various provinces on long itinerations, often lasting six months. When I saw him in his home in Bangkok he was just starting on a journey of this sort. From his own lips I heard the following story:

Some years ago he was in the Malay Peninsula in a region where he had never been before, and was very much surprised to hear that the governor of that province believed in Christ. He inquired if any missionary had ever been there, and was told that no preacher had visited the place, but that once a man was selling copies of a book. The governor heard of this book, and bought one of the volumes. Now the teachings of this book, according to the report that came to the missionary, were very like his preaching. He expressed a desire to see the governor, and was told that a messenger had gone to announce the stranger's coming. Soon he received a request to visit the palace, which he did, accompanied by his wife.

As they entered the beautiful grounds about the palace, they saw through the trees an old man with a gray beard, clad in white, standing on the veranda of the house, and by his side his wife, also in white. When they caught sight of the approaching visitors, they exclaimed: "Hosanna! Hosanna!" When they were all seated together on the veranda, the old man told of their remarkable experience. Thirty years before, when he and his wife were one day mending some of their broken idols, he suddenly stopped and called her attention to the wonderful character of the human hand, capable of making so many things. He said that the hand was a greater thing than these lifeless images they were mending. Then he declared that human beings, intelligent and creative, were greater than these pieces of wood and stone that they had shaped into images and worshipped. "How absurd it is for us to worship these dead things, as if they could do anything for us!" he exclaimed. His wife agreed with him, saying that she had often thought the same thing. They decided that they would worship these creatures of their own hand no longer, but would destroy them. This they did, and returned to the empty room from which they had taken the idols, wondering what they should worship now. The governor said to his wife: "There must be a Being greater than man who made man, and the earth and the stars. We will worship him, the greatest Being in the universe." For thirty years they had been going together into that empty room to bow before their God, "feeling after him, if haply they might find him," as the Apostle Paul said to the Athenians. It was a striking instance of Paul's statement, in his letter to the Romans, that even thoughtful heathen are led to believe in a great Being because of the evidence of his intelligence and power revealed in nature. Paul said: "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His eternal power and divinity, so that they are without excuse."

Through all these years these two children of God lifted up their hearts to Him in worship, striving to obey the law of God written upon their hearts. But they needed more light, and anxiously hoped for it day after day and year after year. The governor said that at last he heard of a man in his province who was selling a book. A sudden thrill of confidence came into his heart that this book was what he had waited for so long. In eager haste he sent for the man and asked about the book. The man said: "This is the greatest book that tells about the greatest Being in the universe." With trembling hands the governor took it. It was a copy of the Christian Scriptures, translated into his own language.

As he read the Old Testament, he said, the pictures seemed very familiar, for they were just the pictures of the life of his country. When the governor and his wife came to Paul's

sermon to the Athenians on Mars Hill, where he spoke of the people worshipping the "unknown God," he said: "Wife, we have been living in Athens thirty years."

Through this word of God alone [the Bible], without a human voice to help them, taught by the Holy Spirit of Truth, they came to know the true God and Jesus Christ whom He has sent.

When the governor ceased to worship idols, he told his people of his convictions and practices, but he could not tell them much about any other religious life. When he came to know his Bible, however, he was prepared to teach them and help them to know the truth and obey it. The people had asked him for a statement of his faith, and he told the missionary that finally he had written it down. Going to a little box he took from it his confession of faith and read it aloud. With keenest anticipation the missionary listened to learn what a man thus taught only of God would formulate as his creed. It began thus: "I believe in God the Father, who made all things. I believe in Jesus Christ, the Son of God, as my Saviour. I believe in the Holy Ghost as my Comforter and Teacher." The statement contained the fundamental essentials of the faith that is accepted by the Evangelical Christian Church, with no addition of false views. The missionary said farewell to the aged couple, telling them that he soon expected to go home to America to visit his parents. The governor looked appealingly at his newly-found Christian brother and said:

"Missionary, I am an old man, and may not live until you come again, but I wish to ask one favor. When I die I will go to heaven, but I will be far back among the unworthy ones, for I have been an idolater and have done so little for my Lord. But you will be close up to the throne, for you have had a long life of blessed service. Please promise that you will tell Jesus that I would love to be allowed to come near to Him just once that I may see His glory."

This man was the only person who had the right to present any of his people to the King, and he had not appreciated the difference between the kingdoms of the earth and heaven in some of these things. Like a little child he believed and loved his Lord, and in his humility he counted himself one who would sit far down at the feast.

With tears of joy they separated. More than a year later the missionary visited the place again. The governor had gone to behold the King in His beauty, and to realize that he would not have to wait for any special introduction by any man. The governor's wife was living, and was teaching her people the Truth as it is in Jesus.

There are many instances of people who have been led to know the true God and to find peace and joy in Christ simply through the reading of the Bible, without any person to teach them. The Holy Spirit has been their teacher, leading them into the light of life. It is a striking evidence of the sufficiency of the Word of God [the revelation of Jesus confirming Scripture] to give all men everywhere all the light they need to make plain the way of salvation.—From *The Missionary Review, Twelfth Month, 1913*. Sent to THE FRIEND by EMMA CADBURY, of Moorestown, N. J.

—THE TRUE DYNAMIC.—"We must seek Peace and ensue it, not merely because we should be traitors to our own interest were we to do anything else, but also because all the noblest and most elevating passion of life is on the side of Peace. To put it into religious language, Peace based upon brotherly love is the will of God. The fine appeal by Swiss pastors to the Christian churches of the world, which we publish to-day, is based upon this sense of a compelling religious duty. Norman Angell and those who are associated with him in the campaign of Reason against War have done nothing to discredit the more spiritual appeals of the peacemaker, which have been so often dismissed as weak and sentimental. They have simply revealed once again that the deepest instincts of the Christian heart and the loftiest ideals of the Gospel are in strict accord with inherent reasonableness of things; and if we do not see that it is so, it is because we are still fools and blind."—*The Inquirer, in the Herald of Peace*.



## THE AWAKENING OF A PEOPLE.

THOMAS DAVIDSON.

(Concluded from page 423.)

In the Secession movement there was earnestness and there was sincerity, but as Friends would say: "It was in the mixture." One who was accounted as a mother in Israel among them, "The Lady of Kinnmundy," zealous for Presbyterianism, had had her mansion plundered by the rebels in 1745. When the rebellion was suppressed she gave the Royalist soldiers information against her Episcopal neighbors, and sitting on horseback on some rising ground she had the pleasure of seeing two Episcopal chapels being burned by the soldiers at the same time. Exasperated by this, one of the Episcopal ministers, the celebrated John Skinner of Longside, lampooned her in a poem into which he suggestively introduced the name of Jezebel; then, as a counter-move, she laid information against him that brought him six months' imprisonment.

Can we be surprised if, in such a community, Robert Harvey should feel that there was no ear to hear and that his labor was almost wholly confined to building up and strengthening those already in the fold; yet amidst all this discouragement he kept the faith, and John Pemberton, who was present at Aberdeen General Meeting, records in his Journal, Tenth Month 16, 1787:—"Ancient Robert Harvey, nearly eighty years of age, walked eighteen miles through the rain to the Half-year's meeting; he seems to possess an innocent, green old age." He died about a year later, and Friends issued a beautiful testimony concerning him. As far as I have been able to ascertain he was the last Friend interred in the old grave-yard at Aquhorties. That grave-yard is the property of Lord Leith of Fyvie, some of whose ancestors were Friends, and at his expense it is kept in excellent order.

Some years after Robert Harvey's decease, John and Elizabeth Wigham, from Northumberland, went north, and ultimately settled at Kinnuck, and for many years John Wigham was the patriarch of the community. He traveled in England and America, but his labors in the homeland were largely, like those of Robert Harvey, confined to Friends. The time evidently had not come when the people in general were prepared to assimilate the distinctive truths of Quakerism, but our loving Father, who never overrides his children, sent them such messengers as they could receive. The Seceding Presbyterian preachers found much openness and gathered many into their fold. Later on the Congregationalists founded a sprinkling of their churches all over the north, but more important than the gathering of these dissenting congregations was the leavening influence that these movements had on the Established Presbyterian Church; and as time went on there was in it a manifest increase of earnestness and devotion. But, as often happens, the new wine proved too much for the old bottles, for as life increased there was an increasing assertion of a freedom that the church had always claimed in theory, but which, in its more lifeless period, it had very much waived in practice. Along with this assertion of spiritual freedom came also a desire for more political power, and when that was obtained through the Reform Bill of 1832, the democracy could no longer be kept silent. The claim of spiritual independence led to "The Ten Years' Conflict," which culminated in 1843, when the Church of Scotland was rent in twain, and her best and ablest, at great sacrifice, went forth and formed the "Free Church," now, by union with the older seceders, known as the United Free Church of Scotland. The Free Church leaders "bulted better than they knew;" they led the people in their contest for the spiritual freedom of their church, and in this struggle the people discovered their strength, and never again have either clergy or aristocracy been able to regain entire control.

Last summer, on a hillside in the parish of Marnock, in Banffshire, a Friend sat quietly seeking for the needed guidance in what he had come about, and in looking over the beautiful scene below, it seemed as if in that river valley he beheld an epitome of the whole history of his people. Down in a triangle formed by the River Deveron and the Crombie Burn,

stands the Manse of Marnock, probably where the Culdee monks had formed a settlement soon after the establishment of the Monastery of Deer. At any rate, it is recorded that "Saint" Marnan died here in the earlier half of the seventh century, and the parish afterwards came to be called by his name, softened into Marnock. His remains were interred in the "Church," and until the Reformation they received superstitious veneration. This "Church" stood in what is still "the old kirkyard," a lovely spot in which for about thirteen centuries the people have laid their dead. The present kirk, built since the Reformation, stands on a small hill about a quarter of a mile away, and close to it are some "standing stones," very likely marking a place of sepulture, and maybe of earlier worship and sacrifice. The Columban monks had chosen a very suitable place for their settlement. The Deveron and the Crombie protected it on two sides, and the ground is fertile and well-sheltered. To this refuge sometimes would come hunted fugitives, "broken men and sorners," and we can well imagine Bishop Marmon standing robed, with crozier in hand, daring the pursuers to touch those to whom he had accorded sanctuary; while in the "Church" might be heard the soft, trained voices of the monks chanting the supplications of their Litany, a very apposite one being, "From Caterans, Robbers and Wolves, good Lord, deliver us." (Caterans were bands of outlaws.) Here also would come the sick and the suffering, and many a young man, whose budding spiritual perceptions urged him away from the scenes of bloodshed and pillage that were so rife in those times.

Four centuries passed with probably less change than in each half century now, and then Saxon traders from the colony of Banff, at the Deveron's mouth, would make their appearance. Traders at first, but soon as settlers, for these elbowing, pushful fellows had come to stay; and anon priests with Southern training and sympathies, and speaking the Southern tongue came and ousted the old Gaelic-speaking monks. Thus slowly but surely the transformation went on. Five hundred years later came the Reformation; not very welcome at first, for the old superstitions were deeply ingrained, but backed by the law, the Reformed ministers gradually gained firm foothold. After another century and a half of turmoil and strife, came the Revolution of 1688, not at all popular, for the Stuart kings were Scotch, and with all their faults, they had the art of holding the affections of the people from which they had sprung. Besides, Episcopacy, the pre-revolution religion, was less exacting than Presbyterianism, though in time the latter was accepted. All these changes had come from the outside and had been acquiesced in with a grumble. Presbyterianism, however hard and narrow it was then in some of its aspects, did always recognize the peoples' right to some share in the management of the affairs of the church, and it was always in favor of education. When it had been dominant for a century its influence for good on the whole community was not to be gainsaid, especially where, as at Marnock, some really pious, earnest men had been ministers.

One of the ministers died just as the Free Church movement was making steady headway, and for good reasons the people were not prepared to accept as his successor the nominee of the Patron, and so a crisis ensued that turned the attention of the whole country to this quiet and secluded locality. The Patron, finding that his nominee, John Edwards, was unacceptable, named another, readily accepted by the people; but John Edwards appealed to the civil authorities, while the people appealed to the Courts of the Church. Two years of litigation followed, then the Judges in the "Court of Session" ordered the Presbytery to induct John Edwards, and the Courts of the Church forbade them to do so. At last the Tory portion of the Presbytery, in defiance of the wishes of the congregation and the mandate of their own Church's General Assembly, on the twenty-first of First Month, 1841, ordained John Edwards and inducted him as minister of the parish of Marnock. The people's feelings were outraged, and rather than submit, before "the ordination service" took place they withdrew in a body. Down by the Crombie Burn,

on that cold, snowy day, the Elders gathered them together, and, after making the needful arrangements for the following First-day, they advised all to go quietly home and so give the authorities no handle against them. The people behaved splendidly, though it was no small trial to leave the place where most of them had worshipped all their lives, and where their ancestors had done so for generations. It was another case of "The victory of the vanquished." John Edwards got his "living," the reactionary Tory judges and parsons got their way, but, unwittingly, they greatly aided that cause of popular freedom which they so much dreaded and tried to suppress. From all over Scotland, from the north of Ireland, and from America, funds came to assist the people of Marnoch to erect a place of worship suited to their needs, and to help them to bear the burdens that this course of action had brought upon them. But they were free, and in little more than two years, hundreds of congregations all over Scotland were free as well.

About seventy years ago some earnest Scotch Baptist Evangelists, mostly from Dundee, went all over the north and gathered quite a number of small congregations. They tried to do without paid ministry, which was so far well; but they did not depend on the anointing, nor wait to feel the fresh arisings of life, but depended on the letter of Scripture, and their preaching got so dry and repetitious that they not only failed to gather in the rising generation, but even to keep many of those they had gathered. In very few cases did these little meetings survive more than one generation. The Methodists had a look in, but emotionalism, especially in religion, is repugnant to the Scot, and they have failed to make much way. The Revival of 1850-60 swept over the land, and many were turned to a better life; but that force also spent itself. I have often felt deeply thankful that the dear old Friends of that day, while rejoicing that a good work was going on around them, had faith and patience enough to keep their ranks in righteousness, and not to lower the standard that had been given *them* to bear. The Plymouth Brethren came, and for a time "their wondrous wordy lore" attracted a good many, but as Richard Brockbank, in his Journal recently appearing in THE FRIEND tells us, they, too, have failed to satisfy the seeking ones. George Macdonald by his able writings has done much to shatter the harsh Calvinism of this his native district, but he was more of an iconoclast than a builder, and he, too, has passed and gone. I think in "Robert Falconer" he shows Calvinism at its worst, and in "Alec Forbes" at its best. Both works refer largely to Aberdeenshire.

Many in the north have drifted away from the churches that satisfied their fathers. Many are unsettled and seeking, and not a few have lost faith and are not seeking, but there is still One, even Christ, who can availingly speak to all conditions. If his messengers are to gather the people to Him they must go in the renunciation of self, and with lips that are touched with the live coal from off the Altar. To the real seekers the simple message of Quakerism, that Christ does teach his people himself, would prove as satisfying now as it did to seekers in the same locality two hundred and fifty years ago, if it were as lovingly and lovingly given as it was then.

Quakerism again has its opportunity, but are Friends prepared to rise to the occasion?

Fritchley, Derby, England, Eleventh Month 27, 1913.

#### I THANK THEE.

For air and sunshine, pure and sweet,  
For grass that grows beneath my feet,  
For leafy trees with fruit and shade,  
For things of beauty He has made,  
I thank my heavenly Father.

For daily blessings full and free,  
For all His care o'er you and me,  
For Jesus Christ, our dearest Friend,  
For life in Him which knows no end,  
Oh! thank our heavenly Father.

—Selected.

#### THE INWARD LIGHT.

What is Christian teaching concerning "the inward light?" We are living in a restless age. Many strange voices clamor for a hearing. Ancient pagan cults and mystic philosophies are being resuscitated out of their graves; and spite of their conflicting propositions they all profess agreement in their acceptance of the fact of a mysterious light in every man. Now what does the humble believer in the Christian revelation mean when he, too, confesses the reality of the light within?

At the very threshold of such an enquiry stands the plain pronouncement of holy Scripture: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned" (1 Cor. iii: 14). So whatever nobility attaches to man, and being a living soul, *i. e.*, other than material, he is truly marvelously endowed, the things of the Divine Spirit are on a yet higher plane, and there is no inherent faculty in the natural man whereby he can apprehend them. It may be objected that the apostle Paul was only voicing his own view and was not speaking as an authoritative vehicle of inspired truth. But the language of his Lord and ours is stronger still. "The Spirit of Truth . . . the world cannot receive, because it seeth Him not, neither knoweth Him," and "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God." The realm of spiritual realities can only be discovered by means of spiritual faculties, and "the natural man" does not possess them.

Now this is Christian teaching. There is One who is "the Light of the world," the One who is declared to be the uncreated and all-creating Word, "the true Light that lighteth every man." The world of humanity is not left to its own natural faculties merely. There is a Light in every man which gives *spiritual* insight, as there are natural faculties suited to the world of sight and sense. Not only in those parts of the non-Christian world where man has attained to a good degree of refinement and culture, such as China and India, but among the more backward races the Light shines—more or less dimly, because the light of heaven is always affected by the earthly medium through which it reaches the consciousness. We dare to believe

"That in even savage bosoms

There are longings, yearnings, strivings  
For the good they comprehend not;  
That the feeble hands and helpless,  
Groping blindly in the darkness,  
Touch God's right hand in the darkness."

But we reverently trace the feeblest and faintest ray of true light back to its Fount of light, and that Fount is Christ. "With Thee," we confess with the Hebrew psalmist, "is the fountain of life, and in Thy light we shall see light." It is the living Christ touching man, altogether apart from any outward teaching coming through human instrumentality.

Do we then make void the necessity of this outward ministry? Nay, verily, we establish it. For what is ministry? It is the Lord raising up, qualifying and sending men to open eyes that are blinded by sin to the light, that they may turn from darkness to light, and from the power of Satan unto God (Acts xxvi: 18). India has talked about the inward Light since the dawn of history, but holding it only as an intellectual proposition, it has not known its healing power, and so its weary millions need to be turned to the light that they may believe in it, and not merely discuss it.

Neither do we set aside the need of the Incarnation and of "the Redemption that is in Christ Jesus" when we confess the inward Light to be both sufficient and efficient where its pointings are obeyed. We glorify that redemption. For the inward Light is the God-appointed means whereby that redemption reaches and becomes effective in man. The inward work of Christ is the application of the value of the outward work. The Son of God entered human history and made Himself one with the sin and suffering of humanity. He grappled

with our problems and solved them gloriously. It cost Him His very blood. Where flesh and blood in man failed, it triumphed in "the second Man, who is the Lord from heaven." "His Life is the Light of men," says John. The inward light which visits every man is the essence of that life which became flesh in Jesus Christ and came off victoriously in its conflict with the sin and suffering of the world. The living virtue and power of Christ are in it. He that follows Him shall not walk in darkness, but shall have more and more abundantly the light of life.

And here even modern science becomes a witness to Truth, as it is recorded in the New Testament. It has demonstrated the essential oneness between light, heat and motion. Light is potential fire, and fire is the secret of movement. Motion can be reduced to heat, and heat to elemental light. Heat and energy are contained in the light.

If this be so, how glorious does the imagery of Light make our Saviour to appear, He who says, "I am the Light of the world!" For as Light He shews us things invisible otherwise. He illuminates our understandings and sensitizes our consciences. Moreover, He kindles the desires of our hearts and empowers our wills. By His light He first shews us the way wherein we should walk. By His fire He kindles within us a holy passion to walk in that way, even though it be the narrow way of the Cross. And that again becomes the energy enabling us to tread this way. Heavenly things become operative on earth by this means.

Anti-Christian systems of mystic philosophy have captured this expression, "the inward light," but in their hands it has become something else than what it really is—namely, the keystone of all true Christian living. It is our duty to put it back in its own proper setting. We need not make a mystery of what is after all so simple that our Lord could declare that it is "revealed to babes."

Christianity is not a philosophy which only a few highly trained minds can fathom. It is a universal message, suited to all races and conditions. It is the power of God unto salvation. It is deep answering unto deep; the deep in God answering to the cry out of the depths in man; and that answer is Christ.

"The world is weary of new tracks of thought  
That lead to naught;  
Sick of quack remedies prescribed in vain  
For mortal pain;  
Yet still above them all  
One Figure stands  
With outstretched hands."

MAX I. REICH.

### GERMANTOWN FRIENDS' LIBRARY.

One of the most efficient of the many activities carried on by Germantown Friends is the Free Library, founded in 1860, and generously endowed by Alfred Cope some few years later.

For many years, from 1860 to 1877, William Kite was Librarian, and for the greater portion of this period Hannah M. Jones was Assistant Librarian. In 1877, Hannah Jones was appointed Wm. Kite's successor, which position she has most acceptably filled, she is assisted by three associates, and the time so divided among them that at least two are always present when the rooms are open, and on especially busy days three are on hand.

The printed annual report for the last year has just been received, most of the following facts being taken from it.

The number of new books added this year is 705; 43 of these were gifts from friends of the Library; 36 were Government Reports, and the rest, 612, new purchases. The funds left by Alfred Cope were for the purchase of new books, the burden of administration and of meeting running expenses falls upon Germantown Friends.

The number of visits to the library during the year has been over twenty-four thousand and the number of books circulated about sixteen thousand, the total number of books in the Library at this date is 28,118. The Library is managed on the

plan of unlocked cases; the books, with the exception of a few old books of interest to only a few, are accessible to all readers; it is significant to note that the total count of books worn out, lost or withdrawn for the year is only 38.

There has been a considerable increase in the number of visits paid to the Library during the year. The report states, "This increase is noticeable in the statistics subjoined, but has been even more marked in the three months since the period covered by this record. The increase has been especially noticeable among the children—more than half as many books again having been taken out by them this autumn as compared with the same period a year ago. This has probably been due in part to the placing on the shelves of a few Juveniles of unusual interest, which has led to the further examination and use of the Juvenile department; but this does not wholly explain the renewed interest in reading which seems to have seized on the children of this community."

Again quoting from the Report—"Frequenters of the Library twenty years ago, will recall the figure of one of its most constant patrons, Thomas Wallis Evans, whose friendship with William Kite was one of the features of the declining years of both. Because of her memory of her grandfather's enjoyment of the Library, his daughter has presented to it a large, handsomely carved sofa." This has been placed in the gallery, where one who wants a quiet hour with a congenial book, can enjoy it.

The chief interest of this particular annual report centers about the list of Juvenile books. The Library has always had a high record in this line, but the list of new books of this class, offered the present year, surpasses previous ones. It embraces sixty-nine volumes, none of them novels and none of them the weak story variety, which have done so much as a great librarian once said, "to thwart the aims of good teaching of English in all our schools."

A branch of the Public Library System, located in Germantown, caters to the novel reading element. The following table shows how the books circulated during the year by the Friends' Library are divided—that which would far outnumber all the rest in other libraries—namely, fiction—does not appear here.

Biography, 2,172; Travels, 2,172; Religion, 987; Literature, 1,715; Fine Arts, 766; Juveniles, 3,101; History, 1,672; Philosophy, 513; Science, 1,894; Sociology, 755; Education, 558.

Naturally every large library contains books which seem to claim but a passing glance from the public. These hold a place of importance, however, in the collection; the report under review refers to these and closes with the following suggestive advice, which may well have a wide reading:

"It is true that the rapid advances in Science and Philosophy demand frequent adjustment of our theories and dogmas; but the pictures of human life and its achievements, the portrayal of those great changes in human history which mark the growth of our race, the record of the struggles for light and freedom by those who have gone before us—these make the books of which it has been said that 'they are not born to die; their immediate work upon mankind fulfilled, they may seem to lie torpid; but at each fresh shower of intelligence that Time pours upon their students, they prove their immortal race; they revive, they spring from the dust of great libraries; they bud, they flower, they fruit, they seed, from generation to generation, and from age to age.'"

SVEN HEDIN, the celebrated Swedish explorer, who traveled across the forbidden land of Tibet a few years ago, and whose writings descriptive of that experience have thrilled many readers, recently published an autograph letter which contains the following impressive avowal of faith in God and an interesting tribute to the value of the Bible:

"Without a strong and absolute belief in God and in his almighty protection I should not have been able to live alone in Asia's wildest regions for twelve years. During all my journey the Bible has always been my best lecture and company."

—Exchange.

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

PROSPERITY, intelligence, manhood, character, are developed only when pressure from above is felt by those below. The consciousness of personal responsibility is the lever of progress. The cry for personal liberty raised by the champions of the saloon must be met by the awakening to the necessity of law and its protective power. Property and life are not safe where personal liberty lifts its distorted form.—*Portland, Me., Express.*

A WHOLESOME EXAMPLE.—A. J. Drexel Biddle, a prominent club-man of Philadelphia and founder of the Drexel-Biddle Bible classes, announced on [First Month] 1st, that henceforth he will belong to the teetotal crowd. We doubt not that many of our readers will be surprised to learn that a man so prominent, and so active in Bible class work has not been a total abstainer through all these years. Possibly the same people would be greatly surprised if we should tell them that we know of prominent ministers in this State who have not yet reached the point where they turn down their glasses at a banquet, and we could even name some who keep liquor in their homes. We rejoice in this forward step taken by A. J. Drexel Biddle, and trust it will be an eye-opener to every [First-day] school teacher and every preacher in the State who has not yet seen the evil effects of his conduct.

We find multitudes of men getting on the water wagon these days because they have discovered that the use of liquor lowers their efficiency. Some others are becoming total abstainers because of the pressure of public opinion. There are still others who have awakened to the fact that alcohol breeds disease, and with them total abstinence is simply a question of self-preservation, but we are making this extended note of A. J. Drexel Biddle's action because he has been actuated by a higher motive than any of these. He has banished wine from his home and become a total abstainer for the good he may be able to do by his personal example to his fellow-men, and by so doing he has given a striking example of Paul's declaration, "If meat make my brother to offend, I will eat no meat while the world stands."—*American Issue.*

A CHANGED MAN.—Men have called me strong, and while I could see its harm in others, I thought myself immune, as thousands before my time have thought, and suffered for the thought. I remembered the oft-repeated phrases about personal liberty, of the power of the human will to resist temptation, with which I had beguiled myself, and found them as unsubstantial as the fabric of a dream.

I do not mean to undervalue character and resistance as elements of personal safety, but I do mean the time will come somewhere in the life of every man who has delusions of his security against the insidiousness and fearful grip of liquor, when the sentinels of duty will sleep and the strongholds of manhood will be invested and captured by the enemy."—*Ex-Governor Patterson, of Tenn.*

BASE-BALL AND ABSTINENCE.—Now there is a curious fact about these four stars. They have something in common besides vigor, adeptness and intelligence.

McInnis is a teetotal. Collins never touches liquor. Barry is a total abstainer. Baker has become "Home-Run Baker" without ever taking a drink. Stay—Connie Mack himself, the discoverer and trainer of the \$100,000 infield, uses no intoxicants whatever.

Have we been masking a sermon behind all this adroit appeal to the sporting instincts of our readers? Far from it. The ball players and their manager do not lend themselves readily to solemn discourse. Yet it is clear that their singular expertness in an exacting profession is related in some degree to their unanimity in abstinence.—*North American.*

TOTAL ABSTAINERS WIN.—The American athletes who astonished the world by their wholesale victories in the Olympic games at Stockholm were trained under a rigid system which eliminated beer and tobacco as well as strong spirits. A poll of the men themselves is said to have shown that practically the entire team, including all of the point-winners of importance, were total abstainers not only while in training but at all other times. The sporting writer of a large Eastern daily tells of the first notable victories won by American athletes over those of England. An English team had come to New York for an international meet and expected to have an easy time in maintaining their old-time superiority over all other nations. The evening before the opening of the events a few of the Americans dropped into the British headquarters and were astonished to find several of them sipping ale. In reply to their expressions of surprise the Englishmen protested: "Oh, we always drink our ale, but not much of it." In the ensuing contests Great Britain was badly beaten. Sportsmen in the tight little isle are now speaking seriously of the United States' rise in the athletic world, and are beginning to admit that the American system of no intoxicants and no tobacco at all times must be adopted in England if the mother country can hope for the regaining of her lost laurels.—*National Advocate.*

ANOTHER WITNESS.—Samuel G. Blythe, for many years a well-known Washington correspondent and now a noted magazine writer, does valuable work in informing public opinion upon matters of political concern. But he never performed a greater service than he did in telling why and with what results he stopped three years ago the use of liquor.

His recital, in a recent number of the *Saturday Evening Post*, is as genially humorous as he is himself, yet more impressive than a hundred lurid pamphlets upon the evils of indulgence. He is quite jovially eloquent in recalling the "heap of fun" he used to have—"no sotchiness about it, no solitary drinking, no drunkenness; it was all jollity and really innocent enough; a case of good fellows having a good time together."

"But," he says, "it requires rather persistent application to be a good fellow—one cannot do much else." And he finds that the balance sheet shows large advantages on the side of abstinence. He says:

"With society organized as it is, with men such as they are, is it worth while to drink moderately, or is it not? The answer, based solely on my own experience, is that it is not. The best thing I ever did for myself was to quit drinking. I will go further and say it is my unalterable conviction that alcohol in any form as a beverage never did anything for any man that he would not have been better without. The old game makes for fun, but it takes toll—and never fails! I have tried it both ways. As I look at it, there is no argument. The man who does not drink has all the better of the game."—*North American.*

MOORESTOWN, N. J., ABOLISHES SALOONS.—A correspondent writes as follows: "On Seventh-day, Second Month 28th, Judge John G. Homer, sitting in the Burlington County Court of Common Pleas, at Mount Holly, N. J., revoked the retail licenses for the sale of liquor held by the two hotels in Moorestown. The action against these hotels which has proved so successful, was backed by the Women's Christian Temperance Union." We are informed from other sources that Friends of both Branches were very active in the movement. A more detailed account of this interesting and encouraging action will be given to readers of THE FRIEND in a later issue.

AT CONCORD QUARTERLY MEETING of Friends held at Media the tenth of Second Month, 1914, the subject of the manufacture, sale and use of intoxicating liquors having been under consideration, it was the united judgment of the meeting that the proposed amendment to the Federal Constitution to prohibit the manufacture, sale, importation, exportation or transportation of intoxicating liquors for beverage

purposes would, if ratified by the necessary three-fourths of the States, conduce to the health and prosperity of all the people. Accordingly the Clerk of the Meeting was instructed to forward to our Senators and Representatives in Congress a copy of this minute, requesting them to give their unequalled support to the Joint Resolution introduced by Richard P. Hobson, of Alabama, for the submission of such amendment.

Replies have been received as follows: From Senator George T. Oliver, saying he favors strongly submitting a prohibitory amendment to the people of Pennsylvania, but adding, "I have not made up my mind to favor a National amendment," believing "each State should regulate itself."

Senator Boies Penrose, answering by proxy, assures attention. Congressman Thomas S. Butler promises not only to vote for it, but to "assist to the best of my ability to secure its passage."

Congressman John M. Morris promises "careful attention." Congressman Arthur R. Ruple says he "will be very glad to give it hearty support."

### JEREMIAH AND EZEKIEL.

SUSANNA S. KITE.

(Concluded from page 426.)

The Book of Lamentations is by an old tradition ascribed to Jeremiah, though in the text no author is named, and it is only latterly that any question has been raised on the subject. The cave in which he is said to have written these lamentations is still shown on the western side of the city, and every week the Jews assemble to recite as his these plaintive words at their waiting place in Jerusalem where a few of the old stones still remain. This book is considered, perhaps, the finest poem in the Bible. It is written in Acrostic form—the first, second, fourth and fifth chapters have twenty-two verses and the third sixty-six, corresponding to the letters of the Hebrew alphabet.

Ezekiel was also of a priestly family, probably higher in the social scale than Jeremiah. He was carried away to Babylon in 597 B. C., and was probably a young man at the time, old enough, however, to have become thoroughly familiar with the temple and its services, most likely as a priest. He seems to have been very much influenced by Jeremiah, many evidences of this being found in his writings. Jeremiah had been known as a prophet for over thirty years, and during the latter part of the time he was the most prominent figure in Jerusalem. It seems rather remarkable that these two men, whose work was in a way so similar and who must have been familiar with each other's prophecies, never in any way allude to each other. Ezekiel lived in a Jewish colony on the banks of the Chebar in Babylonia, apparently in comparative comfort, the exiles being left to govern themselves, and build houses and carry on the affairs of life. Ezekiel is supposed to have had a wife, and nothing is known of him until he had that most remarkable vision, recorded in the first chapter, of the living creatures, with the wings and the wheels and the eyes, doubtless an allegory hard for us to interpret. He was so overcome by the vision of the glory of God appearing in the firmament above that he fell on his face and heard a voice speaking to him, and telling him to go to the rebellious house of Israel and speak unto them as messages are given to him. He must not be afraid of them, nor be rebellious like unto them. "Open thy mouth," said the voice, "and eat that I give thee." Then a hand appeared containing the roll of a book written within and without with lamentations and mourning and wailing, and he was caused to eat the roll. This is supposed to be five years after the captivity and when he was about thirty years old.

The Book of Ezekiel is occupied with two great themes—the destruction of the city and nation, and the reconstitution of the people and of their eternal peace. His prophecies are either symbolical actions of which the explanation is given or allegories and riddles, the meanings being also given. Of these the most remarkable perhaps, may be found in Chapters i, iv, x, xii, xvii, xviii, xix, xxxvii. In the last named chapter

we have the parable of the dry bones, and also the symbolical action of the two sticks representing the two kingdoms of Israel and Judah and the promise of the coming of Christ's kingdom. They are very different from those of Jeremiah who lived in the midst of the troubles in Jerusalem, while Ezekiel looked on from afar. He foretold, just the same, the destruction which was coming upon the people, and his fellow-exiles did not believe him any more than the men of Jerusalem believed Jeremiah, but he was not persecuted, and when they would not listen he withdrew into himself and devoted his time to writing. The book consists probably of the prophecies which he had delivered written out later, as well as of others that had never been spoken. They are more finished than the impetuous words of Jeremiah, not only because he was a man of a much less emotional nature but because he had the leisure for careful composition. He tells us almost nothing about his fellow-exiles. He may have exercised a sort of ministry among them, and the "elders" seemed to have come to consult with him from time to time, but his mind was largely occupied with the nation as a whole, those at home as well as those in captivity.

The first twenty-four chapters of the book deal with the downfall of the nation, and after this had taken place the people who never really believed that it could happen were plunged into despair. Then in the second twenty-four chapters promises of restoration and their future happy state were given to cheer them. The last eight chapters are devoted to a detailed account of the restored temple ritual, in which is shown his full belief in the letter of the law, not that he does not speak of the necessity of individual faithfulness, but he does think that the Law had its place and that God's dealings with His people would bring them into a proper condition to live up to the requirements of the Law, whereas Jeremiah speaks of a new covenant, the law written on the heart of each individual, taking the place of a state religion. As in Jeremiah there are a number of prophecies against the surrounding nations—placed as an introduction as it were to the promised restoration of Israel. This book is simple in its arrangement and the prophecies are given mostly in chronological order—very different from the book of Jeremiah, which is often very difficult to follow. This seems to show that it was committed to writing in the latter part of Ezekiel's life as a consecutive whole.

We know very little of Ezekiel's private life. He does not write an autobiography as Jeremiah does, we can only judge of him by his writings. We think of him as a reserved, unemotional man, doing his duty and delivering the messages that the Lord gave him to deliver, occasionally rising to a poetical outburst, and his style at times even severe, altogether not by any means as attractive a personality as Jeremiah, but withal one of the great prophets of the Hebrew nation.

[Our friend, William C. Allen, one of the Contributors of THE FRIEND, furnishes the following from the *San José Mercury*.—Eds.]

#### IN MEMORY OF JOEL BEAN.

In a setting of green fields, with the note of the meadowlark coming in through the open windows, a notable service was held at Friends' Meeting-house in College Park, Second Month 15th. It was a memorial service for Joel Bean, a venerable minister of the Society of Friends, who passed away last month in Honolulu, the scene of a missionary journey of his early manhood.

He came of a fine Quaker family, belonging to the sixth generation of the descendants of John Bean, who came from Scotland in 1660. On his mother's side he was sprung from strong Puritan ancestry through the same colonial forbear from whom Daniel Webster and John G. Whittier were also descended.

In 1859 he was married to Hannah, of the well-known Shipley family of Philadelphia, and they began their remarkable service together, for she herself later became a minister.

In 1861 they went to the Hawaiian Islands, which then seemed indeed "the edge of the world."

Upon returning to America, Iowa was again their home, though teaching in Rhode Island claimed them for a time, and finally they removed to California in 1882, where their remaining years were spent at College Park near San José. During the years many journeys were taken, sometimes in carriages far from railroads, stimulating the religious life of newly-settled communities in the middle West, and more extensively in England and the eastern United States.

Joel Bean had numbered among his intimate friends many persons of eminence . . . . . When the end came hosts of those who loved him not only in his own land, but in Great Britain and the islands of the sea, hastened to send their tributes of honor and affection.

Moreover, through a curious concatenation of events, the threads of all the phases of his long and varied life were caught up and knit together by the presence and testimonials at the memorial service of one and another from a distance, who could not have been expected to be present. Thus in addition to the concourse of citizens of every sect that thronged to do his memory honor, a number were present from abroad.

Extracts from the last address delivered by the venerable minister at Whittier, Cal., in 1913, were read at the opening of the meeting in which he asserted his lifelong belief in the freedom of the spirit as against the bondage of the letter. Religion was to him not a thing of creeds, but the life of God, working in the life of man.

A Chinese friend spoke of the stimulating and fortifying influence of Joel Bean, realized in the spiritual isolation of the confines of Tibet. A professor from Stanford University told of meeting recently in New Mexico a gentleman who felt his life to have been inspired and molded by Joel Bean, his teacher of some sixty years ago. The lasting impress of Joel and Hannah Bean's ministry in England and Ireland was portrayed with singular beauty and personal feeling by two gentlemen, who years ago had brought letters of introduction to them from those countries. His early life and influence in New England was gratefully revealed by a lady who said she owed much then and in later years to the spiritual elevation of his character. His visit to San Francisco more than fifty years ago was alluded to with feeling by the daughter of close friends of those days. Friends from our own town, and many connected with the meeting at College Park, both here and from Palo Alto, spoke with deep gratitude of the personality and ministry of Joel Bean, as a revelation, a challenge and a fortifier in the conflicts of life. Among these was his older brother, James Bean. "At Last" was read by his grandson from a presentation copy of Whittier's poems, containing an autograph letter of the poet.

On every side were evidences that a great soul had passed—one dearly beloved.

What was there in this man that drew all hearts? It was because all saw and felt that here was a man in whom was no guile, one who loved his fellow-men and walked humbly with his God; one who "impressed a flavor of eternity into temporal life."

It was noticeable at this service that there was no mourning apparel to be seen—none of the usual trappings of grief, which is against the spirit of the Friends. And when midway in the service a daughter of the house knelt and offered a prayer of thanksgiving for a presence which had sweetened the secret springs of earthly life and been itself assurance of immortality, the highest note of the occasion was struck.

Throughout the service, instead of the customary words, "We sorrow, we mourn, we lament," was heard the words: "We rejoice—and we give thanks." And although there was many a broken voice in the giving of the heartfelt testimonials, still, the prevailing note was one of thankfulness for the serene and illuminating life that had just passed.

This feeling found voice in a poem written to his memory by one of his San José friends.

"Lighthouses do not ring bells and fire cannon to call attention to their shining. They just shine."

Founded on rock, immutable, serene,  
Benignly looking over sea and land  
In winter tempest or in summer calm,  
We see afar the friendly lighthouse stand.

No bells ring out when leaps at eve its flame;  
No cannon's roar proclaims its lighted face.  
It simply shines, and lo, across the wave  
Pours the far radiance of a saving grace.

In steadfast quiet of abiding faith  
So, on the Rock Eternal, stood our friend.  
No ringing plaudits of the crowd would he,  
No sounding titles that the world might lend.

By the pure radiance of his life serene  
Our darkened paths were lit. And now a ray  
Of light supernal gleams across the deep,  
And shining—ever shining, shows the way.

E. B. T.

THE AMERICAN NILE.—For some two thousand miles the great Colorado River sweeps diagonally across the country from the high mountain plateau of Wyoming and Colorado to the farthest southwest corner of the United States. The basin drained by the Colorado and its tributaries is about 300,000 square miles in area, and much of it is of high industrial and scenic interest.

The Colorado basin comprises two distinct portions. The lower third is but little above the level of the sea, though here and there in it ranges of mountains rise to elevations of 2,000 to 6,000 feet. This part of the valley is bounded on the north by a line of cliffs which present a bold and in many places vertical step of hundreds or thousands of feet to the tablelands above. The upper two-thirds of the basin stands from 4,000 to 8,000 feet above sea level and is bordered on the east, west and north by ranges of snow-clad mountains, which attain altitudes ranging from 8,000 to 14,000 feet. Through this plateau the Colorado and its tributaries have cut narrow gorges or canyons in which they flow at almost inaccessible depths. At points where lateral streams enter, the canyons are broken by narrow, transverse valleys. The whole upper basin of the Colorado is traversed by a labyrinth of these canyons, many of which are dry during the greater portion of the year and carry water only during the melting of the snow and the brief periods of the autumnal and spring rains.

In the lower portion the river strongly resembles the Nile, having annual floods which distribute silt over the adjoining lands and render them as fertile as those in the historic valley of North Africa. The Colorado and its tributaries are not only of value for irrigation, but, descending in steep channels, they present abundant opportunities for the development of water power. Power has been developed at a few points, but the resources of the Colorado basin are in this respect yet practically untouched.

The control of the Colorado for the prevention of further outbreaks, such as its recent diversion into the Salton Sea, must involve thorough knowledge of the tributary flow, even in the high regions of its headwaters, in Colorado, and the ultimate steps taken to prevent disastrous inundations will in all probability involve the control of these upland tributaries.

The size of the Colorado River is indicated by its discharge at Yuma in the year 1910. The heaviest discharge was in Fifth Month, 70,300 cubic feet a second; the smallest discharge was in Tenth Month, 4,300 cubic feet a second. The average discharge for the year was 19,700 cubic feet a second. The total run-off for the year was 14,300,000 acre-feet, which would make a lake a million acres in extent and 14.3 feet in depth.—U. S. Geological Survey Bulletin.

## NEWS ITEMS.

WILLIAM C. ALLEN, a minister and member of Chester Monthly Meeting, N. J., was granted a minute by his Monthly Meeting, on the 3rd inst., liberating him for extensive service beyond the seas. As his friends know, Wm. Allen has for some years had his home in California. The minute granted him contemplates religious service in Japan, China and Australia, and some in the British Isles on the homeward voyage. If present plans mature, he will leave California, traveling westward, about Ninth Month 1st.

ONE could not easily believe that a matter like the following could be soberly discussed. "Christian" surely has a larger meaning to most real Christians.—[Eds.]

The religious standing of Friends was rather curiously dragged into a discussion on Marriage in the Lower House of Convocation at York, Eng., last week. J. S. L. Burn, a clergyman, of Middlesbrough, moved a resolution against the solemnization in churches of the Establishment of marriages "between Christians and non-Christians." Besides the union of Christians and Jews, or Mohammodans, or non-Christian Chinese, the speaker instanced those between Church-people and Friends as improper for performance except before a registrar. The Bishop of Barrow, who recommended reference of the subject to a committee, said it seemed a very serious thing to accept a motion which might be understood as telling the Quakers that they could not be regarded as Christians. Eventually this course, of reference to a committee, was adopted.

One of J. S. L. Burn's points on marriage of Churchmen (or women) with outsiders was that under the Act of 1823 all persons to be married must give their true Christian names. But, said he, if they had not been baptized, they had not got any true Christian names!—*The Friend* (London).

THE Home is the moral and spiritual barometer of a people. We as Friends need to remember that no institution, however good, can do the work of the Home. We may be weak and often desire to shift our sacred responsibility upon some paid servant. This often happens to the detriment of the child. In the final analysis we as Friends will rise or fall in the scales of human progress in the direct proportion of the number of solid, spiritually-minded fathers and mothers in the sacred environment of our homes.—W. F. O., in *the Westonian*.

WITH the Third Month issue of *The Westonian* the new editor, Carroll T. Brown, assumes his responsibilities. The aims and ideals of the paper will continue to be much as they have always been—to further the plans of Westtown and of her friends for continual improvement and service.—*The Westonian*.

A PRIZE of \$50, open to all undergraduates of Haverford College, and to graduates of not more than three years' standing, is offered in alternate years for the best essay bearing on the general problem of "International Peace and the Means of Securing it." The next award will be made in the Fifth Month of 1914, and will be announced at Commencement. Any or all of the papers may be rejected if a high standard of merit is not reached. Competitors are urged to avoid mere discussion and fine writing, and to seek the advancement of knowledge by a study of facts or a proposal of practical advantage. The essays of 1914 may be written on one of the following subjects:

1. The grounds for believing that an international court of arbitral justice will become a substitute for war.
  2. The ethical grounds for opposition to war.
  3. Will the economic burden of war, and of national armament in time of peace, force the nations of the world to adopt peaceful methods of settling disputes?
  4. Lessons for the peace movement in the armed conflicts of 1912 and 1913.
  5. The obstacles which America has placed in the way of her influence in the councils of nations by the rejection of arbitration treaties.
- Elliston P. Morris established this prize several years ago, and at a more recent date he made a gift for the same purpose to Westtown.

A FRIENDS' Meeting in Florence! Such is the announcement that comes to us from Alice M. Cruickshank, who states that the meeting is held at her residence, 32, Via dell' Esta Canina, on First-day mornings, at 11

o'clock. The house can be reached on foot up a steep hill, in ten minutes from the Porta S. Miniato, or by train to the Piazza Michelangelo.—*The Friend* (London).

W. R. FOSTER, proprietor of the Granville (a hotel), so conspicuous a feature from sea and land at Ilfracombe, has been describing in the *North Devon Herald* his experiences in an autumn tour in Eastern England. A few days were spent at the Old Jordans Hostel, of which he says: "There is not much ornamentation, so that the simplicity of the Quaker traditions is kept up, as far as may be, under modern conditions. The management is in the hands of two young ladies, who make their visitors exceedingly comfortable. The cooking is good, while the bill of fare is simple and plain. When I say that one can live there for about five shillings a day, according to the time of year, it is easy to see that the bill will not be a heavy one."—*The Friend* (London).

An important meeting of the Woodbrooke Council was held at the Settlement last week, when the appointment of successors to Isaac and Mary Snowden Braithwaite, the Wardens, who are retiring at the end of the summer term, received careful consideration. Woodbrookers in particular and Friends in general will be interested to know that the choice has fallen upon Herbert G. Wood, M. A., and his wife, Dorothea Wood. The prospective Wardens are well known to Woodbrookers at home and abroad. For the greater part of the life of the Settlement Herbert Wood has been one of the Lecturers, and his work has been greatly valued by the students. We would express our cordial good wishes for the new Wardens in their prospective assumption of added responsibilities.—*The Friend* (London).

Second Month 20th.

AUGUSTUS T. MURRAY, Professor of Greek in Leland Stanford, Jr., University, delivered a lecture on "The Spiritual Message of Whittier," on the tenth, in Roberts Hall, Haverford. Attendance at this lecture was required of the student body.—*Haverford News*.

E. MARSHALL SCULL, Haverford '01, has written a book on "Hunting in the Arctic and Alaska," which will soon be issued from the press of the John C. Winston Co. Our friend is also the author of "A Bit of Wild Africa."—*Haverford News*.

## WESTTOWN NOTES.

THE lecture by Ethel DeLong, on Second Month 18th, on "The Pine Mountain Settlement School in Kentucky," aroused great interest among the girls. She spoke of the great need for education among these sturdy mountaineers. Our girls soon started the raising of \$125, which represents the cost of education of a pupil at the above school, which is sorely in need of funds; in order to raise the money the girls have for a consideration been making beds, polishing shoes, darning stockings, etc.

On Second Month 27th, Edward A. Steiner, who is an authority on immigration matters, gave a very instructive lecture on that general topic—it was not illustrated.

WE were quite disappointed that Tong Sin Kow, the "Chinese Quaker," did not come on the 6th inst. to lecture to us; we had hoped that he could cross the continent in time for our usual Sixth-day evening lecture.

THE sledding track has been a source of great pleasure to the School family for much of the time during the past two weeks, particularly in the mornings. School was postponed nearly an hour on numerous occasions in order that the sport might be enjoyed. Much labor was put on the track by the boys "icing" it, so that rapid transit could be indulged in.

THE "finals" for the Elocutionary contest occurred on Seventh-day evening, 28th ult., before a large audience; the judges were: Edward W. Evans, Nellie J. Davis and Henry J. Cadbury. The first prizes were awarded to Alice John and Walter T. Erooyd; Ida Roberts and Morris S. Shipley winning second honors.

THE recent blizzard did not cause the School serious trouble; perhaps our worst trouble was in the destruction of the chimney over the bake-shop, which was blown down about eleven o'clock First-day night, breaking rafters and ceilings underneath and causing some consternation among the occupants of that portion of the building—temporary repairs

were made before Second-day evening under difficulty, so that the baker lost the use of the oven but a little while.

The election of officers for the first class held last week, resulted as follows: President, Arthur S. Maris; Vice-president, Arthur D. Hall; Secretary, Esther W. Bringham; Treasurer, Esther E. Jones.

This Seventh-day afternoon a snow-ball fight is planned between the Senior girls and the women faculty—forts of snowballs are erected and a lively time is anticipated.

LAST First-day evening, C. Reed Cary read to the boys from an address of Francis Peabody and made some appropriate uplifting remarks afterwards, tending to character-building.

RUBY DAVIS spoke to the girls, her topic being, "Keeping in Touch with the Master," a very helpful talk.

### CORRESPONDENCE.

INQUIRY is made at the office of THE FRIEND for a book entitled, "A Story of an Old Farm," by Andrew D. Mellick, Jr. It was published something like fifty years ago and is said to contain some interesting observations on Friends. There is a copy at the Pennsylvania Historical Society, but the book is evidently quite rare.

There is also inquiry for a book entitled, "Religious Declension, An Enquiry into the Nature, Symptoms and Effect of it, with Means of Recovery, by Andrew Fuller." Perhaps some one will know the publisher.—[Ens.]

### SUMMARY OF EVENTS

UNITED STATES.—The National Food Trades Conference lately meeting in New York, decided to ask President Wilson for the appointment of a commission to study the food laws of other countries. Other resolutions recommended changes in the Federal law which would permit the destruction of food that has been exposed to contamination and which would make it clear to the consumer that the Government's guarantee number was not necessarily a guarantee of purity.

A telegram from Richmond, Cal., of the 27th ult., says: "Two hundred unemployed men, equipped with blankets and cooking utensils, left here to-day on a march to Washington to petition Congress for work. The men expect to obtain rations from the various towns on the line of march."

A despatch of the 1st inst. from Washington says: "Women who are opposed to the equal franchise will present a strong array of speakers before the House Committee on the Judiciary in opposition to the arguments of the suffragists for the proposed woman suffrage amendment to legislation."

It is stated from Sacramento, Cal.: "The State of California hopes by scientific farming of the 9000 acres of tillable land which it owns around its prisons and asylums to add nearly \$100,000 to its annual income after two years of preparatory work. The tilling of more land will provide outdoor life for more insane patients, building them up physically and so tending to advance cures."

The storm which has prevailed here lately, it is said, had its origin off the Georgia coast, and traversed the Atlantic coast from Savannah to Long Island within 36 hours, moving as a whirling gale 1000 miles in diameter, with unusual rapidity and with violent force.

An unusual and alarming increase in the number of whooping cough cases in the city—amounting almost to an epidemic—has called forth a warning from the Department of Public Health and Charities, accompanied by advice on the prevention of the spread of the disease. The increase dates from Tenth Month 1, since which time there have been 1350 cases, which is four times as many as for the corresponding period last year, and the average for the five preceding years. The danger to life from the disease is pointed out by the department, which says that twenty-seven out of every 100 children under one year of age who get whooping cough die. In addition to the high mortality from the disease, the department dwells upon the physical defects it often leaves behind to handicap the survivor for life. The warning continues: "Whooping cough is a dangerous and distressing disease of infancy and childhood. Its seriousness is not sufficiently appreciated by many people."

It is stated from New York City, in reference to the damage caused by the recent storm, that the railroads and telegraph companies are the heaviest losers, it being estimated that they will have to expend \$1,000,000 to repair the ravages of the storm. Two thousand poles were blown down or broken by the wind, and wires covering a distance of 800 miles were snapped. It is said that the cost of the storm to the Pennsylvania

and Reading systems will be at least a half a million dollars and may easily reach three-quarters of a million.

It is stated that the number of trespassers killed on the lines of the Pennsylvania system in 1913 was 497. In addition, 556 were injured. In compiling these statistics, the management of the Pennsylvania Railroad Company calls attention to the fact that on all the rail lines of the country about 15 trespassers are killed per day. On the Pennsylvania lines alone, since 1900, no fewer than 9483 trespassers have been killed and 9283 injured.

It is reported from Washington that eggs imported into the United States under the first three months of the new tariff act, totaled 1,700,000 dozens, while in the entire preceding fiscal year only 1,370,000 dozens were shipped in, according to the Bureau of Foreign and Domestic Commerce.

It is stated that experiments started more than ten years ago have finally resulted in the production of a vaccine by the injection of which cattle can be made immune from tuberculosis. This statement was made before the second day's session of the annual meeting of the Pennsylvania State Veterinary Medical Association by S. H. Gilliland, of Marietta.

It is said that Governor Walsh, of Massachusetts, has earned admiration by refusing to accept at the hands of the Legislature an increase of salary from \$8000 to \$12,000. He takes the ground that when he was elected he made a binding contract with the people to serve them at the lesser emolument, and that it would not be fair dealing if he should now permit the amount to be changed in his favor.

A despatch from Atlanta, Ga., of the 5th inst. says: "A perceptible earthquake shock was felt here this afternoon a few minutes after three o'clock. The tremors continued for seven minutes. There was no damage done in the city. The shock was felt at Athens and other Georgia towns. Many persons were badly frightened. At Jackson the shock was the most violent felt there since 1886. Buildings rocked and the shock caused much excitement."

It is stated from St. Paul, Minn., that the Northern Pacific Railway Company has established "The Careful Club," to membership in which all its employees are eligible. Applicants sign the following pledge: "I wish to become a member of the Careful Club because I believe it is better to be careful than crippled. I will avoid all risks, take the time to do all work carefully, and in every way possible endeavor to prevent accident or injury to others. Membership is voluntary and there are no dues or fees."

It is stated from Washington that the cost of living in Philadelphia, Pittsburgh and Scranton and 20 other large cities, reached a higher level on Eleventh Month 15, 1913, than at any other time in the 23 years preceding, according to the Department of Labor, of which William B. Wilson is the head. Prices reached the maximum of 72.9 per cent. above the averages of 1890.

In consequence of the occurrence of one or more cases of small-pox recently in this city, it is said more than 20,000 persons have been vaccinated. The number of cases reported up to date, nine in all, is not greatly in excess of normal, there having been the same number last year, but the greatest care is being exercised to prevent an epidemic.

FOREIGN.—An arbitration treaty between the United States and Denmark was lately ratified by the lower house of the Danish Parliament.

A despatch of the 2nd inst., from Madrid, says: "King Alfonso to-day signed a renewal of the Spanish arbitration treaty with the United States."

A recent despatch from Paris says: "Tuberculosis has a little more than doubled in France since 1887, according to figures supplied to the *Temps*, by Henri Schmidt, a Republican-Radical Deputy, who is one of the leading figures in the temperance movement in France. Deputy Schmidt traces statistically the effects of drunkenness on births and upon the lives of children whose parents have been intemperate. Infantile mortality in Normandy, where women drink excessively, is just double what it is in the temperate Department of the Gers."

It has been recently stated in *The Public Ledger* of this city that the total public indebtedness of the nations of the world is now about \$43,000,000,000, more than three-fourths of which is charged against Europe alone. The population of the world is estimated to be almost 2,000,000,000, of whom about half are in Asia and one-fourth in Europe.

It is said that while this winter has averaged mild in most of the United States, the countries of Europe have experienced a winter which will long be remembered both for its length and its severity. France appears to have had very severe weather, and in many places the temperatures have been the lowest within the memory of anyone living.



**NOTICES.**

**TRACT ASSOCIATION OF FRIENDS.**—The Annual Meeting of the Association will be held in the Committee-room of Arch Street Meeting-house, on Fourth-day, the 25th inst, at 3.30 P. M. Reports of Auxiliary Associations, and the annual report of the Board of Managers will be presented. All interested Friends are cordially invited to attend.

WILLIAM BIDDLE,  
*Clerk.*

PHILA., Third Month 6, 1914.

**FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.**—The following books have recently been added to Friends' Library:  
Cook—Life of Florence Nightingale.  
Dyer—Lure of the Antique.  
Grosvenor—Scenes From Every Land.  
Guerber—Book of the Epic.  
Jowett—Things That Matter Most.

LINDA A. MOORE,  
*Librarian.*

**WESTTOWN SCHOOL.**—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 1144.

WM. B. HARVEY, *Superintendent.*

**FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILA.,** will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

**WESTTOWN SCHOOL.**—The Spring Term will open Fourth Month 27th, and new pupils will be received at that time. While the autumn is the natural time for most children to enter a new school, it has sometimes been found desirable to start children at Westtown in the spring. This is particularly the case when they are temporarily out of school or are unduly burdened in keeping up with their classes, or have been seriously interrupted in their studies by illness.

The open air living of the Fifth and Sixth Months strengthens the health, and the children gather up the lines of their Westtown studies so that they can get an easier start for their year's work the next autumn.

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THOMAS K. BROWN, *Principal,*  
Westtown, Pa.

**MONTHLY MEETINGS NEXT WEEK:**

Philadelphia for Western District, at Twelfth Street, Fourth-day, Third Month 18th, at 10.30 A. M. Adjourned men's session at 7.30 P. M.  
Muney, at Greenwood, Fourth-day, Third Month 18th, at 10 A. M.  
Haverford, Fifth-day, Third Month 19th, at 7.30 P. M.

**DIED.**—At her home, Ashley, near Torresdale, Philadelphia, Seventh Month 26th, 1913, ANNA DIXON, daughter of the late Josiah and Mary Walker Bacon, in her sixty-seventh year; a member of the Western District Monthly Meeting of Friends, Philadelphia.

—, at her residence in Media, Pa., Third Month 7th, 1914, ANNA PANCOAST, daughter of the late Samuel and Tamar Pancoast.

—, in Philadelphia, Third Month 2, 1914, STUART WOOD, in the sixty-second year of his age; a member of the Monthly Meeting of Friends, Philadelphia, for the Western District.

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## FRIENDS' HISTORICAL SOCIETY.

Please send information of any manuscripts of Friendly interest in your possession, which you would be willing to have printed in the Journal of this Society, to

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A RELIGIOUS AND LITERARY JOURNAL.

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## RACE PREJUDICE.

"It is easy enough to exclude Hindus," hotly declared Representative Johnson of Washington at the House committee hearing on immigration, "all nations are barring them." That is not quite true, but it is true enough to cause a swelling wave of indignation in India which may make trouble for the British empire. Resentment is strongest of course at exclusion from countries under the British flag, but the more complete the boycott the more bitter the grievance.

The above is an item of editorial comment from the *Springfield Republican*. It will be apparent at a glance that it is in the same line as an article furnished for this issue of THE FRIEND from the *N. Y. Evening Post*. England and America both seem to be afflicted with problems of exclusion. There are indeed many signs at every hand that the question of race prejudice is a serious menace in our present-day civilization. It concerns us to ask in a periodical like ours whether the religious world is in any degree involved in this prejudice, or to be more specific still, to ask whether the Society of Friends has even maintained its ancient position on this subject? That ancient position is plain enough. It had its basis in the Scripture that "God *batb* made of one blood all nations of men." Such exponents of this principle as Benezet and Woolman and Shipley removed any suspicion that the principle was held as a mere theory, and not practiced. As a Society we inherit institutions that these men founded or fostered. Have we in spite of this inheritance and in common with a general public relaxed in interest and zeal on this subject? Is there not a clarion call of duty to us (a sadly unheeded call) in outbursts of feeling such as the two great newspapers are quoting comment upon? Prior to the civil war the race problem was in a sense at arm's length to those north of Mason and Dixon's line. Since that time thousands of Negroes have settled in the North. Our great cities have populations of them in one or two instances amounting to nearly 100,000. We have much first-hand knowledge of matters that to our fathers were largely questions of sentiment. There are some Benezets and Woolmans in feeling amongst us yet, but is not the general attitude expressed in the not unusual comment, "I like colored people, but I like them in their place"? The late Fanny Jackson Coppin, so highly respected amongst

Friends for her sterling character and for a long period of devoted educational work, once confessed that only three Friends ever greeted her so that she was not sensible of some reserve on account of her color. We rather proudly record that one of these Friends is still living and is a worthy example to many in this and in other particulars. But it is a pertinent question whether his attitude on the race question is one we actually emulate? If we convince ourselves we do emulate it, what is the process by which it is to be more generally cultivated?

The early Friends made no reservations in their *practice* of the Christian ideal of brotherhood. God had set his image and seal upon every human creature. It might be obscured by ignorance and poverty and crime—it might be obscured by the trappings of wealth and worldly estate—it might seem to be obscured by the skin of a Mongolian or a Negro. God meant it should come out into the nobility of real manhood, and this process would obliterate considerations of race and position by elevating the individual above them. It is a question after all of living on the higher plane—in fact, the highest plane. Too many of us need a vision with its attendant rebuke, "What God hath cleansed make not thou common." Real brotherhood as involved in the Gospel experience is at once the ideal and the process that is called for by the tense situation in political relationships, but quite as much called for in the relationships with "retarded" races in our daily life.

True enough, fifty years have brought many changes in the race problem as we see it in our country at large and at our very doors. Imitation is the strong instinct—certainly one of the very strongest instincts in child life. This instinct has cumulative strength as seen in the uplift of a backward race. Unless, therefore, there is *wise guidance*, constantly the more external and material elements of our civilization will be imitated, and we are naturally repelled by this offensive imitation. Probably at no period in the two hundred years of our history as a Society has there been a more urgent call for this "wise guidance." Here and there a few Friends are devoted to it. We are not without signal examples of individual lives almost wholly dedicated to this cause as a vocation. The call of the present, however, in the counsels of the state and of the world is for a much larger measure of the spirit of Woolman and Benezet.

J. H. B.

[THE following is from the *N. Y. Evening Post* of Third Month 5th. It is forwarded to us by John B. Garrett and very properly claims a hearing from Friends.—Eds.]

## FAIR PLAY FOR ASIATICS.

Sidney L. Gulick, of Doshisha University, Japan, and lecturer to the Imperial University, addressed the Chamber of Commerce this afternoon on the "Japanese Problem and the Yellow Peril." Dr. Gulick said that, in the matter of the relationship of America and the Eastern races, he represented all the missionaries of Japan, and he urged the United States to adopt a new Oriental policy.

Dr. Gulick advocated a new law, which would allow a cer-

tain maximum immigration from any land, this maximum to be a fixed percentage of those from that particular country already naturalized in the United States. He said in part:

"California's Anti-Asiatic agitation is but one symptom of an ominous world situation. Recent decades have brought East and West into closest contact. Races and civilization, for ages self-sufficient, proud, ambitious, determined, are now face to face.

"The fundamental postulate of California's Anti-Asiatic policy is correct. We cannot tolerate a swamping immigration, overturning our democratic institutions or bringing economic ruin to Caucasian laborers or farmers. But in seeking to carry out her policy California has erred, for she seeks to settle an international matter in the light of local interests. Her Anti-Alien bill was needless, humiliating to Japan and short-sighted.

"With growing populations due to the adoption of Western science and ideals, Japan and China find themselves rigidly excluded from vast territories where lie undeveloped natural resources. The white races have seized continents and hold them for exclusive white ownership and uses. Moreover, developing national consciousness and ambitions by the peoples of Asia discover that the West regards all Asiatics as inferiors, as undesirable, and treats them as such, not only in conflict with solemn treaties, but out of harmony with their national dignity. This treatment causes indignation. It is evoking solidarity of Asiatic consciousness against the white man.

"America's refusal of naturalization to any save men of white ancestry and those of 'African descent' is a fundamental error, and opens the door to local legislation differentiating between races. California's legislation rests upon Federal law. Professing friendship to Japan in words, we deny it in important deeds. Demanding an open door for Americans in Asia and equality of opportunity for our citizens of the 'most-favored nation,' we do not ourselves grant the same to Asiatics in our land.

"The duty of granting naturalization should be entrusted to a Federal bureau. Certificates of graduation and of good behavior during residence in America should be essential prerequisites. [Citizenship] should be [proclaimed] on a single day throughout the country, on the fourth of [Seventh Month], with welcome speeches and responses, processions, banners, badges and pins. The event should be made significant and impressive. It would make citizenship count.

"Such a policy as this would fulfil all requirements on both sides of the Pacific. It would conserve the interests of America and be in harmony with the dignity of Japan and China; it would prevent swamping immigration, yet by the application of these principles Asiatics would recognize that justice had been done and would feel in no wise humiliated. Friendship between America and Asia would be maintained with all its advantages. Both yellow and white perils would become void."

WHEN KNOWING IS BETTER THAN "TRUSTING."—When our trust means uncertainty, it ceases to be trust. Is not this sort of mistaken trust the cause of much joyless Christianity? A man who evidently likes ringing conviction speaks a word of caustic reproof of the joyless, uncertain Christian in a letter to a correspondent: "Ask these same people whether they are Republicans or Democrats and they will answer very promptly; but if you ask them whether they are Christians you have to wait until they get their faces pulled into the proper degree of sadness before you get the answer that they trust they are. Why a man knows he is a Republican and trusts he is a Christian is a mystery to me." When our trust is directed toward the Lord Jesus Christ it ought to be knowledge: unshakable, radiant, irrefragable, contagious knowledge. "I know him whom I have believed," triumphantly declared Paul. We do not really trust God until we know that God is trustworthy.

THE soul, after it hath cast anchor upon God, may be disquieted awhile; but this unsettling tends to deeper settling. The more we believe, the more we are established.—R. SIMBS.

## THE WORK OF FRIENDS IN CONNECTION WITH PRISONS.

ALBERT H. VOTAW, SECRETARY, PENNSYLVANIA PRISON SOCIETY.

The first experiences of members of the Society of Friends with prisons were as inmates. The founder, George Fox, served sentence altogether for several years of his eventful life, and we may readily recall from his Journal such phrases as "loathsome and stinking gaol," "hard-hearted and cruel gaoler." The historian Green in his "Short History of the English People," states that 12,000 Quakers were in prison at one time, of whom about a tenth died of jail fever. Janney, in his "Life of William Penn," tells us that 1,400 Friends, between 1680 and 1685, under the reign of the first Stuarts, were imprisoned, of whom several hundred died.

Thomas Ellwood, companion of William Penn and William Mead, at Newgate, relates an incident from which we get a glimpse of the unspeakable conditions of the English prisons in the seventeenth century. A coroner's inquest being held over one of the Newgate prisoners whom death had released from his earthly fetters, the jury insisted on seeing the cell where he had been confined. With great reluctance the keeper granted the demand. When they had inspected the miserable quarters of the unfortunate prisoner, the foreman lifted his hands and said, "Lord bless me, what a sight is here! I did not think there had been so much cruelty in the hearts of Englishmen as to use Englishmen in this manner. We need not question now how this man came to his death; we may rather wonder that they are not all dead." Macaulay describes these prisons as "hells on earth, seminaries of every crime and disease."

Section X of Penn's celebrated code for his new province, Pennsylvania, provided that "all prisoners shall be work-houses for felons, vagrants and idle persons; whereof one shall be in every county." Such an idea was unknown in England or at least not in practice. William Penn's mother was a Dutch woman, and a very notable one, the daughter of John Jasper, of Rotterdam. According to the gossipy Pepsys, "Dutch Peg" Jasper had more wit than her brave husband, the Admiral. Her son, William, became a thorough Dutch scholar. He traveled in Holland and preached to the Dutch Quakers in their native language. Doubtless he became familiar with the government and institutions of Holland, for historians who have made a study of Penn's famous code have found the influence of Holland in various provisions of his scheme of government. At that very time Holland had turned all the prisons into work-houses and they were then models of their kind. They had the same food as was furnished to seamen. The women were placed in separate prisons, where they were employed in spinning or sewing, and were amply supplied with provisions; and we are told that the whole institution resembled a school rather than a prison. We read that "high-bred and delicate ladies did not disdain to perform the duties of matrons of the female prisons."

To alleviate the miseries of the Friends confined in the horrible prisons throughout all England, to assist in securing their release, and to give help to their unhappy families, the Meeting for Sufferings was instituted by the English Friends. For the first century of its existence, this body gave particular attention to rendering such assistance, and also to alleviate the distress occasioned by the distraint of goods because of the conscientious refusal of the Friends to pay tithes to the Established Church of England. Before the end of the seventeenth century practically all the Friends were released from prison, but the troubles on account of the collection of tithes have continued to the present day, though not with drastic severity in the last fifty or hundred years. Incidentally and indirectly it may be supposed that Friends remonstrated with the authorities in regard to the deplorable condition of prisons and the outrageous treatment of criminals, but with scant effect. More than a hundred years after Friends had ceased to be occupants of jails on account of their religious opinions, there was little change in method.

In 1772, John Howard, who himself had been a Sheriff, began to investigate the conditions of prisons, and to publish his conclusions. Scarcely any improvement had been made in the prison system since the days of Queen Elizabeth. The jailors received no salary, but paid the government for the privilege of wresting profit from the unhappy wretches subjected to their violence and rapacity. They sold to the prisoners their food and the straw on which they slept. Those in confinement without means frequently starved. They were sometimes allowed to support themselves by making little articles, which they, standing by the prison gate and chained by the ankles, were allowed to sell to the passers by. Others, standing within the grated door or suspending a stocking from the window, were allowed to beg, and those passing by the walls were continually assailed by the piteous cries for food or money. There was no separation of the sexes, and no regard was paid to the helplessness of childhood. Even an acquittal brought no relief unless the jailor's fees were paid, and many a victim pronounced innocent by a jury lingered in torture till released by death. All these horrors John Howard laid before the English people, but little was accomplished till about 1834, when after a parliamentary investigation, it was determined to adopt a prison system something like that established in New York and Pennsylvania. This was more than forty years after the death of John Howard and twenty years after Elizabeth Fry began her great work at Newgate. In 1818, Thomas Fowell Buxton, who married a sister of Elizabeth Fry, wrote a work on "Prison Discipline" in which the author contrasts the English Prisons with the one in Philadelphia. Samuel Romilly told his countrymen that he had examined the criminal code of all other nations, and that England's was the worst.

But it was nearly a century after the death of William Penn before the provisions of his code with regard to the establishment of work-houses for the vicious and the idle received much practical attention. Certain it is that in 1776 the prisons of Philadelphia were in a deplorable condition. Prisoners of all ages, races and sexes were huddled together in one large compartment with no opportunity to work and little opportunity to beg. This ill-constructed prison was at Third and Market Streets, with subterranean dungeons for those under sentence of death. At least half a dozen crimes were punishable by death. There was no separation of the most flagrant felon from the prisoner held on suspicion for some trifling misdemeanor. There was little furniture and no bedding. Unless the prisoners could secure bedding from friends or by purchase, they slept on the floor. Every day one small loaf of bread was furnished to each prisoner, and nought else was obtainable unless the prisoner had money or outside friends. Intoxicating drinks were supplied to all who could pay the bills, and it was a common "skylarking" custom to strip newcomers, who would not stand true, of most of their clothing, which was thereupon pawned for rum. The keeper readily connived at such purchases, inasmuch as he obtained a liberal commission thereby. Parents were allowed to have their children with them in prison, and so they were exposed to all the corrupting influences of association with confirmed and reckless villains. The keeper had power to retain prisoners till his fees for maintenance were paid, so that often persons were detained in this unwholesome lazaretto for months or years after their sentence had expired, or after their innocence had been established. Imprisonment for debt was not unusual, and many a poor debtor languished in prison who might have settled all claims against him if allowed an opportunity at some industrial employment.

(To be concluded.)

GOD THE LIVING GOD.—He knows not the half of religion—nor indeed, perhaps, any religion at all in the true sense of the word—who has not a burning sense of God as a living God—a God living to-day just as much as He has ever lived in the past and working to-day, as always, for the redemption of the world.—JOHN HAYNES HOLMES.

[The News Summary in THE FRIEND seems to have appreciative reading even in California. We feel sure our numerous farmer subscribers will be glad to see the following from the veteran olive grower of Santa Barbara.—Ed.]

#### FARMERS' HANDICAPS.

To the Morning Press:—

I have noticed in THE FRIEND, a literary paper published in Philadelphia, dated the 22nd ulto., that the Department of Commerce had published that the loss in the cotton production caused by the cotton boll weevil, amounted to 10,000,000 bales, of a value of \$50 a bale, the monetary loss reaching \$500,000,000, and stated that the loss was very much more.

In the same journal there is a statement by the Department of Agriculture that the producers of the products of the soil have sustained a loss of \$1,250,000,000 the last year, caused by insect pests.

Also in the same journal a statement that an effort is being made to urge Congress to appropriate \$1,000,000 for the eradication of hog cholera, that causes a loss of over \$40,000,000 each year.

From these statements it would appear that the cultivators of the soil are terribly handicapped in their vocation.

The producers have no peers, and should have the combined efforts of the government to save these losses.

The progress and prosperity of the cultivators of the soil insures the prosperity of every other business, hence the importance of a combined effort of all the people to eradicate this waste.

With regard to the insect pest destruction, past experience in California furnishes a method by which this loss could be eliminated. It has been demonstrated here as well as in other countries, and cannot be disputed; and yet in California the effort has been dropped, for reasons that cannot be understood by the intelligent citizens.

To return to the boll weevil, some ten years ago Governor Blanchard, of Louisiana, called the legislature together in extra session to consider the loss by this weevil, and in his message stated that the loss was from \$15,000,000 to \$50,000,000.

I wrote the governor, offering to find and introduce the parasite of said pest for \$5000 a year from each of the four cotton states for three years, making a total of \$60,000, nothing to be paid until the experiment should be proven. I never received an answer to said letter.

About this time Theodore Roosevelt, President of the United States, in his message to Congress, recommended an appropriation to assist the south in the boll weevil destruction.

I wrote the president of my offer to Governor Blanchard, and gave as a reference of my standing and experience in pest destruction, our Senator and E. E. Hale, then chaplain of the Senate.

I received no answer. I learned that the letter had been turned over to Secretary James Wilson. Nothing was done regarding my offer.

\$250,000 was appropriated and afterwards \$100,000, making \$440,000, which was spent by the Agricultural Department and practically nothing accomplished.

At the present time we have, according to the above statement, an annual loss of \$500,000,000, or ten times the loss formerly reported, with the expense incurred and with the government experiments.

With regard to California, after the great success in parasitic work during my administration of the horticultural work carried on for many years, since I left the office, about eight years ago, nothing has been done in parasitic search, notwithstanding about double the amount has been expended in horticultural work.

I will state, to inform those who are not familiar with the results, some of the things accomplished.

The first and most alarming pest that the fruit growers were considering was the San José scale. A parasite appeared, and now it would be difficult to find any San José scale in

California. This scale has spread over all the fruit growing sections in the United States, and when we take into consideration the value of the parasite it will amount to hundreds of millions, as other states, when they have sense enough, will avail of it to save their apples and pears.

The next pest that alarmed fruit growers was the "Ycereja purchasi," called White Cottony Cushion Scale. A lady-bird was imported from Australia that in a short time completely destroyed this pest. \$100,000,000 would be a very low estimate to put upon the value of this lady-bird.

The sugar planters of the Hawaiian Islands lost over \$3,000,000 in sugar by the ravages of the mealy bug and the fear was that the sugar industry of the islands would be destroyed.

Albert Koebele, the expert searcher for parasites, was employed to find a parasite. In a few months a parasite was found, a lady-bird, that soon destroyed the mealy bug. So that the sugar planters gave the matter no further thought. It would be difficult to estimate the value of this parasite.

The black scale is one of the greatest pests to olive culture and citrus culture, and one of the most difficult to fight by artificial remedies. There was imported a lady-bird, the *rhibobius-centralis*, a successful enemy of the black scale.

It will be for the future growers of said fruits to estimate the value of this lady-bird.

At present unnatural remedies are resorted to in many sections for the reason that the owners of orchards are not willing to give the attention in a trial that is requisite for success.

There have been many other parasites imported that have done great work as pest destroyers, but it is not my purpose to extend further this article, having a sufficient basis for a future comment on the management of human affairs.

I will, however, state that there are hundreds of thousands of dollars spent yearly in replacing wharf piles, on account of the destruction by the lerede and the limnoria, while there is a known parasite for these pests, but for the present wharf owners have not given this subject their attention, hence they will continue the present replacing, as long as there are forests to furnish piles and the transportation can be charged to meet the expense.

ELLWOOD COOPER.

SANTA BARBARA, Second Month 3, 1914.

### ARE YOU AN EDUCATED PERSON?

An exchange declares that any one is educated who can answer affirmatively the following:

Has education given you sympathy with all good causes, and made you eager to espouse them?

Has it made you public-spirited?

Has it made you brother to the weak?

Have you learned how to make friends, and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Can you be high-minded and happy in the meaner drudgeries of life?

Are you good for anything to yourself? Can you be happy alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into a mudpuddle by the wayside and see the clear sky? Can you see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?

BLISS BEYOND WORDS.—The glad reliance that comes upon the man; the sense of trust; a rest with God; the soul's exceeding peace; the universal harmony; the infinite within; sympathy with the Soul of All—is bliss that words cannot portray.—THEODORE PARKER.

### THE LATEST LIFE OF FLORENCE NIGHTINGALE.

Since 1858 Florence Nightingale has been one of the most popular heroines, not only in England, but also in the United States.

A new and exhaustive life of her, written by Edward Cook, and recently published by Macmillan & Company, will be gladly welcomed and read by many. There is much detail and the two volumes are large, but it is all so interesting one can hardly see how the work could be curtailed. "Men and women," says the author, "are divided in relation to their papers into hoarders and scatterers. Florence Nightingale was a hoarder, and as she lived to be ninety, the accumulation of papers was very great." "Even soiled sheets of blotting paper, on which she has made notes, were preserved." So it can be seen what a mass of material there was from which to draw. The author portrays a delightful picture of her childhood and then tells of her longing to do something. Born of parents who were wealthy, this was not necessary from a financial standpoint, but was necessary to Florence Nightingale's happiness.

She had much opposition to overcome, especially from her mother and sister, but succeeded in getting some hospital training both in Germany and France, and was "lady superintendent" of a hospital in London, when the Crimean war broke out, and she was asked by the Government to take some nurses and go to the East, which she did promptly.

It is interesting to find that here the opposition of her family was withdrawn, and her sister writes, "I must say the way in which all things have tended to and fitted her for this is so very remarkable that one cannot but believe she was intended for it."

Edward Cook tells a little of the romance of her life, too, and quotes from a letter from the man she did not marry (because of her feeling that she "was called" to the profession of nursing). "I hear you are going to the East. I am happy it is so, for the good you will do there and the hope that you may find some satisfaction in it yourself . . . you can undertake that when you could not undertake me. God bless you, dear friend, wherever you go."

The account of the state of affairs in the Crimea upon Florence Nightingale's arrival is appalling. "To an unpractised eye the buildings used at Scutari were imposing and convenient, and this fact accounts for some of the rose-colored descriptions, by which persons in high places were for a time misled." "In fact, however, the buildings were pest houses; underneath the great structures were sewers of the worst possible construction, loaded with filth." "There was frightful overcrowding. Hospital comforts and even many hospital necessities were deficient, the supply of bedsteads was inadequate. 'The sheets,' said Florence Nightingale, 'were of canvas and so coarse that the wounded men begged to be left in their blankets.'" "The hospital was infested also with rodents and vermin, and among the new accomplishments acquired under the stress of new occasions, Florence Nightingale became an expert rat killer." The author shows how one obstacle after another is overcome, how patiently and tactfully she worked, with one aim always before her—to improve the health and the general condition of the soldiers. Many interesting pages show the struggle against useless rules and regulations. "She wanted to have the meat issued from the stores boned so that one patient should not get all bone, and another all gristle, and another all meat. The Inspector General informed her that it would require a new regulation of the Service to bone the meat!" and it was not done—but she usually was more successful in carrying her points. The author's description of the love and devotion of the soldiers to their "lady with a lamp" is very touching. "If the Queen came for to die," said a soldier, who lost a leg at the Alma, "they ought to make her Queen and I think they would;" and another soldier wrote, "What a comfort it was to see her pass even. She would speak to one and nod and smile to as many more, but she could not do it to all, you know. We lay there by hundreds; but we could kiss her shadow as it fell and lay our heads on the pillow again content."

It is probably with her work in the Crimea that we have usually associated the name of Florence Nightingale, but after reading these volumes one realizes that that was in reality a small part of the work she accomplished in her long life. When she came home after the war—so broken in health that she was an invalid the rest of her life—she went right on with her work for her "children," as she called the soldiers. The author gives an account of interviews with many ministers and statesmen—and there are letters from the most prominent men and women in public life as well as letters from Florence Nightingale to them. And these letters and interviews are filled with earnest effort for the improvement of the health of the soldier, for "the better sanitation of the army," for hospital reform and kindred subjects. In all these varying interests the fact that most impresses one is her acquaintance with every detail, the personal touch given at every turn. She was the founder of *modern* nursing and she kept close watch over her Nightingale Training School for nurses.

Speaking of the results of her work in behalf of the British Army in India, Edward Cook says: "In 1850 it was found that the average annual death rate among the British soldiers in India since the year 1817 had been sixty-nine per one thousand. To-day it is a little over five per one thousand." This wonderful decrease was largely due to changes in barracks and military sanitation recommended and suggested by Florence Nightingale to the Royal Commission who carried them through. For the appointment of this Royal Commission she was also largely responsible.

One interesting chapter is given to her work-house reforms. The conditions in the London work-houses were almost as bad as those which existed in the Crimea when Florence Nightingale began her work there—"the nursing being done by paupers, many of whom could neither read nor write, whose love of drink often drove them to rob the sick of stimulants and whose treatment of the poor was characterized neither by judgment nor by gentleness." Trained nurses were introduced by Florence Nightingale to remedy this state of affairs. Many pages are devoted to her friendships, of which she had hosts, although as the author says: "She was apt to be a little over-exacting and to drive her friends rather hard, also she did not relish independence or opposition." In spite of this, however, she surely had a genius for friendship and was loved by her friends in no ordinary manner, as the many letters quoted give evidence.

A large part of her life after her return from the Crimea was spent on her couch and from there she directed the various reforms that she was so interested in carrying out. Edward Cook says, "The strange manner of her life, too, should be remembered. Her habit of seeing only one person at a time, and that at set times, must have made intercourse rather formidable for both parties. Nobody, even if staying in the house, ever *happened* to come into her room, and no outside visitor appeared unexpectedly. She never had the relief of hearing two other people talk or of witnessing even for a moment two other personalities in contact."

In the closing chapter he says, "Having found her appointed corner in the vineyard, Florence Nightingale devoted her life to it, in equal measure with careful adjustment of means to ends and with intense devotion." FRANCES W. ALLEN.

RICHARD SHACKLETON wrote to his daughter in 1780:—"If we neglect a proper care of our bodies, disorders will hurt them; if we omit to seek for spiritual nourishment, our souls will be in danger of perishing; and if we exercise not our reason to cultivate and improve our natural understanding to form us and our manners, so as to be pleasing and profitable members of society, our spirits may in our progress through life contract dispositions, which, in course of time, may be inveterate and hard to be removed;—dispositions which will disqualify us for fulfilling our several departments in life with propriety and with ease and satisfaction to ourselves and others."

## THE HOME AND THE SCHOOL.

A noted Catholic educator has been credited with saying, "Give us the training of a child until he is six years old and we care not who has him after that, he will always be a Catholic." However, the absolute surety of such an assertion may be doubted, in view of the many boys and girls who break away from the early home training, yet there is much truth in the assertion and when we come to analyze the training of those children for the first six years of life, and for the second six also, we shall find many times that what was meant for early training was merely early restraining.

Our children are not enough encouraged to do the things that will teach them to hear God in the wind, and to see Him in the milky way, and too many words are spoken forbidding to do those things that they would not do except for outside suggestion and that they would see no pleasure in except for the lure of forbidden fruits.

The power of example over our children without any word being spoken is aptly illustrated by the flock of sheep that have been known to follow their leader even over a precipice, or in the stampede of a herd of cattle where the dash of a startled leader soon becomes a blind rush, bearing destruction to any unfortunate who comes in its path.

In the successful development of the child mind we must not neglect the application of natural law to the spiritual world and remember that nature is teaching the great laws of life and immortality from the time when the tiny plants awake to life in the spring until the autumn makes all the fields look brown and sere and the forests stand as naked skeletons guarding the graves of the dead, only to break into renewed life with the passing of the dark and dreary winter and the coming of warm sunshine with the south wind softly blowing. With much and regular repetition nature seeks to impress these truths on our minds even at the risk of having them become so commonplace as to be accepted as mere matters of fact.

Even so will the truths we seek to impress on the child's mind become impressed by the repetition of daily living and going in and out before him. We should not seek the ability of the swallow who builds her nest so true that the pattern may be recognized as the one used to build under the rafters of Noah's ark, but to become as the corn of Pharaoh developed into the wheat that grows on the plains of the western world and supplies the bread for an ever-increasing and hungry people.

Books written in the style of the seventeenth century may not be interesting to the child of to-day, but the matter may and should be made as interesting to them as it was to the children then, by the dressing being made different, for it remains to be true that

"Cold broth hot again, that loved I never  
Old love renewed again that loved I ever."

The Scriptures might appear as an example of an ancient book whose style and language remains as a pattern for all the ages and yet if one were to come among us and attempt to teach its great truths to us by reading and giving to each word the same tone and force as to every other word, we would find it very irksome, to say the least.

We want to educate our children and those under our care so that they will not be easily led away from the path marked out for the children of God to walk in, and we want to place them in such an environment that their minds will not be filled with things that pertain to the pleasure and enjoyment of this present life to the exclusion of the real reason there is for us to pass through this vale of tears. To show the culmination of God's creation in a being that is above the brute creation, the image of his Maker, yet a little lower than the angels and intended to work together with God towards the advancement of the race to the place it was intended to occupy, but was prevented by the fall of Adam.

Whenever I hear the query "Are they encouraged frequently to read the Holy Scriptures?" it comes home to me. "What encouragement am I giving my children in this matter? I do

not know how generally the practice may be to set apart a time in each day for reading aloud a portion of the Scripture, and even if all families made such a practice is it sufficient encouragement? Can we give proper encouragement except by providing an incentive that will lead on to a storing the mind with golden grains of Divine thought so that when the time of the awakening comes the child(man) of God will be thoroughly furnished unto every good word and work. We should so teach that when our children go out among other children they will be able to show an intelligent familiarity with the Scriptures, and as they grow older we should have some collective incentive to lead them to become familiar with the biographies of those who helped in building up the Society of Friends, together with the history of conditions in those times, so that the continuance of our Society may not be a copying of the sayings and doings of those who have preceded us, but a renewing of their lives and a reviving of their Christianity to shed abroad its blessings among the workers of the world to-day.

I believe that in the home the characteristics of the child are largely fixed before he comes under the influence of the teacher in the first grade, and yet every influence to which the child is subjected will leave its impress and it may touch upon some hidden chord in the child's nature so as to change the course of his whole after life. And the influence of the pre-school training will be very much more effective with a system of co-operation among the homes so as to lend interest to the work and to derive the benefits of a wider range of experience. —D. C. BUNDY, in *The Olney Current*.

#### THE REVOCATION OF THE LIQUOR LICENSES IN MOORESTOWN, N. J.

Brief allusion was made in the last issue of THE FRIEND to the revocation of the retail licenses to sell intoxicating liquors held by the two hotels in Moorestown, New Jersey. The event is a very important one in the life of that community and an account of how such a result has been accomplished may be of interest to those enlisted in the cause of temperance. In previous years two attempts have been made to close the saloons in Moorestown but without success.

The last effort of the kind was in the spring of 1906, and although evidence clearly proving infractions of the Werts law by the liquor dealers was at that time presented before Judge Joseph H. Gaskill, then on the bench of the Court of Common Pleas of Burlington County, yet he again granted retail licenses to the two hotels in question and in addition opened the way for them to obtain licenses to sell liquor at wholesale. This result so discouraged the temperance forces of the community that no concerted movement against the sale of liquor was attempted until the present one that has resulted so successfully.

Meanwhile, however, things were happening. In the fall of 1906 an act, known as the Bishop's Law, was passed by the New Jersey Legislature. This act seemed to increase the difficulty of obtaining competent evidence of law-breaking against the holder of a liquor license because it provided that complaint against them must be made and certified to by two persons "resident in the township or municipality wherein such license is used and exercised." The difficulty under this law that at once confronts any one desiring to investigate the conduct of license-holders in any small community in New Jersey is to find two residents of the township or municipality who are sufficiently interested in the temperance cause to be willing to spend night after night in a personal investigation of the saloons in question in order that they may base a complaint upon actual personal knowledge of the conditions and who are sufficiently unknown to those who frequent the resorts to escape the suspicion of the proprietors.

This requirement of the Bishop's Law makes the investigations and testimony of professional detectives of secondary importance and valuable only as corroborative evidence. As compensation, however, for these hampering requirements, the law sets forth in a most definite way the specific acts that are

violations of law and which if proven against a license-holder shall cause the judge before whom action is brought to rule "that the license theretofore granted such person be declared forfeited and void." Thus the matter of the revocation of a license under the Bishop's Law is not left to the discretion of the court, but should violations of law be proven, works positively and automatically for annulment of the privilege to sell liquor.

The Women's Christian Temperance Union in Moorestown has for some time past been husbanding its financial resources in the hope that the opportune time might arrive for another attack upon the liquor traffic in the community. Finally, in Tenth Month of last year, it decided to enter upon another campaign against the two saloons in the town. The movement was begun very quietly and the direction of the whole matter was placed in the hands of a representative in whom it had confidence.

A preliminary investigation quickly revealed the fact that the saloons were not being legally conducted but were breaking the law in several particulars. It at once became necessary to find two citizens, residents of the township, who were unknown to the frequenters of the two hotels and who were willing personally to visit the bar-rooms and see with their own eyes the violations of law upon which a complaint must be based. Fortunately for the cause, two such men volunteered for the service, and to the thorough and careful way in which they performed the duty the success of the movement is largely due. Several professional detectives were employed to assist these two citizens in their investigations and to furnish corroborative evidence of the unlawful acts committed by the license-holders or their agents. The surveillance was continued for about four months, during which time a mass of evidence of infractions of the law was accumulated. Finally the proper time for action arrived, and on Second Month 5th a formal complaint against both license-holders was filed with the court at Mount Holly. The work had been carried on so quietly that the filing of this complaint came as a great surprise to the community. When the date set by the judge for a hearing arrived, public interest was intense and the courtroom at Mount Holly was packed with people from many parts of the county. The trial lasted for four-and-one-half days, and two night sessions of the court were held. More than one hundred witnesses in all were called in the case. The lawyers defending the saloon-keepers, surprising as it may seem, were the State Senator from Burlington County and the Attorney-General of the State of New Jersey. The willingness of the last named to devote his time and talents to the defense of such law-breakers, when he is paid a large salary by the State to uphold the laws of New Jersey, caused considerable adverse comment.

As the trial progressed, it became clear that the case of the temperance forces was too well prepared to be successfully resisted. The following illegal acts were proven against the holders of both licenses:—selling liquor to minors, selling to those "known in the neighborhood to be of confirmed intemperate habits," selling to those "visibly under the influence of intoxicating liquors," and harboring of drunken persons. In fact, so clear and indisputable was the proof that both license-holders had broken the law in several particulars that at the close of the trial, without taking time for further consideration, Judge Horner promptly revoked the retail licenses of both hotels, stating that even on the testimony of the defenses' own witnesses alone he would be forced to take such action.

In addition to the retail licenses, both of the hotel-keepers also were holders of wholesale licenses. The latter Judge Horner did not revoke, stating that there appeared to be no evidence against the wholesale part of the business. These wholesale licenses expire, however, on Fourth Month 28th of this year, and cannot be renewed, because the Bishop's Law provides that "in case a license is revoked, the person to whom the same was granted shall be disqualified for one year from receiving a license in the state and for the same period no



license shall be granted to sell spirituous, vinous, malt or brewed liquors in the premises for which the forfeited license was granted." Thus, to sum up the matter, applications for licenses in these two hotels cannot be again filed until the term of court in Fourth Month, 1915, and unless a new license is meanwhile granted to a new person at a new location, Moorestown will be one of the few "dry spots" in the State of New Jersey for at least one year. While rejoicing in the splendid results so far obtained, the temperance forces of the community feel that their duty in the matter is by no means fulfilled. They fully realize that all the conditions arising from the revocation of these licenses must be met, and that the problem of forestalling any action in future looking toward a resumption of the sale of liquor in the town must be wisely solved.

H. T. BROWN.

### A LITTLE JOURNEY HOME!

Last summer I went home—back to the old home. Back where a great city stands by a beautiful Oregon river and a snow-crowned mountain looks down from a sapphire sky. It was the fourth of [Seventh Month], and there was a parade. I have seen many parades, many fourth of [Seventh Month] parades. I have seen many parades in that, my native city. One that I remember especially I viewed from my father's shoulder, when the "President" came to town. But East or West or North or South I had never before seen a fourth of [Seventh Month] parade like that parade. First in line came the city's "blue coats," filling the street. Following the battalion of police walked with head erect the mayor and under his arm was a *Bible!* Behind the mayor marched the more than one hundred boys of his [First-day] School class, and each lad carried a Bible. Behind the marching boys came a military band playing "Onward, Christian Soldier," and behind the band trudged and sang twelve thousand men and women and children from the [First-day] Schools of Portland, Oregon. A fourth of [Seventh Month] parade? Yes! And to the question that your eyes flash, I would answer that a few months before, for the first time in history, the women of Portland voted! They went to the polls and elected a reform administration. They swept the city clean. The women did. My mother and my sister helped. Father cast his one vote, and the "females of the species" in our clan cast their two! The great, good men of the city had tried again and again. Standing alone, they had failed. The day that saw women vote for the first time in the metropolis of Oregon was Portland's great emancipation day.

### MOTHER HAD NOT CHANGED.

That night I went to bed in the old home and by my side slept a little fellow, bearing my name and carrying my blood in his veins. Just such a little fellow as I was before I grew up and went away. Midnight came and I had not slept. My heart was stirred by a hundred emotions and my mind was memory's picture gallery. Then across the threshold of the quiet room swept soft as an angel a figure in white. The cold comes down at night in the Northwest. No sweltering there through sleepless, humid terrors! Mother feared that I might be uncovered and chilled in my sleep. Often she had found me thus. Close by my bed she came and in the dim moon that crept under the blinds I sensed her stooping low. I closed my eyes. I felt her fingers touch the coverlet. She tucked it deftly—then a pause—and there as light as a breath from the milky way, her lips brushed my forehead. *Mother, voting citizen of Oregon, had not changed!*

To-day she is as tender as ever, as true and brave, and pure and wise as ever. But she is stronger now and more potent. She is a ruler in a city and a state. Her voice is a voice that counts and is counted. Where yesterday it spoke only to plead, to-day it speaks for every interest of home and country, with authority.—*Printed by request of Walter E. Fair, Palo Alto, Cal.*

[The following from an article in *Present Day Papers*, entitled "The Heart of the Christian Message" will likely appeal to readers of THE FRIEND. The fact that in much critical study "something has dropped out in the process," is doubtless the source of concern in many exercised souls.—ED.]

"An old document tells us that no man can say that Jesus is Lord, save by the Holy Spirit. For my part I confess that there are times when I come short of that. I get interested in an attempt to 'understand' the Gospel history. I read Bousset's 'Jesus' or Arno Neumann's 'Jesus,' or Wernle's 'Sources of Our Knowledge of the Life of Jesus,' or Schweitzer's 'The Quest of the Historical Jesus,' or Holtzmann's 'Life of Jesus.' I admire the critical scholarship of these men. I do not disagree much with their conclusions. But when it is all over I have a feeling that something has dropped out in the process. It seems to be the very thing I was after.

"The real Jesus convinced his contemporaries that his spirit was identical with the Spirit of God. He filled the world with a new social passion. He put belief into its skeptical philosophy. He raised the fallen and disheartened elements in society to a new level of life. 'This is God's attitude toward the world,' men cried. It was a question that only faith and love could answer. The first age passed, and still the belief grew. Nearly twenty centuries have come and gone, and to this day millions read the story of the Gospels and cry, 'Jesus is God.'

"It was observed by Jesus himself that great truths are often hidden from 'the wise and prudent.' Christianity is not a science. The heart of the Christian message is not something for the learned. It does not hinge on the solution of the 'Johannine Problem,' or the ultimate decision of German critics as to the 'Logia' of Matthew. It is simply a belief in the Divine nature and power of Christ. That belief is ever new and ever evading the proudest thought of man. Each age seeks to explain it in speculative documents that soon gather dust and are burnt. It is a belief that all classes of men seem to reach by methods peculiar and diverse. It is a belief that baffles the mind, yet leaves it eager in the quest. From all these things I can reach but one conclusion, that we have here a judgment too large for definition and too clear for denial. It is a spiritual message, an inspiring truth, a transforming conviction, that can only be understood by those who have experienced it. It is the heart of the Christian message.

GEORGE H. FERRIS."

HAMILTON COURT, Philadelphia.

### NEWS ITEMS.

SOME RECENT DOINGS OF MOORESTOWN FRIENDS.—The annual tea meeting of "The Ramblers" occurred on the evening of the 25th ult., when a large company of Friends with a fair sprinkling of their fellow-townpeople met in social intercourse, after which the company was delightfully entertained and instructed by Prof. Edward A. Steiner of Iowa, author and lecturer. His subject—"The New Immigrant and the New Problem"—was presented in a manner calculated to leave a deep impression with regard to one of the greatest problems affecting our national welfare.

Friends joined with many others in a feeling of deep thankfulness, when on the 28th ult., after a hearing lasting several days at the county seat, the retail liquor licenses of the two hotels of the town were revoked. Notwithstanding the strong temperance sentiment of the community and the repeated efforts made during the past two decades for the repeal of these licenses on the ground of infraction of the law, the houses have been permitted to flourish through the difficulty of securing evidence of sufficient weight with the court to procure the desired result.

At the Monthly Meeting held the evening of the 2nd inst., several matters of particular interest claimed attention. Among these was the reading of a letter from a little group of Friends, one of whom is a member of the Monthly Meeting, who have been holding a meeting for worship at Calgary, Canada. This letter was an appreciative response to one that had been sent them, expressing a desire for their encouragement.

One of the Monthly Meeting's representatives in the council of the

Federation of the Churches of the town, gave an interesting account of the recent work of that body in employing the noted expert John R. McClain, who had spent two weeks in making a survey, preparatory to taking steps for the general social betterment, especially of that element which is not directly reached by any church affiliation.

William C. Allen laid before the meeting, by letter, a concern leading to the granting of a minute for Gospel service abroad of an extensive nature, including China, Japan, Australia and some parts of Great Britain. Much unity was expressed with the concern and for the welfare of our friend in its carrying out. Elizabeth C. B. Allen is expecting to accompany her husband.

HARRISBURG Friends are grateful for the unexpected visit on First-day, Third Month 8th, of Joseph Elkinton, accompanied by his Chinese friend, Tong Sin Kow, and also Joseph Calley, of Philadelphia. Our usual First-day morning meeting was omitted and a meeting called for 2.30 in the afternoon instead. Forty-two persons were present for this our first public meeting in our new rooms, 319 N. Second Street. Martha Bishop, formerly of Hopewell, Va., appeared in supplication, following which Tong Sing Kow, gave fervent and impressive testimony for the opportunity of again meeting in Divine worship after the manner of Friends for the first time during nearly twenty years, during which time he had passed through many trials, due to the revolutionary upheaval in China. During the whole he had been wonderfully strengthened and upheld with the knowledge of Christ his Saviour. Joseph Elkinton, Joseph Calley and Dr. John J. Mullooney, the latter of whom had also spent several years in China, gave wonderful testimony to the truth, so that we felt indeed that our meeting had had a mantle of love and tenderness thrown over it. After our Friends' Meeting our visitors accompanied the writer to the Men's "Non-Sectarian Sabbath Afternoon Meeting" in the residential portion of the city, where public meetings are held weekly, using the auditorium of a moving picture play house as an assembly-room in the endeavor to reach the non-church attenders of the city. Both Joseph Elkinton and our Chinese Friend spoke to about four hundred men, who were assembled there, and the latter brought out the significant fact that in the last revolution for the overthrow of the Emperor of China, six-tenths of the revolutionists were identified with Christians. On one occasion at Peking on a First-day morning all the missionary churches were filled to overflowing by the soldiers, who came to worship and not to disturb their meetings.

In the evening a few of our friends met our visitors at the home of Dr. J. J. Mullooney, where we were very eager listeners to the three travelers who had been in China and who were able to inform us of the incidents which led up to the Republic.

Tong Sin Kow expects to spend some time in the eastern part of the United States, and it is hoped that many of our Friends may have the opportunity of meeting him, for he has a message from the Orient to us.

W. G. HEACOCK.

HADDONFIELD AND SALEM QUARTERLY MEETING.—The Haddonfield and Salem Quarterly Meeting was held Third Month 12th, at Haddonfield, N. J. This is one of the largest Quarterly Meetings, and there was a full attendance.

The impressive silence was broken by Jacob Elfreth, who quoted from Robert Barclay to show the power of the silent meeting to weaken the evil and strengthen the good in the worshippers.

If the spiritual power was less to-day than in the time of George Fox it showed a lack of receptivity for God was the same now as then. It was, therefore, needful for them to examine themselves and see if their lives were patterned perfectly after the Christ ideal.

Joseph Elkinton quoted the sayings of Jesus, "The Son of Man came not to be ministered unto, but to minister. . . . I am come to bear witness to the truth." These, said he, are the words of one who had not attained the meridian of manhood but He spoke as never man spoke before. There was a maturity in His utterance which has made a profound impression upon the minds of men. Many interpretations have been placed upon His words, but His living power is continually increasing in the world.

The inward life, the secret power, has always been in the world, but we are growing more aware of it. Our vision of God is proportioned to the purity of our hearts. The rising tide of the spiritual power in the world is surging through our own souls and bearing us upward to higher levels of vision and attainment.

The devotional meeting was followed by a joint business session for men and women.

A minute was presented from Chester Monthly Meeting issued in answer to a concern of William C. Allen and wife to visit Japan, China, Australia, and possibly the British Islands, on a missionary tour.

The meeting endorsed this action, and many expressions of approval were given.

A report was read from the Visitation Committee, which was appointed last year to visit subordinate meetings and render help wherever needed. The report showed the large amount of work which had been done and made suggestions for more effective work in the coming year. These recommendations will be sent to the different meetings and the committee was continued for further service.

The committee having oversight of the small Merchantville meeting, said that in view of the limited number of Friends there they found it necessary to discontinue the weekly services, but a meeting would be held there the first First-day of each month.

The educational report from the Monthly Meetings showed that there were 159 children under care of the Meetings, being two more than last year.

Reports from the subordinate meetings showed that a number less than last year used intoxicants in any form. Salem reported that all were clear.

The men and women then held their separate meetings. Representatives were present from the six Monthly Meetings of Haddonfield, Chester, Evesham, Upper Evesham, Woodbury and Salem.

The nine queries were read, with answers from the Monthly Meetings. These were highly favorable and a summary was prepared for the Yearly Meeting.

The annual queries showed that there had been no change in the meetings during the year and that there were three schools under care of the meetings.

Joseph Elkinton gave a farewell message previous to his departure for a world tour. He said that the stock-taking of the year did not include everything. Some things could not be tabulated. They were only a small part of a larger fellowship. Other sheep not of this fold were being brought up to a higher spiritual life.

The Meeting concluded with an earnest prayer offered by Alfred Leeds.—*From the Public Ledger.*

DAVID E. and Sarah Sampson, have reached England from the United States, having certificates for service. David Sampson is the blind Friend who has so long been associated with the Blue Ridge Mission in North Carolina. He was in this country with certificate in 1893, with his wife, Emma Sampson, since deceased. She was an Elder, as is his present wife. Our Friends landed at Fishguard and proceeded to Bristol, where they have Friends. They were expected at London and Middlesex Quarterly Meeting on the 3rd inst., and will probably attend the Meeting for Sufferings this week.—*The Friend* (London).

HENRY J. CADBURY calls attention to an article by T. Edmund Harvey on John Woolman in the Third Month's number of *The Constructive Quarterly*. The article is not merely informing to the large circle of readers of this new magazine, but it is written so as to prompt the observation that it reflects not a little of the spirit of Woolman himself.

CHARLES H. JONES, a minister at Amesbury, Mass., died at his home on the fifth of Third Month in his sixty-ninth year. During his useful life he had been active in teaching and in the management of philanthropic institutions. He was a cousin of the poet Whittier and for many years closely associated with him. The death of his wife, H. Elizabeth Jones, occurred Second Month 25th, about a week before the death of her husband.

[THE following letter from Chester Monthly Meeting, N. J., to the small meeting at Calgary, Alberta, with the reply, will be of interest to our readers.—Eds.]

*Chester Monthly Meeting of Friends, Moorestown, N. J., sends greeting to our fellow-member, Walter Kennedy, and to those with whom he joins in worship.*

Our hearts were drawn out in a measure of love toward you in our

Monthly Meeting, as we heard from one of our number of your little group, which meets for worship at Calgary.

We wish to commend your faithfulness in gathering and holding your meeting regularly when far removed from your former homes and Friendly surroundings.

We are sure this is proving helpful to each of you and to your community, as well as being an encouragement to us, to learn that the method of worship, which we love, is taking root in fresh soil so far away.

While your meeting is smaller than ours, and is held under quite different conditions, yet we realize that "the same Lord over all is rich unto all that call upon Him." We feel that your little meeting is as a "peculiar treasure" to our Heavenly Father, who has given you great opportunity for service for Him.

We earnestly desire that our meetings, as well as yours, shall be held increasingly in the power and in the presence of the living Christ, and that His constraining love shall always be the inspiration of our worship and our ministry.

Although widely separated from you outwardly, our hearts are warmed with a nearness of Spirit, and we long that the "God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, through the blood of the everlasting covenant, [may] make you perfect in every good work, to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever." Amen.—Heb. xiii: 20-21.

By direction and on behalf of Chester Monthly Meeting of Friends, held at Moorestown, New Jersey, First Month 6, 1914.

WILLIAM B. EVANS, } Clerks.  
MARY EMLEN STOKES, }  
EDWARD L. RICHIE, Correspondent.  
MEETING HOUSE,  
THE RESIDENCE OF FREDERICK SARA, 1309 Twelfth Street, W.  
CALGARY, ALBERTA.

TO THE CHESTER MONTHLY MEETING:—

Dear Friends.—We were greatly cheered by your letter of love and sympathy which was read at our First-day evening meeting, and your kind expressions of Christian fellowship were received with a grateful realization that we were "all members one of another," and this has heartened us in our work.

We share with you in the belief that there is increasing need for the Quaker message; surely the cry for a spiritual religion in this country has never been louder than to-day.

It is our earnest hope for you and for ourselves that faithful service may speedily result in a fuller life and usefulness in our meetings and communities.

We shall greatly appreciate visits from any Friends of your Monthly Meeting, as way may open, and they may be assured of a warm welcome.

At the present time we gather for worship on First-day evening at 7.30 at above address, with an occasional mid-week meeting, if we have the presence of any visiting Friends.

Signed on behalf of the Calgary Friends' Meeting.

HERMAN H. SHARPLES, } formerly connected with  
HELEN L. SARA, } Birmingham Meeting, England.  
WALTER KENNEDY, }  
Committee.

CORRESPONDENCE.

In re-reading Joseph Elkinton's Notes from Tuskege, Ala., First Month 22, 1913, I observe that he speaks of the letter he received there from Dr. Chas. O. Booth, of Birmingham. This letter said: "My wife wishes that you should know the following facts as matters of interest to the Society of Friends. That almost immediately after the close of the Civil War, the Friends conducted a school for colored people at Stevenson, Ala., where they enrolled as students the following persons—namely, Wm. H. Council and others." In connection with the above I thought some items taken from diaries and letters of one of the teachers, Wilmer Walton, might be of interest:

"On the first of Tenth Month, 1864, under the auspices of Penn Freedmen's Relief Association of Phila., I left my New Brighton, Pa., home for the purpose of teaching the freedmen of Stevenson, Ala., and to do what I could toward elevating and improving their condition in life in every respect. [I was] fully aware that I should have to endure many privations, suffer many inconveniences of various kinds, and be exposed to dangers from different sources. I felt [however] a clear impression of

duty to engage in this very unpopular work in the land of strangers—I therefore embarked in it, confidently trusting in receiving the support and protection of 'Him who doeth all things well.' After a long, tedious journey I arrived in Nashville, from thence I soon went to Murfreesboro and assisted for several weeks in teaching the colored school there. I then came to Stevenson, and commenced teaching, where I had an old, long, low, open, dilapidated log structure /soldiers' old barracks, with no windows in it, for my school-room. We had an old broken stove for a stove. During some of the coldest days I was obliged to walk about quite lively to keep warm. I had a few books, lead pencils and a black-board as equipment. I had 228 pupils enrolled; average attendance, 175 daily. On Second Month 16, 1865, Benj. F. Chute, of Mass., arrived to assist me in teaching the school; his services, as well as his company were truly acceptable. One boy came one evening and stood outside with finger in his mouth and clothes so ragged they hardly covered him. I went out and asked him what he wanted. He very bashfully replied, 'Mista, I'se want to come to your school.' I told him to go home and come back in the morning and I would give him a suit of clothes and enroll him as pupil. He afterwards became a prominent attorney in Alabama (Wm. H. Council). He established the Normal and Agricultural College for Negroes near Huntsville. . . . An old colored woman, eighty years old, came to school for three months and learned very readily to read her Bible—saying 'I'se can die so happy den.' Her process was to point her finger at the letter—repeating three times: "dats a, dats a, dats a," taking each letter the same way."

I have a picture of the old school-house with the two teachers and 200 pupils in the group.

MARY L. HOGUE.

SUMMARY OF EVENTS

UNITED STATES.—A recent dispatch says that the electric railways in Pennsylvania carried 1,029,898,566 passengers in 1912, as compared with 642,513,812 in 1902, an increase of 74 per cent., according to figures issued by the Census Bureau. The number of operating companies increased from 98 to 121, or 23 per cent. There were 418 miles of track in 1912, as compared with 2481 in 1902, or an increase of 66 per cent.

A despatch of the 9th from Vancouver, B. C., says: "The Canadian Pacific steamship *Empress of Asia* arrived to-day with 3,500,000 Chinese eggs consigned to cities in the United States."

It was stated from Albany, New York, on the 9th inst.: "The State will undertake to find jobs for all the able-bodied thousands who are now out of work in New York City. Not only this, but the State will pay the fare of the men, their wives and children to points in the country where their services are demanded by the farmers. The first lot will go to the Mohawk Valley next week. Governor Glynn announced the plan to-night. The farmers complain that they are unable to get help. They want the men's wives as well as the men."

It is stated that Dr. Samuel G. Dixon, State Commissioner of Health, has sent to each of the 11,000 practicing physicians of Pennsylvania a letter, calling their attention to the free treatment the State offers to all indigent sufferers from tuberculosis and requesting them to refer all poor persons suffering from the disease to the State dispensaries. The dispensaries are located in all of the cities and in the principal centres of population throughout the State.

A bill providing for woman suffrage in Virginia has lately been defeated in the Virginia House of Delegates by a vote of 75 to 13.

It is said that the Pennsylvania Railroad Company will spend more than \$1,000,000 to prevent a repetition of such a blockade of traffic as resulted from the late blizzard. This will be accomplished by putting under ground the company's entire telegraph, telephone, signal and train dispatching wire system between this city and New York. The board definitely authorized the immediate commencement of the work on the twenty-five-mile stretch between Trenton and Rahway, N. J., and appropriated \$300,000 for this purpose.

It is stated that the Campbell Soap Company recently contracted for a quarter of a million pounds of chilled beef from Argentine for use in its great soap producing establishment in Camden. It is asserted the company, by using Argentine beef, saves about 3 cents a pound over the prices quoted in the United States. The company imports only fore-quarters, the hindquarters going to England. The chilled beef arrives in fine condition, and so pleased is the company with beef from Argentine that it is buying enough to warrant the running of one vessel a month direct to Philadelphia.

It is stated that "every city in New Jersey on the Delaware River, which has a system of sewers, from Phillipsburg to Salem, inclusive, has been ordered by the State Board of Health to cease polluting the Delaware River by the addition thereto of raw sewage. A number of these municipalities have already installed and are operating sewage disposal plants and with the exception of Phillipsburg, all of these municipalities which have not yet constructed plants are making plans to do so."

It is mentioned that more than 2,000,000 efficiency tests made on the Pennsylvania Railroad in 1913 showed that the observance of train safety rules was 99.9 per cent. perfect. The company carried 111,000,000 passengers during the year without the loss of the life of a single one of them in a train accident.

A warning of the danger to adults in raw milk has been sent out by the Department of Public Health and Charities as a result of a discussion of the Board of Health's rule that will require all milk and cream brought to this city to be pasteurized. It is set forth that adults particularly are susceptible to septic sore throat, the germs of which may be transmitted from diseased cows in milk that is not pasteurized. It is further stated that the health authorities contend that pasteurization is absolutely necessary to safeguard the health of the city against the sore throat ailment. It is said that more serious ailments, including tuberculosis, typhoid fever, diphtheria and scarlet fever may be caused in adults by unpasteurized milk. The warning is sent out to combat the idea that the adult consumer of milk has less need than the infant of protection by pasteurization, so long as he is guaranteed a product of a standard quantity, clean in the ordinary sense.

A despatch from Washington of the 8th says: "Numerous cases of importance, involving mooted questions of international law, are to be decided by the International Tribunal of Arbitration which begins its second session in Washington at the Carnegie Institute. The commission created by treaty to adjust all outstanding pecuniary claims between the United States and Great Britain, at this session is expected to hear argument on 26 cases, 10 American and 16 British, involving damages aggregating nearly \$6,000,000."

A despatch from Elkton, Ky., says: "Operation of the parole law will go a long way in solving labor problems in this immediate section. By order of the Court of Appeals more than 400 prisoners are to be released within the next few days. Farmers already have contracted to give them work, according to requirements prerequisite to parole. The parole law requires that before a prisoner may be released on parole he must have contract for employment. Most of them are unskilled and eagerly accept offers from farmers.

It is stated that experiments in the Ancon hospital, in the Canal Zone, have revealed the fact that ants may transmit infectious diseases. So far as the observers could determine, ants are not themselves subject to such diseases, but they carry the disease by tracking the germs with their feet. Any moving thing from a freight train to an insect may carry germs, if there is any disease about.

FOREIGN.—A recent despatch from Copenhagen says: "An agreement reached between the Socialists, Radical and Moderate parties, which control majorities in both Houses of Parliament, assured the passage of the constitutional reform bill under the provisions of which all electoral property qualifications are abolished and suffrage is granted women."

It was stated from Washington on the 12th inst.: "An appeal for more money to combat famine and pestilence, which already has carried off hundreds of lives in Albania, was received to-day at Red Cross headquarters. They cabled: It is said 4,000 refugees are at Berat. Great destitution is everywhere. A little money promptly sent will save many lives. Hundreds have already succumbed. Hospitals are overcrowded. Temporary hospitals have been opened; bedding, clothing and medicine are required."

A despatch from Paris of the 12th says: "Iodine as a cure for tuberculosis of the lungs is now being taken up by French doctors, following the excellent results obtained with this treatment by Doctor Boudreaux, a leading Bordeaux physician. Doctor Boudreaux announces successful results in the treatment with iodine or iodide of potassium of persons who had reached the third stage of pulmonary tuberculosis. Several of these, who were treated five or ten years ago, are now fit and well."

It was stated from Panama on the 13th inst.: "The Panama Canal was lighted by electricity for the first time to-night, all buoys, lighthouses and range lights along the course being tested successfully. This was the final operation in the preparation of the canal for commerce."

A despatch from Vienna of the 8th says: "Hundreds of women's mass-meetings in favor of woman suffrage were held to-day throughout Austria. At all of them resolutions were adopted declaring it was the general demand of Austrian women for the vote in parliamentary and local elections. The meetings were organized by the Socialist party."

#### ERRATA.

On page 411 of current volume of THE FRIEND, a quotation from F. B. Myers was by mistake credited to F. B. Billyers.

#### NOTICES.

The third meeting of the Educational Association will be held at Friends' Select School, Sixth-day, Third Month 27th, at 7.15 P. M. Subject: The Co-operation of the Home, School and Library in Developing the Reading Habits of Children. Speaker: Edith M. Moon, Supervisor of Children's Work, Carnegie Library, Allegheny, Pa. There will be a half hour for questions and discussion after the address. Supper will be served for thirty-five cents from 5.30 to 7 P. M.

FRANCES C. FERRIS,  
Secretary.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—Burroughs—Summit of the Years.  
Dixon—Vanishing Race.  
Eastman—Enjoyment of Poetry.  
Quaker Biographies, Vol. 5.  
Shackleton—Unvisited Places of Europe.  
Streets—Louis Walker of Chester Valley.

LINDA A. MOORE,  
Librarian.

TRACT ASSOCIATION OF FRIENDS.—THE ANNUAL Meeting of the Association will be held in the Committee-room of Arch Street Meeting-house, on Fourth-day, the 25th inst, at 3.30 P. M. Reports of Auxiliary Associations, and the annual report of the Board of Managers will be presented. All interested Friends are cordially invited to attend.

WILLIAM BIDDLE,  
Clerk.

PHILA., Third Month 6, 1914.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

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WESTTOWN SCHOOL.—The Spring Term will open Fourth Month 27th, and new pupils will be received at that time. While the autumn is the natural time for most children to enter a new school, it has sometimes been found desirable to start children at Westtown in the spring. This is particularly the case when they are temporarily out of school or are unduly burdened in keeping up with their classes, or have been seriously interrupted in their studies by illness.

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#### MONTHLY MEETINGS NEXT WEEK—

Philadelphia, Northern District, Third-day, Third Month 24th, at 10.30 A. M.  
Frankford, Fourth-day, Third Month 25th, at 7.45 P. M.  
Philadelphia, Fifth-day, Third Month 26th, at 10.30 A. M.  
Germantown, Fifth-day, Third Month 26th, at 10 A. M.  
Lansdowne, Fifth-day, Third Month 26th, at 7.45 P. M.

DIED.—In Philadelphia, Third Month 5th, JOSEPH B. SCATTERGOOD, in the seventieth year of his age; a member of Philadelphia Monthly Meeting for the Northern District.

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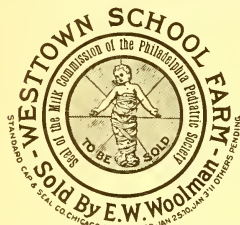
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Please send information of any manuscripts of Friendly interest in your possession, which you would be willing to have printed in the Journal of this Society, to

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## THE FRIEND.

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### "THE PRAYER LIFE."

One of the delegates from Haverford to the recent Students' Conference in Kansas City, a young Friend, reported the emphasis upon "the prayer life" in the meetings of the occasion as perhaps the most significant feature of the whole Conference. The expression, "the prayer life," may seem new in Friendly circles. It certainly should not be difficult for us to appreciate how closely it is articulated even to our approved forms of speaking. A concrete illustration will bring this to mind. A whole generation of Westtown boys and girls—the generation that now finds itself classed as "middle aged"—remembers with much affection the frequent visits of the late Edward Sharpless to the School. He was "instant in season" with words of counsel and exhortation. No theme was oftener on his lips than that of the importance of quiet, personal reading of the Holy Scriptures to be followed by periods of "silent waiting upon the Lord." That *silent waiting* in modern phrase is the "prayer life."

We may prefer the ancient phrase; it is used frequently, with one and another modification in our Discipline, it is particularly used in commending our special form of worship. We can, however, recognize that the general use of the new phrase represents a wide-spread advance in the reality of Christianity. "The prayer life" embraces much more than reading or offering prayers. It recognizes communion as the very basis of prayer. It puts aside form and priest, too. It claims personal access "through the blood of the everlasting covenant" for all.

J. H. B.

### FRIENDS AND INDIANS.

In this number of THE FRIEND we are beginning an article kindly furnished by Joseph Elkinton, in which the work of Friends for the Indians—especially for the Indians of New York State—is passed in review. A few years since our friend George J. Scattergood recounted this history in careful detail for the readers of our paper. The special reason for what might seem a repetition of subject matter is the evident revival of interest in the Indian work of the Yearly Meeting.

The school at Tunesassa seems to have entered upon a new stage of usefulness. It is important, therefore, that we should all appreciate that this new stage is but an orderly development of the concern in which the interest of several generations has been invested. The article now in hand makes this development clear.

Under the administration of U. S. Grant as President, it seemed likely that the whole Indian problem of the country would be turned over to Friends. Whether such a solution would have resulted favorably to the race and to our Society we cannot say. Human affairs are too mixed and political interests too powerful to favor such idealism as was in prospect. The mark, however, of President Grant's conclusion to use Friends in the problem still continues in our national system of Indian administration. The President of the U. S. Indian Commissioners is now a Friend (George Vaux, Jr.) and at least one other member of the Board is a member of our Society (Daniel Smiley). Probably the whole national system presents marks of Friendly influence of which we are not aware.

The work of Friends in New York State is an intensive work. It has the merit of an intensive work. If it seems to produce small results, if it seems hardly to touch the whole great national Indian problem, we may be assured that this is a groundless discouragement. The greatest and best causes are now most certainly advanced by the concentrated wisdom that results from intensive studies. We may have builded as a Yearly Meeting "better than we knew." Whether it has been brought about consciously or unconsciously we now have on our hands what is recognized as the best *kind* of an effort to further a great cause. Let us stand as a unit behind the devoted committee of the Yearly Meeting.—[Eds.]

### THE QUAKER MISSION AMONG THE INDIANS OF NEW YORK STATE.

BY JOSEPH ELKINTON.

TO THE HISTORICAL SOCIETY OF BUFFALO:—

Your President has asked me to tell you the story of the mission which the Society of Friends has conducted for more than a century in behalf of the Iroquois Indians.

You are all acquainted in a general way with the interest Friends have always taken in the natives of North America. As early as 1672, when George Fox visited this country, he earnestly entreated all who came into contact with the Indians to treat them with courtesy and Christian kindness, as well as to educate them in the useful arts as opportunity offered. And William Penn put the advice of his co-religionist into practice in such a way when he settled Pennsylvania as to make his name immortal.

In 1790 three Seneca Chiefs, Corn Planter, Big Tree and Half Town, came to Philadelphia to plead with President Washington for consideration, after the army of General Sullivan had humbled the power of the Six Nations, destroyed their habitations and endangered their title to their ancient hunting-grounds.

Corn Planter, when addressing the President on this memorable occasion, said that he "loved peace, and all that he had

in store he had given to those who had been robbed by white people, lest they plunder the innocent to repay themselves. The whole season which others had employed in providing for their families, he had spent in endeavors to preserve peace; and at that very moment his wife and children were lying on the ground and in want of food; his heart was in pain for them, but he perceived that the Great Spirit would try his firmness in doing that which is right."

"Father, innocent men of our nation are killed, one after another, and of our best families; but none of your people who have committed these murders have been punished. We recollect that you did promise to punish those who killed our people, and we ask—was it intended that your people should kill the Senecas and not only remain unpunished but be protected from the next of kin?"

"Father, these are to us very great things; we know that you are very strong, and we have heard that you are wise, and we shall wait to hear your answer that we may know that you are just."

The answer of the President was kind and conciliatory, so that Corn Planter replied: "Father, your speech, written on the great paper, is to us like the first light of the morning to a sick man, whose pulse beats too strongly in his temples, and prevents him from sleeping; he sees it and rejoices, but he is not cured."

Tradition says that it was during this interview, when the Indians asked President Washington whether he had any good men whom he would send among them to teach them the habits and the learning of the white man, that he recommended the Quakers as both willing and reliable for such assistance. These Chiefs had an interview with Friends of Philadelphia before returning to their homes in New York State and their situation and needs were carefully considered by the Representative Meeting of that Society early in 1791.

The address of Corn Planter, which was listened to with much interest at that time, is as follows:

"Brothers, the Seneca Nation sees that the Great Spirit intends that they shall not continue to live by hunting, and they look round on every side, and inquire who it is that shall teach them what is best for them to do.

"Brothers, your fathers have dealt fairly and honestly with our fathers and they have charged us to remember it, and we think it right to tell you that we wish our children to be taught the same principles by which your fathers were guided in their councils.

"We have too little wisdom among us; we cannot teach our children what we perceive their situation requires them to know, and we therefore ask you to instruct some of them. We wish them to be instructed to read and write, and such other things as you teach your own children, and especially to teach them to love peace.

"Brothers, we desire of you to take under your care two Seneca boys, and to teach them as your own; and in order that they may be satisfied to remain with you and be easy in their minds, that they take with them the son of our interpreter and teach him also according to his desire.

"Brothers, you know that it is not in our power to pay for the education of these three boys, and therefore you must, if you do this thing, look up to God for your reward.

"Brothers, you will consider this request and let us know what you determine to do. If your hearts are inclined towards us, and you will afford our nations this great advantage, I will send my son as one of the boys to receive your instruction and at the time which you shall appoint."

These boys were sent to Friends in Philadelphia and educated as requested. One hundred dollars was also appropriated as a token of regard for the Seneca Nation.

Four years later (1795) a permanent Committee was appointed to assist these Indians on their own reservations, and this Committee has been under continuous appointment ever since.

Incidentally, it may be of interest to note that this was the outcome of a century of good-will and kindness, for the Friends

of Philadelphia, when writing to their brethren of London Yearly Meeting in 1717, say, "As to your brotherly advice concerning our conduct towards the heathen, among whom it hath pleased God to cast our lot, we can truly say, as it has been the care of Friends even from their first settlement to behave with a Godly and prudent carriage towards them, in which our worthy Friend, William Penn, when here, always set a noble and good example by his love and justice and tenderness towards the Indians, so that his memory is dear to them and they love to speak and hear his name, so it is the care of Friends, in their several stations and places, what in them lies, to continue the same and we could heartily desire that as the country increases, all that come in among us and the succeeding generations may not slacken in that respect, but look back on the great and remarkable blessing, preservation and peace which the hand of the Almighty hath vouchsafed unto these countries, as a continual engagement upon all the inhabitants thereof." [Taken from the minutes of Philadelphia "Yearly Meeting, held at Philadelphia for the Provinces of Pennsylvania and New Jersey, from the 14th to the 18th of Seventh Month, 1717."]

Seventy-seven years later, in 1794, we read in a similar Epistle to London Yearly Meeting: "Within a few weeks past a fresh occasion has claimed renewed attention to this great concern; information having been communicated to divers (of our) members, by officers of the General Government, of a treaty shortly to be held with representatives from certain of the Indian Nations, who had expressed a particular desire for the company of some Friends thereat. . . . an address to said Indian representatives was prepared, with a few suitable articles as a present to be made to them in token of Friends' continued brotherly regard, and four Friends, who had weightily signified a resignation to the arduous service, set forward on their journey. . . the distance being upwards of three hundred miles, in part through a wilderness country."

(To be continued.)

#### HADDONFIELD AND SALEM QUARTERLY MEETING.

[The following account, kindly prepared by Walter L. Moore, reached us after the *Ledger* report of the Quarterly Meeting was in type. It contains so much that that report did not, that we gladly include it in this number.—Eds.]

The series of Quarterly Meetings constituting the Yearly Meeting was again completed by the holding of Haddonfield and Salem Quarterly Meeting at Haddonfield on the 12th inst. Though unusually slow in gathering, doubtless due in part to the cold weather and bad condition of roads, the meeting at length settled into an impressive stillness, which was broken by the voice of a visiting minister who quoted the words of Robert Barclay—"When I came into the silent assemblies of the Lord's people, I felt a secret power amongst them which reached my heart, and as I gave way thereto, I felt the evil within me to be loosened and the good raised up." The speaker referred to this power which Barclay found to exist in the *silent* meetings, even, of the early Friends, as being the same with that spoken of by the Lord Jesus, when he informed his disciples with reference to that which came to pass upon the day of Pentecost.—"Ye shall have power after the Holy Ghost is come upon you" By inference, as this power is promised to the faithful of all time, it is to be anticipated wherever they are gathered together to worship the Father in spirit and in truth. A second speaker, also a visiting minister, quoted the language of the Saviour: "I came not to be ministered unto, but to minister," under which text was set forth the exalted mission of Him who came to reveal the Fatherhood of God in all that pertains to the care of His creatures, and how as one with the Father from the beginning, in all that He taught and suffered in order that our sin-stained humanity should find a way of reconciliation with the Father, He became on the human side of His nature the perfect pattern of submission to the Divine will.



Though eight of those in the station of ministers in the Quarterly Meeting were present, it seemed remarkable that none were called to vocal service; though doubtless they could say, if they had not been called to minister they had been ministered unto.

The meeting for business was opened in joint session. The reading of a letter from William C. Allen asking that he be set at liberty for the important religious engagement unto which he has for a long period felt drawn—namely, a visit to China, Japan, Australasia, and parts of the British Isles—was listened to with much interest and sympathy, resulting in his request being granted. By the same minute Elizabeth C. B. Allen was also liberated to accompany her husband.

The reports on education showed that there were in the six Monthly Meetings constituting the Quarter one hundred and fifty-nine children between the ages of five and twenty years. From the reports on the use of intoxicants it was concluded that the cause of total abstinence had made a slight advance within the past year.

A feature of the meeting which elicited much interest was the report of the Visitation Committee, which for six months had been engaged in the important work of endeavoring to strengthen the cause of true religion in the subordinate meetings. It was stated in the report that the groups representing the several Monthly Meetings in the Committee had conferred together as touching their various needs and as their conclusions are thought to be of general interest and of application elsewhere, they are here given as embodied in the report:

1. The visitation by members of the Committee, of our smaller meetings for worship and discipline, that advice may be given in the latter where matters of importance are before them, and encouragement where they would otherwise be held in silence.

2. The visitation of individual members and families, and the extension to them of sympathy and encouragement. Especially visits or letters to members who are invalids, or who live at a distance, or are in any way prevented from the regular attendance of our meetings. This is a service not only for overseers and others whose official duty is to look after the membership, but for any concerned member who may feel it right to so express Christian fellowship. Sometimes the reason for non-attendance at meeting, or apparent indifference, lies deeper than we can understand, unless in the spirit of true friendliness we earnestly seek to learn the cause of estrangement.

3. Feeling that in the past our interest has been centred on our adult membership, we now emphatically call attention to the necessity of taking steps to meet the religious needs of our children and young people, so that they may be encouraged to enter into the full Christian experience.

4. A reaching out in greater Christian fellowship towards attenders of our meetings who have not been sufficiently interested to join us in membership.

5. Greater interest in inviting strangers to sit with us in our meetings for worship, and in welcoming such as come in a manner that will assure them that we sincerely want them. In this connection we recommend that a sign be placed in front of every meeting-house, announcing the time of holding our public meetings for Divine worship, and extending a welcome to all to attend them.

6. A more strict observance of the hour for gathering at our meetings, and when therein assembled, and at other times, a more humble, prayerful watchfulness, and a closer faithfulness on the part of individual members.

7. An individual feeling of responsibility in our meetings both for worship and discipline—especially our larger meetings. Only as we accept our own share and do not leave it to a few leaders can our meetings reach their greatest power.

8. Encouragement to any who give evidence of a possible call to the ministry, and the avoidance of all unkind or unfavorable criticism, so that there may be mutual forbearance and love.

9. The holding of occasional appointed meetings, especially

in neighborhoods like Mt. Laurel and Medford, where the settlement of Friends was at one time large and where the neighborhood interest is kindly towards Friends' method of worship.

Under the direction of the Committee, an appointed meeting was held at Westfield on the twenty-second of Second Month, especially for those residents of the neighborhood who have no church affiliation. The invitation was given by personal house to house visits made by two members of the Committee. The attendance numbered seventy-five to one hundred persons, and was, therefore, made up chiefly of neighbors of the meeting. Some of these learned with surprise that the usual meetings for worship of Friends are public, and expressed a desire to attend them. The meeting was reverently held, with impressive vocal service and silent worship.

The Committee which has had the oversight of the Merchantville meeting, after some months' consideration, felt it right to suggest the discontinuance of the holding of the morning meeting for worship at that place, owing to the smallness of attendance. This judgment was concurred in by the Quarterly Meeting. The meeting held there on the first First-day afternoon in each month was, however, continued and placed under the care of a much smaller committee to be chosen by the original Committee from their number.

The reading and answering of the Queries was performed in separate session of men and women Friends. The entire meeting on the men's side when closed made for them the unusual length of four and a half hours, which though a little hard for the physical part was repaid by the close attention given to the proceedings, showing a lively interest on the part of the membership of the Quarterly Meeting in the welfare of the Society.

To talk with God before I talk with man. To do my daily work with sunshine in my face and honey on my tongue. To be strong in the presence of temptation, alert in the presence of opportunity, open-eared to the call of conscience for service or sacrifice; open-minded to views of truth which differ from mine. To make duty a joy, and joy a duty. To work and not worry; to be energetic and not fussy. To be true to myself, and false to no man; diligent to make a living, and earnest to make a life. To cherish friendships and guard confidences. To be loyal to principle at the cost of popularity. To make no promises I cannot keep, and to keep no foolish promises. To be faithful to every honest obligation. To be sweet-tempered under criticism, charitable in my judgments, discriminating in my adjectives. To honor no one, simply because he is rich. To despise no one, simply because he is poor. To be respectful, not cringing, to the great; sympathetic with the sorrowing; gentle to the weak, helpful to the fallen, courteous to all. To be simple in my tastes; quiet in my dress; pure in my speech; temperate in my pastimes. To companion with great books; cherish inspiring thoughts; and to keep my body on friendly terms with water and fresh air. To fear nothing but sin; hate nothing but hypocrisy; envy nothing but a clean life; covet nothing but character. And at last to leave the world a little better for my stay; to face death without a tremor, with faith in Christ who tunneled the grave that I might walk into the larger and perfect life.—DANIEL HOFFMAN MARTIN.

ONWARD.—O Thou who ever goest before Thy flock like a wise shepherd, leading them in ways of peace and strength, help us with ready hearts to listen for Thy voice and gladly follow Thee. Let there be no lingering for love of sin, no doubt for lack of perfect vision, no resting in the happy places of the past, as if Thy love had done its best and had no larger gift to offer. Teach us a wise forgetting of the things that are behind, that we may press on toward the goal. For we believe that in the way Thou leadest light and truth and immortality are found. Forgive the folly of our oft-recurring fears, and quicken us to an unflinching courage by the indwelling of the Holy Spirit.—ISAAC OGDEN RANKIN, in *Congregationalist*.

FOR "THE FRIEND."

## HE THAT DWELLETH IN THE SECRET PLACE.

IN THE FRIEND of First Month 8, 1914, I read the most helpful article, "The Lamb and The Beast," by M. I. Reich. In his conclusion, he says: "If we get accustomed to dwell in His light now, we shall feel at home in it when we are at last where no earthly shadows shall obscure its brightness or dim its glory." This has made me realize more fully the great importance of sitting at Jesus' feet, and learning each moment of the day His will concerning me. This inspiring old Bible verse in the ninety-first Psalm, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty," has for generations inspired and given strength to many seeking souls. Are we as Friends seeking to dwell in this Secret Place? "Casting all your cares upon Him; for He careth for you." (1 Peter v: 7). This verse in the ninety-first Psalm may consist of two parts—a condition and a promise. The condition may be said to be, "He that dwelleth in the secret place of the most High," and the promise, "shall abide under the shadow of the Almighty." To dwell in this Secret Place is the important and essential thing. Secret means to put apart, to separate, therefore, the secret place of the Most High means a place separate or apart, apart from ourselves, and apart from the world. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." His purposes are spiritual and good, and to dwell in this Secret Place, it seems to me, we must be in harmony with the Divine, and then will we reflect Jesus Christ. This seeking and abiding and reflecting, surely means, as Friends understand it, a growth daily and a continual worship in spirit and in truth, each moment of our lives, instead of a merely First-day observance, for the apostle enjoins, "Let that mind be in you which was also in Christ Jesus." Then let us seek first the kingdom of God and His righteousness, as the Scriptures command us to do, and we shall be privileged to enter into this Secret Place of the Most High, there to win those blessings of peace, contentment, and satisfaction which pass human understanding.

"In the shadow of His hand hath He hid me." (Isa. xlix: 2)

"When the storms of life are raging,  
"Tempests wild on sea and land,  
I will seek a place of refuge  
In the shadow of God's hand.

Though He may send some afflictions,  
"Twill but make me long for home;  
For in love and not in anger,  
All His chastenings will come.

Enemies may strive to injure,  
Satan all his arts employ;  
He will turn what seems to harm me,  
Into everlasting joy.

So, while here the cross I'm bearing,  
Meeting storms and billows wild,  
Jesus, for my soul is caring,  
Naught can harm His Father's child.

He will hide me, He will hide me,  
Where no harm can e'er betide me;  
He will hide me, safely hide me,  
In the hollow of His hand."

L. E. H. S.

"Hitherto hath the Lord helped us." (1 Samuel vii: 12.)

THE word "hitherto" seems like a hand pointing in the direction of the past. Twenty years or seventy, and yet "hitherto the Lord hath helped!" Through poverty, through wealth, through sickness, through health, at home, abroad, on the land, on the sea, in honor, in dishonor, in perplexity, in joy, in trial, in triumph, in prayer, in temptation, "hitherto the Lord hath helped us!"

We delight to look down a long avenue of trees. It is delightful to gaze from end to end of the long vista, a sort of verdant temple, with its branching pillars and its arches of leaves; even so look down the long aisles of your years, at the green boughs of mercy overhead and the strong pillars of loving kindness and faithfulness which bear up your joys?

Are there no birds in yonder branches singing?

Surely, there must be many and they all sing of mercy received "hitherto." But the word points forward. For when a man gets up to a certain mark and writes "hitherto," he is not yet at the end; there is still a distance to be traversed. More trials, more joys; more temptations, more triumphs; more prayers, more answers, more toils, more strength, more fights, more victories, and then come sickness, old age, disease, death.

Is it over now? No! there is more yet—awakening in Jesus' likeness, thrones, harps, songs, psalms, white raiment, the face of Jesus, the society of saints, the glory of God, the fulness of eternity, the infinity of bliss.

O, be of good courage, believer, and with grateful confidence raise thy "Ebenezer."

C. H. SURGEON.

Contributed by H. P. Morris.

## BURLINGTON AND BUCKS QUARTERLY MEETING.

THE sixth of the series of Quarterly Meetings of Philadelphia Yearly Meeting was held at Burlington, New Jersey, Second Month 24, 1914. It is composed of seven small centres of Friends in New Jersey and one larger group in Pennsylvania.

The day was clear and cold. Many of the older members were missed from their accustomed places. During the period of waiting—watching—and even wrestling for the blessing—the exercise of many hearts found expression in the words of Paul—Ephesians, Sixth Chapter, Verses 13, 14, 15, 16, 17 and 18—stating that the burdens of the church are shifting. The young people were feelingly invited to take unto themselves the whole armor of God—employing the sword of the Spirit that they may be fully equipped to work for the dear Master, giving cheerful and effective service in response to His bidding. "Your fathers where are they? and the prophets do they live forever?" was quoted with the observation that the faces of some present were indices of their heart-longing, that their fathers' and mothers' God might be theirs. This consciousness brought cheer and comfort in the consideration of a succession of workers. "Will ye also go away?" We are not altogether responsible for the conditions which surround us. But we may be more largely accountable for those which follow us. However, if we believe the things which we profess to believe, our faith will be of the sort that we shall enter freely and faithfully into the service of our dear Heavenly Father. The message of Friends is for all people everywhere, and not merely for themselves. God is altogether able to meet changed and changing conditions,—to employ the few or the many, to inspire the learned or the unlearned. If the heart is receptive and responsive to the intimations of duty, progress will be made in the right way of the Lord by the individual, and corporate concerns will be constructive and will be conscientiously conserved.

Thanksgiving and praise to the Father of all our sure mercies were offered for the favor of His sweet presence on this occasion, pleading for His strength to help to take up the mantles which have been laid down and so to go forward. Formerly, the law was written upon tables of stone. The Israelites were to teach it to their children, and to their children's children. The new dispensation intends that all shall become priests unto God. All have a ministry to exercise, if not in word, in deed.

In the business session permission was granted to Burlington Monthly Meeting to hold its meetings for discipline in joint session. It is the province of the Quarterly Meeting to participate in certain functions—among these is the summarizing of answers to the queries and other reports. It is helpful

when such considerations produce sympathy for the struggle of the *small* meeting, as well as strength to the *large* assembly. Thus there may be an up-building together in what is right and pure and lovely, and of sweet necessity a sharing with others of the good things of the kingdom.

HENRY B. LEEDS.

## THE WORK OF FRIENDS IN CONNECTION WITH PRISONS.

ALBERT H. VOTAW, SECRETARY, PENNSYLVANIA PRISON SOCIETY.

(Concluded from page 417.)

It was in this year of 1776 that several benevolent citizens of Philadelphia, realizing to some extent the horrible condition of the prisons, established, so far as is known, the first organization designed to alleviate such conditions. The name chosen for this body was "The Philadelphia Society for Assisting Distressed Prisoners." Among the Managers appear the names of several Friends, Christopher Marshall, Isaac Howell, Benjamin Marshall, Richard Humphreys and Samuel Sanson. The late Richard Vaux is authority for the statement that Richard Wistar was practically the founder of this organization. The active life of this Society continued for only nineteen months, as the occupation of Philadelphia by the British soldiery and the exigencies of war caused the dissolution of the organization. It is on record that one effort of the Society was to supply the needy prisoners with food. To this end a cart was purchased and was brought to the homes of the citizens in order to receive the scraps and "left-overs" from the tables. The contents of these carts were taken to the keeper with instruction to deliver to the starving prisoners.

In 1787 another organization with similar purpose was formed, which has continued in unbroken existence to the present day, and is the oldest Prison Society in the world. Dr. Benjamin Rush and Bishop William White, the latter being elected President, a position which he held but a few months less than half a century, were foremost among the founders. Benjamin Franklin seems to have been a member in the first year or two of the existence of the Society. The following Friends were members in the first year of the Society's life: James Whitall, Thomas Wistar, Isaac Parrish, Dr. S. P. Griffiths, Joseph Cowperthwaite, Richard Vaux, Samuel Coates, John Evans, James Pemberton, Elliston Perot, Thomas Clifford, Philip Benezet, Job Bacon, Thos. Morris, Dr. C. Wistar, Jeremiah Warder and Henry Drinker. During the more than a century and a quarter of its existence, Friends have taken a prominent part in the work of this organization.

The Society early resolved that two leading elements of the desired reformation were to find employment for the prisoners and to interdict the use of intoxicating drinks. They also insisted that there must be a segregation, not only of the sexes, but also of individuals, in order that penal institutions should not become schools for crime. Through the efforts of the Society, in 1790 the legislature of the State passed an Act reforming the penal code in which the principle of individual separation was first legally recognized, though to be applied to "more hardened and atrocious offenders, who are sentenced to a term of years." The introduction of intoxicating drinks was prohibited under severe penalties. In 1794 the Society secured the abolition of the exaction of fees by the jailers as a condition of release, and a competent salary was authorized to be paid to the prison officials. About the same time capital punishment was abolished except for murder in the first degree. Barbarous methods of punishment, such as the pillory, branding with hot irons, the whipping post, were soon dispensed with as reformatory measures.

In 1794 it was enacted that all convicts should be confined in separate cells, but the Managers or Inspectors have been compelled to give a very broad construction to this law, since usually there are more prisoners than cells. In the year 1829, when the Eastern State Penitentiary, at Twenty-first and Fairmount Avenue, Philadelphia, was opened for the reception

of inmates, the members of the Acting Committee of the Society were by enactment of the State Legislature constituted "Official Visitors" of all prisons of the State. For many years the Warden of the Eastern State Penitentiary was a Friend, and the Board of Inspectors has usually included one or more members of our Society. But activity in the line of Prison Reform in general has been mostly confined among Friends of Philadelphia Yearly Meeting to the comparatively few individuals who have been associated with the ancient and honorable Prison Society. Joshua L. Baily, whose membership, dating from 1851, is the oldest in the Society, has been for some years the efficient President of the organization. John J. Lytle, who died in 1911, was for more than fifty years the Secretary of the Society. His work at the Eastern Penitentiary was characterized by intense devotion and unflinching self-sacrifice. I do not recall that any time the Meeting for Sufferings or Representative Meeting has issued any document relative to prison reform or management. Perhaps the time is ripe for a more general consideration of this subject. This State does not yet have a Reformatory for women, but the last legislature passed a law providing for the appointment of a commission to establish such an institution and made a grant of \$250,000 to be used for this purpose. The Commission has just been appointed with E. T. Stotesbury, of Philadelphia, as its head. Another commission will be appointed to consider the penal system of the State and report their findings to the next legislature.

In the State of Indiana, a Reformatory for women was established more than forty years ago. Friends took a leading part in this movement, and the matron of the Institution has usually been a member of the Society of Friends. Friends have served on the Board of Managers not only of this Institution but of all penal or reformatory institutions of the State. The same is true of the well-known institution at Bedford, N. Y., of which James Wood, of Mt. Kisco, is president.

The removal of the Western Penitentiary from Pittsburgh to a farm of 5000 acres in Centre County will make an epoch in the penological annals of Pennsylvania. Already work has begun. The last legislature passed an appropriation for the erection of the buildings, and it is to be hoped that within a year or two the prisoners now confined in the dank, unwholesome quarters on the Ohio River bottom will be transferred to the high, healthful and beautiful location in the central part of the State. It is an inspiration to hear Warden John Francies tell of his plans for the employment and reformation of those under his charge. The Institution will be conducted somewhat on the lines of the system now in successful operation at Great Meadows, N. Y. Within the last five years several States have applied the "Farm Treatment," and always with efficacious results.

The conditions of county jails throughout the commonwealth have long needed serious attention. Lack of proper employment is the leading difficulty. I recently visited a county jail in which a man was sentenced to remain for eight years with no employment whatever. The results of such confinement are detrimental to health, morals and mentality. Too often the young are confined with old and hardened criminals. It is to be hoped that imperfect sanitation and unwholesome environments may hereafter in this State be remedied in the county jails. The State Board of Charities has for years through its inspectors called attention to these matters, but their jurisdiction ended with the power of making suggestions. The last legislature took a decided step in advance when it authorized this body to report to the County Commissioners any evils of this kind, and further empowered them to take action to enforce their recommendations. There is an experiment now being tried in the State of Indiana which is attracting the interest of all who are interested in solving the county jail problem. This State has recently established a penal farm to which all prisoners sentenced throughout the State to short terms of sixty days or more—say two years—may be sent and put to work. Doubtless there will be other employments

besides merely agricultural operations on this farm. It is hoped that this farm will be self-supporting and that a small wage may be earned, some of which is to be sent to the families of those imprisoned. When the State places a wage-earner in confinement, it should not forget some degree of responsibility for those whom the wage-earner supports, or should support.

The "New Penology" has come to stay. Do not think that modern penologists would dispense with punishment. It is a most severe punishment to suffer the degradation of a jail sentence, to be confined within walls and bounds, to lose personal liberty. But we believe that the criminal has a reversionary right to liberty and the pursuit of happiness. The leading object of our penal institutions should be to restore men and women so that they may become useful members of the community.

#### A PILGRIMAGE FROM OLNEY TO OLNEY.

It was in the summer of 1904 that my father and I, after our many happy years at Olney, near Philadelphia, longed to see old England. An ancient Friend, Alexander Wilson, had come to America from across the sea, calling his farm and house "Olney," and from this our village obtained its title. There are several other Olneys in the United States, and probably they all owe their origin, as did ours, to a regard for the Poet Cowper. The English pronunciation of the word is "O-ney," and it is derived from the French "aunail," which means alder—these bushes growing along the river Ouse. Cowper also pronounced his name Cooper, for on his coat-of-arms were three hoops representing that trade. Behold us then setting forth from London one misty morning by rail, which brought us in two hours to Bedford, famed as the home of John Bunyan—we saw his monument in bronze, a book open in his hand and his face upturned. The chapel has bronze doors with illustrations in bas-relief from two scenes in "Pilgrim's Progress." A short drive to the neighboring village of Elstow, carried us to Bunyan's cottage, containing four rooms, while across the garden was the common, and in this the old meeting-house, where he used to preach. The goal is torn down, but his imprisonment for twelve years showed the grit that was in the man, that led to the production of his wonderful book, and immortalized him as a Christian author. He belonged to the Baptists. Macaulay says of him, "He had no suspicion that he was producing a master-piece. He could not guess what place his allegory would occupy in English literature. We are not afraid to say that though there were many clever men in England during the latter half of the seventeenth century, there were only two great creative minds—one of these minds produced "Paradise Lost," the other "Pilgrim's Progress."

As we turn westward from Bedford, the village of Olney soon appears on the horizon, with the sound

"Tall spire from which the sound of cheerful bells  
Just undulates upon the listening ear."

This church building dates back to 1350, and on its weather-vane is this triplet

"I never crow,  
But stand to show  
Whence winds do blow."

A wide highway sweeps in graceful curves, from which branch narrow lanes—the houses thatched or tiled, one can hardly tell which is prettier. We enter some of these and find the quaint cottagers at their ancient industry of lace-weaving—each woman having a pillow and bobbins on her lap—long ago men also won their bread here in the same manner, and wonderful filmy fabrics were wrought for the nobility.

By the large, open common with its spreading elm, we come to Cowper's House, lately presented at the Centenary celebration by the owner to the citizens of Olney, to be kept as a museum with relics of the poet. His cane, his watch, many autograph letters, portraits of himself and his friends. We see the tiny kitchen and the hole cut through the wall for the three pet hares, "Puss," "Tiny" and "Bess," to be admitted

to the dining-room, while the sleeping apartment overhead shows the bed-quilt given by lady friends.

The garden fills us with delight, full of fruit and flowers, the sun kindly allowing me to take photographs—with father strolling through the grassy paths. How real do associations become when we thus revere the very sod and sit in the very seat of one whom we revere through the haze of years. The idea of cherishing the homes of great men has long prevailed in England, and is taught by our country. Thus we find the residence of Cowper in the care of a clever old gentleman and his wife, who occupy it as open to the public—his son, Thomas Wright, is an artist, having many Olney views as well as a good book for sale, "The Town of Cowper," of which he is the author. So we are in touch at once with enthusiastic guides. They seem interested in hearing that we come from Olney in America, and when we go to a neighboring tea-room for dinner, we glance through the guest book, where many signers have rhymed upon the excellence of the food and I perpetrated this verse,

For love of Cowper have we come  
From Olney far across the sea,  
And here we find a village rare,  
With every point in harmony.

Thomas Wright is also Principal of the Olney School, and as we peep through the fence, the boys are drilling, their quaint costume making them look like an animated primer, in short jackets, broad white collars and high silk hats—while the girls in their yard, are dressed in pinafores and are also marching.

Let us go back to Cowper's day and picture Mary Unwin, with her warm motherly heart, bringing him to reside at Olney, where for nineteen years he passed the happiest period of his life and did his best work. Their reason for choosing this village was their nearness to the vicar, John Newton—a man who had once lived an abandoned life as a slave-trader on the west coast of Africa, but who was reached by reading "The Imitation of Christ," and by encountering a ship-wreck—thus he returned to England, married and became intimate with Whitefield and Wesley—finally taking the curacy at Olney. His kindness of heart drew to him the gentle poet, and together they wrote "The Olney Hymns," three hundred and forty-eight in all, with "a desire to promote the faith and comfort of sincere Christians. For six years we were seldom separate when at home and awake." Much of their time was spent in visiting the poor, ministering to the sick and praying at the bedside of the dying.

The correspondence of Cowper contains perhaps the choicest series of letters in the English language—he wrote most charmingly to his cousin, Lady Hisketh—with a gay and tender gallantry. His engagement to her sister, Theodora, had been forbidden by her father in early life, and they never met again, though anonymous gifts at intervals probably came from her.

A witty woman, Lady Austen, filled with admiration for Cowper's writings, settled herself at Olney and by her vivacity, cheered and inspired him. Her recital of a true anecdote once prompted him to compose "John Gilpin," proving the humorous side of his character, while in 1783 this "sister," as he called her, suggested "The Sofa," as a suitable subject, and thus began his best known poem, "The Task."

We were lately questioned by one of our valued members, William Wistar Comfort, a Master of Languages at Cornell University, as to the love for Cowper so marked among Friends a half century ago, and why it has declined. At our schools here and in England, he was read and memorized and quoted, until the melody of his verse, the description of Nature, the high moral tone and the deep Christian keynote all touched a responsive chord. Our friend, Clarkson Sheppard, a minister, could recite the "Task" from beginning to end. A revival of the study of Cowper's best writings would be wholesome for this day, for they still hold a place among the classics. Perhaps some of us shrink from the despondent side of his temperament, but if we realize how this was counteracted

by his deeply religious nature, we learn to bless the Divine Grace that upheld him to the very end.

Elizabeth Barrett Browning in her great poem, "Cowper's Grave," enters into sympathetic appreciation of this tossed and tried soul.

"He shall be strong to sanctify the poet's high vocation,  
And bow the meekest Christian down in meeker adoration;  
Nor ever shall he be in praise by wise or good forsaken,  
Named softly as the household name of one whom God hath taken."

H. P. MORRIS.

### YOUNGER FRIENDS.

**AN ARMY INDIAN STORY.**—The wife of Colonel L. M. Maus, now stationed at Governor's Island, New York City, spent much time among the Indians when her husband was at posts in the western states, and is much interested in helping them. The story which follows was told by her.

Near one of the army posts in North Dakota, there lived a beautiful little Indian girl whose name was Tokahr, which means Anna. When Tokahr was very small her mother was a sad gambler.

Indians are fond of gambling; that is one of the things we have to teach them—that gambling is very bad for them. They play all kinds of games, and bet on them—whether games of cards they have learned from the white men or a sort of checker game they play on the ground or on running races. They will begin by betting a little; and oftentimes they lose everything they have.

That is what happened to Tokahr's mother: at first she bet her moccasins that she would win; then she lost them, and the next time she bet her blanket. The blanket she lost, too, so she bet her bar of laundry soap, which was supposed to last a whole month. By this time she was so crazy over the game that she felt she knew she could win the next time if she only had something left to bet—but everything was gone. Suddenly her eye lighted—she had Tokahr left. So she bet her little daughter—and lost.

The woman who won the game won Tokahr, but she did not love the little girl; she only wanted her to work and to beg for her at the garrison or army post.

Poor little Tokahr was very unhappy. Is it any wonder? Just think how unhappy *you* would be if you should suddenly discover that your dearest friend—whether mother, father, aunt or uncle—had ceased to love you, and had given you away in payment of a gambling debt. Would you not be very sad and unhappy? At the post was a lady who pitied little Tokahr, and the little girl came often to beg.

One day an Indian came to this lady and said that Tokahr was very sick—so sick that she could not recover—and that she wanted to say good-bye before she went to the "happy hunting grounds," meaning heaven.

So the lady, feeling very sorry for beautiful little Tokahr, went with the Indian, and found the child lying in a tepee or tent, and apparently dying. The Indian "medicine man" had brought a quantity of bitter roots to doctor the child; these roots he ordered five old squaws to chew, and then to spit upon her little body. This being done, they put a number of dresses on the child, and covered her with all the blankets they could get, so that she should perspire and the bitter medicine go in through the open pores of the skin.

Tokahr cried piteously, and seemed to be dying, but begged the lady to take care of her. The lady was afraid to give her a bath, which was what she needed, for fear the child might die and then the Indians would blame her.

But finally little Tokahr begged so hard to be taken away that the officer's wife took her to her own home at the post. There she made the child clean, comfortable and happy; and instead of going to the "happy hunting-grounds," little Tokahr blossomed into girlhood and sweet womanhood, and is now a teacher in the Indian school, helping other little Indian girls to make the most of their lives.—ANNA RUSSELL MAUS, in *Over Sea and Land*.

### SOME GLIMPSES OF THE LIFE OF HARVEY H. HAIGHT.

Having the feeling that we have lost a beloved father in our Israel in the recent removal of our aged Friend, Harvey H. Haight, I am constrained to write down a few thoughts that have arisen concerning him. The leading impression made by his life seems to be expressed in Revelation—"These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve Him day and night in His temple."

We learn from a newspaper article written since his decease that he was the youngest son of James Haight and Annie Allen, who moved from New York State in 1820, accompanied by six children, and settled on the farm now occupied by their grandson; they had twelve children altogether, eight of whom grew up to manhood and womanhood. They were members of our Society, but I am not in possession of much more information about them.

We have often heard from the lips of our friend what a prodigal he was as a young man and how in abounding mercy he was brought under deep conviction for his wickedness. He told of one instance on a First-day when in company with some young companions, bent on pleasure, instead of going to meeting, one asked him what his family would say if they knew what he was doing, he replied, "When they get *me* to be a Quaker they'll know it."

He married (in 1845) Sarah Jane Rathburn, who was not a Friend. They had four children, of whom only the youngest survives. His wife was taken from his side in 1890. This was deeply trying to his very affectionate nature, but he endeavored to bear it, we believe, with Christian fortitude.

Many Friends in the United States will remember his visits in the love of the Gospel amongst them; these trips were always made, I think we may safely say, very much in the cross to his natural inclination. Indeed, we have reason to believe all his religious exercises in public were humbling to him. At different times he was saying that he could adopt Paul's language, "I am not meet to be called an Apostle, because I persecuted the church of God." Soon after his last trip to another Yearly Meeting, about ten years ago, he became quite blind. This affliction he felt more keenly than words can express; one time when some friends were visiting him, some remark was made about it and he said if it were not for the sustaining power of his Heavenly Father, he did not think he would be able to keep sane.

"If so be that ye suffer with Him, that ye also may be glorified together with Him," was a subject which he was frequently engaged to proclaim and he seemed called upon to exemplify the same in his own experience in no common measure. "I have refined thee, but not with silver, I have chosen thee in the furnace of affliction," seems very applicable. As might be expected, he was very appreciative of visits from his friends. During such a visit last summer he seemed quite alive to the interests of our Society and made some inquiries about the situation in some other parts of the land, which surprised us, considering that his memory had failed so much in more common things. After telling him of a message of remembrance from a Friend at our Yearly Meeting, he said, "My love goes out to all my friends everywhere." So he surely seemed "as a shock of corn fully ripe," waiting to be gathered into the Heavenly garner.

A. H. P.

### NEWS ITEMS.

**SOCIETY OF FRIENDS AND THE DUTY OF EMPLOYERS.**—Following a conference on the responsibility of employer to employed, the members of the Society of Friends in Birmingham and district have adopted the following minute:—"We have been stimulated to fresh thought upon the principles which should govern the relationships in which we are involved in our social life and in the world of industry. It has been brought home to us that the conditions under which large numbers of wage-earners live are profoundly unsatisfactory, and offer little opportunity for mental and spiritual development. It is clear to us that many of

these evils are the result of low wages, and we hold that every Friend who is an employer should inform himself from time to time as to the wage which is adequate to keep the worker in decency and comfort, remembering that the current market rate of wages is not necessarily sufficient for this purpose. We feel that many causes of friction between masters and men would be removed if advances were made not through the compulsion of a strike on the part of the workers, but through the ready response on the part of the employer to the demands of a new situation. Nor should we forget that in this relationship all are implicated, and that as householders, investors and consumers we share the responsibility for the employment of numerous men and women for whose conditions we are largely responsible, and we should at all times take whatever steps we can to find out what these conditions are, especially when about to invest in any commercial undertaking. We realize that as individuals we may be able to do very little to improve matters at once, yet in a corporate capacity in the church, and above all by influencing public opinion and national action, we may play our part in creating a more enlightened social conscience and thereby help to bring in a better ordering of our national life."

THE FRIENDS' HISTORICAL SOCIETY OF PHILADELPHIA held its annual meeting and supper at Arch Street Meeting House on the evening of Third Month 12th. About one hundred and fifty members were in attendance. Apart from the routine business, the interest of the evening centered upon two excellent papers. Amelia Mott Gummere wrote of "John Woolman," and Gertrude Roberts Sherer had for her subject, "When Quakerism was Young." Both were sprightly and interesting in an unusual degree, and at the same time both conveyed an amount of historical information which amply justified their appearance in such a gathering.

A GERMAN APPRECIATION OF J. S. ROWNTREE'S "FAITH AND PRACTICE."—An interesting notice of the recent German translation of John S. Rowntree's "The Society of Friends: Its Faith and Practice," appears in a Düsseldorf newspaper and has been forwarded to Norman Penney by F. Mertens, of Rugby, of which the following is in brief the substance:—

"This little book gives to German readers a brief outline of the views of the so-called Quakers, the religious Society to which the English people owe so much in civics and economics, and shows that it still has an important message to proclaim which specially meets the needs of our own time. The Friends, as the Quakers call themselves (the word 'Quakers' under which they are widely known is a nickname and means 'trembler,') have always stood fast to their convictions undisturbed by persecution and ill-treatment, scorn and derision. Tolerant of the opinions of others, they have continually striven in their many philanthropic works (we need only name the well-known Adult Schools) to understand the requirements of the time. They have remained faithful to the once recognized belief in the quickening consciousness of the nearness of an invisible world in the midst of the visible with its temptations and needs.

"This little book deserves a wide circulation, and no one will put it down without taking some good thought into his future life. The Friends have in recent years striven for a better understanding between England and Germany. If in these efforts they attain such results as in their labors for the abolition of slavery, we may look forward hopefully."—From *The Friend* (London).

With the title "The Story of Ahikar," J. Rendel Harris is associated in the publication of a book of which the *London Friend* says: "If any ordinary scholar wishes to gauge the depths of his own ignorance, he has full opportunity for so doing within the covers of this book. It is the work of three linguistic scholars of the first rank, well known in connection with Biblical studies—J. Rendel Harris, F. C. Conybeare and Agnes Smith Lewis. . . . The two page review of the work concludes: We now recognize in the story of Ahikar the contribution of Neo-Babylonia to the world's library. The book must be at least as old as that, but may be much older. We may even hope yet for the discovery of the very pillar of Ahikaros, from which Democritus was accused of having plagiarized his moral philosophy."

ST. GEORGE STOCK.

A STATED meeting of the Representative Meeting was held on Sixth-day, the twentieth, with a fair attendance. The memorial of Josiah W. Leeds

was read a second time and with some slight verbal corrections will go forward to the Yearly Meeting.

The Committee on Public Morality, a new committee, appointed three months ago, reported a sympathetic hearing by Director George Porter. He is evidently much alive to the concerns of the Committee and ready to co-operate with them or with any exercised citizens in advancing public morality.

The Committee on Records presented a statistical report for the year. The total membership is 4410, as against 4416 last year. The city Quarterly Meeting and those Quarters more remote from the city show some decrease of membership, but the other Quarters have made gains in numbers during the year.

A minute in regard to the long and valued services of George M. Comfort in the Representative Meeting was put on record.

A letter from the Governor of Maryland in response to the appeal against gambling showed that he had the concern at heart. The telegram sent to President Wilson at last meeting was acknowledged by the State Department.

A Friend called attention to the manner of nominating some of the standing Committees of the Yearly Meeting and questioned whether nominating Committees should not be appointed a year in advance. A favorable feeling to this subject was expressed although it was recognized to be strictly in the province of the Yearly Meeting.

There was also some informal consideration of the question of dropping names of members of meetings who have been a long time on the list without having been heard from. The Discipline provides for such cases.

### WESTTOWN NOTES.

We enjoyed a week-end visit over the seventh and eighth from Oscar Moon and wife, of Baltimore. They attended First-day morning meeting and in the evening Oscar Moon spoke to the boys in their half hour collection, and later had the Baltimore Yearly Meeting boys and girls in the Superintendent's parlor for a social visit. Oscar Moon holds a position in his Yearly Meeting which brings him closely in touch with the out-lying sections, which Westtown is glad to reach.

The exercise provided for the girls' collection the same evening was a paper written by Ann Sharpless and read by Mary Ward. It was entitled, "Friends in these Parts Long Ago," and we hope that later it may appear in *THE FRIEND*.

We have been to an unusual degree favored with good health this school year, and while other schools in and near Philadelphia have been much interfered with by contagions of one sort or another, our first contagion to report consists in cases of mumps, at the present time confined to the girls; the patients are comfortably housed in the school hospital, with every reasonable want supplied, awaiting with what patience they can command the passing of the three weeks of quarantine.

In view of the contagion here and the much more serious contagions in various home neighborhoods, the School authorities have decided for the present to limit home visits to those cases of positive necessity.

PLANS are already taking shape for the biennial school excursion to Washington. It is arranged for the party to leave Philadelphia the morning of Third-day, Fourth Month 14th, returning on the evening of the sixteenth. This outing is planned primarily for the Senior and First Classes, but it is hoped that some older people in addition to the teacher chaperons will join, and probably there will be room for a few from the Second Class. The trip to Washington has always been a most enjoyable as well as educative event, and from the fact that a long vacation follows the date of the return, it is not objectionable on the score of over-taxing just before the opening of a new term of School.

The teachers most directly in charge of the elocution contest which has been referred to frequently of late in the Westtown Notes, held a reception on Fifth-day evening in the Gymnasium, to which all the contestants were invited and other guests, in all about one hundred; the entertainment was furnished by Ellen C. Carter, Helen P. Cooper and Augustine Dwyer, who gave recitations, mostly of humorous tone, followed by a more substantial feature, which especially appealed to Boarding School boys and girls.

Our Friends may be weary of our reports of the feats on the coasting hill; we want, however, to chronicle the fact that on the fourteenth of Third Month, the coasting on the north slope of Walnut Hill was excellent, and that the ice track through the north woods was still in use. The sea-

son's record is without parallel in recent years and doubtless will be often referred to with words of glowing appreciation by the boys and girls of 1914, when years hence they explain the attractions of Westtown to the next generation.

OUR lecture course, which has been an unusually choice one, still offers three more lectures; two of them will have been given before this issue of THE FRIEND is published, the third will be of Tong Sing Kow (the Chinese Quaker), on the 27th inst. The lecture for the current week was given by Augustus T. Murray, of Leland Stanford University, California, on "Whittier's Testimony Against War."

THE Visiting Committee of twelve are expected from the 14th to the 17th. William Bishop, who is under appointment for this date, not being able to be from home at that time, was with us for a couple of days near the middle of the week and was acceptably present at our Fifth-day morning meeting.

Third Month 14th.

### CORRESPONDENCE.

By letter from Minnie P. Bowles dated Tokio, Second Month 20th, 1914, we are informed of the terrible suffering of the people in northern Japan from famine, and in the south from the volcanic eruption. Last summer's rice crop entirely failed. Seed planted in the spring was destroyed by freezing weather, and as rice is the staple article of food in Japan, people in the province of Hokaido are on the verge of starvation. They are existing on the fallen and dried leaves of last autumn, and on roots. These boiled together with chopped rice straw make their chief food supply. Old people and children are dying from lack of proper nourishment and many, both men and women, commit suicide that they may be one less to feed in the family. It is a heartrending tale of actual suffering and one that must appeal to every humane person.

At a meeting of the Friends' Foreign Mission Committee held at Tokio, Japan, Second Month 6th, 1914, the following minute was adopted: "The great suffering at present in Japan, entailed by the volcanic eruption in the south, and by the famine in the north, was brought before us, and the Publicity Committee was instructed to send reports of conditions and appeals for help."

In 1906 there was failure of the rice crop in Japan and the people passed through a similar experience, though not nearly so severe and widespread as at present. Friends in Philadelphia and vicinity at that time contributed twenty-seven hundred dollars for relief of the suffering and starving Japanese. Shall we in this terrible crisis do less?

Friends are ever ready to respond to appeals for relieving their distressed fellow-beings, and need only to have this pitiful condition presented authoritatively before them to render assistance.

Relief funds will be gratefully received and acknowledged and forwarded promptly to Japan.

Funds may be sent to JOHN WAX, Assistant Treasurer Provident Life and Trust Co., 409 Chestnut Street, Philadelphia, Pa., or to MARGARET W. HAINES, Cheltenham, Pa.

In reading THE FRIEND, dated Third Month 12, 1914, my attention was particularly attracted and held by the paragraphs in the Temperance Department, entitled "A Wholesome Example," taken from the *American Issue*. While not wishing to detract one slightest bit from the "Wholesome Example," it seems to me not nearly so much a surprise that A. J. Drexel Biddle, "prominent club-man of Philadelphia and founder of the Drexel Biddle Bible classes," "has not been a total abstainer through all these years," as that so many members of our own Philadelphia Yearly Meeting have not given their support to total abstinence "through all these years" where it counts in the state and nation.

Almost all of us among Friends are total abstainers, most heartily believe in temperance, and not hesitate to say so, but fail to clinch the matter where it really counts for temperance. The lively impression made upon my mind is a renewal of a feeling of a good many years standing—and I am glad that most Friends have long ago taken the present stand of A. J. Drexel Biddle—"If meek make my brother to offend, I will eat no meat while the world standeth." But my mind feels fairly burdened for Friends in that they have not brought "all the tithes into the storehouse." "He that is not with me is against me; and he that gathereth not with me scattereth." A "wholesome example," a good example, is excellent, and sometimes there is no further opportunity open to us—but are we sure that we have done our part when so great an evil has been

undermining our country—have we done that which it was our privilege and opportunity to do toward clearing slippery paths for the feet of our brothers and neighbors?

Without a thought to undervalue in any way the "Temperance Work" of Friends for many years past, and with thankfulness for the active interest of Friends in various localities in the liquor question for the past year or so, I have still failed to understand how we can really be Friends, faithful Friends, without taking a wider active interest—a state-wide and nation-wide interest—in this problem of as great import to our country as was slavery years ago. Do the words not come home to us: "These ought ye to have done, and not to leave the other undone"? Such a large proportion of the evils and inefficiency of the world come directly and indirectly through the use of alcohol, that it seems to me we are not clear of our duty until we have paid as it were "the uttermost farthing."

In these last days many people are coming round to the side of the "proposed amendment to the Federal Constitution to prohibit the manufacture, sale, importation, exportation or transportation of intoxicating liquors for beverage purposes," for one convincing reason or another—efficiency, disease, pressure of public opinion, etc.—but I wonder, in so plain a case of right or wrong, when it is a great moral issue, when it is a problem of political morality, when it is a matter of principle, why we do not stand boldly for the right, even "though the cause of evil prosper." Friends, of all people, stand on principle—have for more than two hundred years—and it has been no time to give up such stand in case of so great a moral issue as the liquor question has been for many years past, and is. It is

"The coward who stands aside,

Doubting in his abject spirit, till his Lord is crucified,

And the multitude make virtue of the faith they had denied."

President Lincoln, "Honest Abe," said: "I am not bound to win, but I am bound to be true," and he had no faith in the "contrivances" wherewith we grope "for some middle ground between the right and wrong;" and he said, "Let us have faith that right makes might." And I wonder again why we are so anxious to be on a side that wins, or so zealous that a majority control our actions in a matter of right and wrong. No majority can ever make wrong right! Wendell Phillips said, "One, on God's side, is a majority."

ELIZABETH ALLEN SATTERTHWAITE.

LAFAYETTE, Ind., Third Month 16, 1914.

### SUMMARY OF EVENTS

UNITED STATES.—A despatch of the 10th inst. from Boston says: "The proposed amendment to the Constitution, which would give women the right to vote, passed the State Senate to-day by a vote of 32 to 2, with one pair. This is the first time such an amendment has ever passed either branch of the Legislature. It now goes to the House, but before it can become a law it must be acted upon favorably by two successive Legislatures and then be accepted by the voters."

A despatch from Chicago of the 18th says: "The Boys' Court, said to be the first of its kind, was opened to-day as a branch of the municipal judicial system. The court will deal with cases of boys between 17 and 21 years of age. Its object is to keep the boys from contact with mature criminals and to give their cases sympathetic consideration. It is said that nearly 3000 boys will be tried in this court every year."

It is stated that salmon as a substitute for meat, to reduce the cost of living, is advocated by Dr. Hugh M. Smith, Federal Commissioner of Fisheries. In a statement, Doctor Smith asserts that not only is salmon cheaper than meat, but will keep indefinitely if unopened. Doctor Smith shows that one pound of canned red salmon of the best quality, costing about 16 cents, is equal in bone, muscle, blood and brain building matter to 36 cents' worth of eggs or 33 cents' worth of sirloin steak.

The State's right to tax the oil and gas leases of Oklahoma, estimated to be worth from \$200,000,000 to \$500,000,000, was sustained by a decision of the State Supreme Court, upholding the State Board of Equalization's valuation of the Indian Territory Illuminating Oil Company's property for the year 1911.

It is stated that there are now 38,000 domesticated reindeer in Alaska, according to a report of the U. S. Bureau of Education. More than half of them are owned by about 600 natives. The animals are worth \$25 each.

It is reported from Madison, Wisconsin: "In compliance with a law passed by the last Legislature, that the eyes of all infants must be washed in silver solution to prevent blindness, the State Board of Health to-day

sent 3000 packages of nitrate of silver to all physicians in the State. A recent investigation at the State school for the blind showed that at least 25 per cent. of the children would not be blind had they been properly treated at birth."

The great storm which lately passed over this neighborhood did great damage to the wires of the telegraph and telephone companies, who, it is said, have been bending every effort toward making temporary repairs as quickly as possible. The permanent work, it was said yesterday by officials of the railroad and telegraph companies, would require months for its completion.

It was stated from Harrisburg, Pa., on the 15th inst.: "The second series of winter orchard demonstrations will be started under the direction of State Economic Zoologist H. A. Surface the last week of this month. The public orchard demonstration service is said to be the most extensive and the longest established in the world. The State Bureau of Zoology gave the first demonstration of this kind in America 11 years ago, and they have been continued ever since. Reports received by Doctor Surface show that the quantity of the fruit of the State has been increasing, while the quality is vastly improved."

A despatch from Oshkosh, Wis., says: "Giving milk free of charge to children of indigent parents is an innovation practiced in the public schools of this city under the direction of Mate Kinney, teacher of health and hygiene. Last month 1349 quarts of milk were used in carrying out the plan. It is now in operation at nine of the schools and nearly 600 children are being benefited by it. From a moderate beginning in one school, the plan has met with great favor, and it will not be long before it will be put in operation at all of the ward schools. So far it has not drawn a penny from the city treasury, either directly or indirectly."

A despatch of the 15th from Washington says: "Postmaster General Burleson to-night announced a change in the parcel post regulations that, in his opinion, will be a great boon to the farmers and truckers of the country. Under the new regulation, butter, eggs, fruits, berries, vegetables, dressed poultry and other articles in parcels weighing 20 pounds up to 50 pounds, for shipment within the first and second zones—approximately 150 miles—can be packed in boxes and crates similar to those generally used when shipping these products by express. These large parcels will now be handled outside of mail bags. Packages of these articles weighing less than 20 pounds are to be required to be securely packed as heretofore, in such manner as to be safely handled in bags with other mail matter."

It is stated that the colored people of Philadelphia have one bank, which last year handled over \$1,000,000; two drug stores, two hospitals, 14 building and loan associations and 15 insurance companies. They own \$10,000,000 worth of real estate.

It has been recently stated that the primary elections last week gave thousands of Illinois women in small cities and villages their first chance to vote. Town after town reported by telegraph that few women voted. Leaders of the movement are expecting a much heavier vote at the spring elections, when the Equor question will be an issue.

A despatch from Chicago of the 18th says: "Registration of 60,119 women yesterday made Chicago's voting population larger than that of any other city in the United States. The total, 693,624, is greater than the registration in New York city by more than 20,000. The number of women now registered is 218,643. The number of men is 474,981."

On the 10th inst. the Alaska railway bill, providing for the construction of a \$35,000,000 railway system, finally passed Congress. The bill now goes to the President. President Wilson has indicated his intention of signing the bill as soon as it reaches the White House, and tentative plans for constructing the first Government railroad have been considered by the Interior Department.

A recent despatch from Washington says: "Warning that the United States hereafter must produce enough potatoes to supply the home consumption on account of most sources of foreign imports being closed by a plant disease quarantine was issued by the Department of Agriculture to-day. The potato in Germany, it was stated, occupies a more important place than in the United States. The area there planted in potatoes is 8,165,000 acres, against 3,566,000 acres here. The average total yield is 1,653,303,000 bushels, or 202.5 bushels per acre, against 343,587,000 bushels, or 96.2 bushels per acre in the United States."

FOREIGN.—Several serious encounters have occurred lately between Villa's army and Federal troops in Mexico.

A despatch of the 16th from Tokio says: "Eighty-three persons, according to the official estimate, were killed by the earthquake which oc-

curred yesterday in the prefecture of Akita, Island of Hondo. Eye witnesses described the flight of the inhabitants of the stricken zone. They declare that entire families were crushed to death. Great gaps appeared in the earth and every house in the towns of Omagari, Yokote and Iizume was wrecked or damaged. Five hundred persons were injured and many are missing."

It is stated that the electric lights along the Panama Canal were tested lately. This was the final test; the Canal is now ready for use. A little work remains to be done, but it need not interfere with commerce.

A despatch from Johannisthal, says: "An altitude record of 12,303 feet for a flight with three passengers was established to-day from the aerodrome here by Robert Thelen, the German aviator. The previous record for a flight in an aeroplane carrying three passengers was held by the French aviator, Garaix, who attained an altitude of 10,890 feet at Chartres.

#### NOTICES.

The meeting of the Educational Association announced for Third Month 27th has been cancelled. In its stead Friends are cordially invited to a CONFERENCE ON TRAINING FOR CITIZENSHIP that evening at the Philadelphia Normal School, Thirteenth and Spring Garden Streets. The meeting at 8 o'clock will be addressed by U. S. Commissioner of Education P. P. Claxton, President Joseph Swain, Supt. Brumbaugh and others.

FRANCES C. FERREIS,  
Secretary.

WESTOWN SCHOOL.—The stage will meet at Westown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

WM. B. HARVEY, Superintendent.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WESTOWN SCHOOL.—The Spring Term will open Fourth Month 27th, and new pupils will be received at that time. While the autumn is the natural time for most children to enter a new school, it has sometimes been found desirable to start children at Westown in the spring. This is particularly the case when they are temporarily out of school or are unduly burdened in keeping up with their classes, or have been seriously interrupted in their studies by illness.

The open air living of the Fifth and Sixth Months strengthens the health, and the children gather up the lines of their Westown studies so that they can get an easier start for their year's work the next autumn.

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#### MONTHLY MEETINGS NEXT WEEK:—

Gwynedd, at Norristown, First-day, Third Month 29th, at 10.30 A. M.  
West Chester, Pa., at Media, Second-day, Third Month 30th, at 7.30 P. M.  
Concord, at Concordville, Third-day, Third Month 31st, at 9.30 A. M.  
Woodbury, Third-day, Third Month 31st, at 8 P. M.  
Abington, at Abington, Fourth-day, Fourth Month 1st, at 10.15 A. M.  
Birmingham, at West Chester, Fourth-day, Fourth Month 1st, at 10 A. M.  
Salem, Fourth-day, Fourth Month 1st, at 10.30 A. M.  
Goshen, at Malvern, Fifth-day, Fourth Month 2nd, at 10 A. M.

DIED.—At her home, near Westfield, Ind., Second Month 17th, 1914, after a lingering illness, CAROLINE BLACKBURN, widow of the late Abel H. Blackburn, aged seventy-nine years, one month and seventeen days; a member of Westfield Monthly Meeting of Friends.

—, at Westtown, Pa., Third Month 22d, 1914, CAROLINE CADBURY, wife of Thomas K. Brown, in the sixty-third year of her age; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.



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## A METHODIST'S APPRECIATION.

Several months ago there appeared in the *Methodist Review*, of New York City, a long paper under the title, "A Methodist View of George Fox." Recently parts of it have appeared in other periodicals, and may have come under the notice of many Friends. We doubt not most of our readers would be interested in the entire paper, and in some future issue we may be able to give it complete; it does not deal with unwholesome flattery, so that no one's taste need be offended. The thought that prompts a reference to the paper just now is to take up in order the various items alluded to in it that are critical toward Friends, and by a little self-analysis show how far, from our standpoint of judgment, they are fair.

The writer has a warm admiration for George Fox and says of him, "The character of George Fox stands out as one of the purest and noblest with which the annals of religion make us acquainted. . . . He was a man wholly devoted to what he believed to be his God-appointed mission, and without any of those sidelong looks at worldly promotion and personal aggrandizement which many fairly sincere leaders of church parties have cast at intervals during their journey. . . . He was far in advance of his age. He it was mainly who associated philanthropy inseparably with Quakerism." Here the author cites no less than twelve distinct illustrations of Fox's steadfastness to his high ideals of practical religion working out great philanthropic reforms.

Fox and Wesley stand as types of men representing the deepest convictions concerning spiritual matters. They came upon different conditions, as the seventeenth century differed from the eighteenth century in the outlook it gave upon problems of religion. Wesley had many dealings with the Friends of his time, some of them far from pleasant both to him and to them. He found much to commend in the earnestness of their spirits, and their plain and simple living appealed to him as tokens that they placed first things first. "He called Robert Barclay's Apology, 'that solemn trifle,' and says, 'between me and the Quakers there is a great gulf fixed. The ceremonies of baptism and the Lord's supper keep us at a wide distance from each other.'"

It is but little over a century and a-half since Wesley made this statement, and while Friends are still almost alone in their

steadfastness to the views which Barclay taught and which the early Friends practiced, every Methodist to-day who gives the matter candid consideration admits that the Quaker viewpoint is the only correct one, and that while the Christian church at large may be far from the realization of Barclay's position, it grasps more fully to-day than it did in Wesley's time the doctrine of all symbols as given in 1 Peter iii: 21, 22.

Again this stricture occurs in the essay we have under review, "Many of the practices of the Friends gave great offense to his [Wesley's] stalwart common sense and his high church affiliations. 'A silent meeting,' he says, 'was never heard of in the church of Christ for sixteen hundred years.'" We must remember that Wesley was removed by a full century from the days of Fox, and that he knew only as we know of that great display of zeal that manifested itself at the birth of the Society; nothing could be more opposite in character, that had for its object the one and same purpose, than the Friends' meeting in which silence was a conspicuous element, and the noise and seeming confusion of a Methodist experience meeting. If John Wesley could have had added to his many scholarly attainments a fuller knowledge of early church history than his time was able to offer, he would doubtless have changed his statement and admitted that in the method of worship which prevailed among the early Christians, though much of Judaism, as was natural, survived in the new order, the element of silence, as "a reverential silent waiting for the outpouring of the Holy Spirit" was more conspicuous by its presence than by its absence.

Again, another stricture which the essayist makes can be given in his own words, "Quakerism met the hunger of its century, the seventeenth, for a genuine burning word of God, just as Methodism did that of the eighteenth, and the rise of Methodism in the eighteenth century so satisfied this longing without the needlessly offensive peculiarities of Quakerism that the ground was effectively cut from under the latter and their increase prevented. Perhaps they resented this. At least they did not profit by the general religious awakening inaugurated by the Wesleys as did other bodies of Christians."

There are many Quaker journals available to test the historic accuracy of the above-quoted statement. From the Methodist standpoint these journals, without exception, are strong in the support of this view. There is something almost pathetic in the acknowledgment of the younger Fothergill that he made great haste to the little communities of Friends in South Carolina and Georgia, that he might anticipate the arrival there of a Methodist itinerant. We know the result, and we know the result of like nature in other places.

Whoever knows anything of the second century of Quaker history, knows that it offers little to parallel the story of the seventeenth century. The Society, based on the spirit of equality in the membership that has no counterpart in history, was testing out its ability to survive. We do not mean to claim that it was actually putting itself to an experimental

test, but that in the hands of a Providence not seen but felt and believed in, a greater problem in the religious advancement of the race was being wrought out than anything that Methodism embraced. It may be that this is too great a claim even to hint at; whether true or false this period of Quaker history both in England and America reflects to the advantage of those comparatively few Friends who stood firm to their convictions, and little to the great company of nominal members who found in their birth-right their chief reason for association.

Another quotation from the essay under review is this, "The first revelation that Fox had, an important one for his day, was that 'being bred at Oxford or Cambridge was not enough to qualify men to be ministers of Jesus Christ.' God now showed the Quakers that being bred at Oxford was not enough to disqualify men from being chosen messengers of salvation. Fox protested most fiercely against 'a hiring clergy' as being priests of Baal. But now these were the ones in large measure that turned the people back to God." Our essayist is both unfair in his statement and illogical in his conclusions. It was not primarily the Oxford training that conferred upon Wesley and the few other college-trained men associated with him the power they held over the hearts of their listeners, it was something far more Divine, it was in fact that very spirit which George Fox had and which was irrespective of high scholarship. Where too, it is fair to ask, in the annals of early Methodism are there words of more sweet comfort, of more enduring nature, giving forth messages that are not confined to sects or times or places, but which breathe the very messages that are universal and eternal, than will be found in the writings of Isaac Penington and William Penn, princes in their command of English among the men of their day?

Our essayist then enumerates fifteen causes for the rapid numerical decline in membership from the seventeenth to the eighteenth century; with all of these we are more or less familiar, they are matters of history and are doubtless correct.

It would not be supposed that a paper dealing with the tenets of the Society of Friends would omit all reference to the doctrine of the Inward Light. The paper here is fair in its statements. It says, "The Inward Voice, unchecked by other sources of truth, is an unsafe guide. So is the Scripture, so is the reason; so is the church. . . . The Holy Spirit is supreme, no doubt, but it works in part through the good men of old who have left us their record of revelation; in part through the general body of good men to-day who constituted the spiritual or invisible church, in part through the human reason which must sit in judgment on conflicting claims; in part through the individual soul to whom it immediately speaks." This may sound different from the oft-quoted passage from Barclay, but it is the same message. Friends have been clear in their testimony regarding the supremacy of the Inspeaking Voice and have been equally clear and emphatic as to the nature and relation of subordinate standards.

The concluding paragraphs of the essay show that the author's knowledge of existing forms and practices among Friends is too limited to make his generalizations of any value; they may be true within certain limitations, but they are far from universal.

The actual conclusion is significant and represents a condition that knows no boundary of sects, "The great task which confronts the Christianity of the twentieth century is the revitalizing of its forms, the pouring of heart power into its organization, and the exalting of the inward voice of the Spirit, which is in so much danger of being smothered by the rattle of ecclesiastical machinery. All this and more the study of Quakerism teaches." D. H. F.

#### ALBERT HENRY BELL.

The unexpected removal of Albert H. Bell, of Waterford, will be felt increasingly by not a few as a personal loss. Our Friend passed away at Brighton, where he and his wife were staying, at the early age of not quite forty-eight years, on the fourth of [Eleventh Month], 1912. He had been obliged to seek refreshment at the seaside, visiting Weymouth and Torquay before coming to Brighton, but none anticipated the approaching close of earthly conflict and labor. We can only bow in silence before the majesty and mystery of the dealings of God.

Surrounded by holy influences in the gentle Quaker home of his childhood, Albert Bell came early under the quickening visitations of the Divine Spirit, and yielded his heart to the heavenly love which had thus drawn near to take possession of his life. As a young man, he, with his brothers, became active in the family business founded by his father, Henry Bell. It must have been about 1886 when he felt it right to adopt the plain dress and the plain language as an expression of his solid conviction that the path of life discovered by the early Quakers was the one for him also to walk in. This conviction, in spite of his wide sympathies, including the Salvation Army, he never swerved from, though it may be said to have distinguished him from every other young man in the Society in Ireland.

Some time after, in 1892, he came under a powerful concern to do something for the poor of his native town. He opened a dining-room for the very poorest where, for the price of one penny, well-cooked food could be obtained, and he succeeded in making the business pay for itself. He aimed at providing the best possible. Soon after, he started lodging-houses also, providing in all some eighty beds, generally occupied, and also self-supporting. His ideas were published in print:—

"How to start a dining-room, soup kitchen, or coffee stand for the working classes," and "How to manage a lodging-house."

He gave an illuminating address on this subject during the Yearly Meeting at Dublin. The pamphlets were much appreciated, the Countess of Aberdeen ordering forty copies only a few days before his death. These ideas have since been successfully adopted in Dublin.

Albert Bell could not have accomplished what he did if he had not been a man of leisure, handing over the active interest in the business to his brothers, and giving himself wholeheartedly to his labor of love. He traveled from time to time on religious service, in Ireland, Scotland and England. He was always a cheerful traveling companion. His spoken ministry was frequently directed to the young and inexperienced; though when he addressed those of riper experience, his communications, invariably proceeding from much exercise, were always worthy of consideration. His chief concern was the need of a more frequent assembling for reverent and solemn waiting upon God, feeling that one meeting for worship in the course of seven days was not enough to maintain the spiritual life of a church in freshness and power. His concern in this direction was also sent forth in the form of a printed letter.

The mortal part of our Friend was laid to rest in the Friends' Burial Ground, Newtown, Waterford, in that simplicity he loved to exemplify. The streets were lined with the sorrowing poor, whose unostentatious benefactor he had been. A large company gathered at the grave side, including prominent clergy of the Church of Ireland, and many Roman Catholics. The latter listened with marked respect to the words of Gospel truth which were proclaimed in their hearing by various Friends.

Many will miss him, and will always remember him with gratitude to God from whom every good and perfect gift proceeds, for the example of a life the affections of which were in such large measure set on things above, and not on things on the earth.—From the Annual Monitor.

OUR Lord hunteth for our love more ways than one or two.  
—S. RUTHERFORD.

[It is proposed from time to time to give space in THE FRIEND for reports, etc., from the Friends' Peace Association; at the suggestion of the Secretary of the Association we publish at the following brief sketch of Samuel B. Capen, whose death occurred on the twenty-ninth of last First Month; among the many interests that received his support, he placed the cause of peace in the forefront and in its service he was working at the time of his death.—Ed.]

### SAMUEL B. CAPEN.

In the sudden death at Shanghai, China, of Samuel B. Capen, president of the Massachusetts Peace Society and a representative director of The American Peace Society, the peace cause, as well as every Christian philanthropic movement, has sustained a great loss. Few, if any, Christian laymen in this country have been so widely identified with all good causes, and his executive ability, his versatility and devotion were always in demand.

The bare mention of some of the positions which he held will serve to show his many-sided nature. For seventeen years he was president of the Congregational Sunday School and Publishing Society; in 1890 he was made president of the American Board of Commissioners for Foreign Missions, and for years was an active director of the American Congregational Association, the Boston City Missionary Society, and the United Society of Christian Endeavor. He was one of the organizers of the Laymen's Missionary Movement, and was chairman of its executive committee, besides taking an active part in the Men and Religion Movement. A few years ago he retired from active business and devoted his entire time to these causes. The Boston Indian Citizenship Committee and the North American Civic League for Immigrants also claimed a share of his attention. In municipal reform he was most useful, organizing about twenty years ago the Boston Municipal League, of which he was president. At about the same time he was a member of the Boston School Committee. Since 1905 he held the office of president of the Board of Trustees of Wellesley College. His business experience as a member of the firm of Torrey, Bright & Capen for a half century made him a most valued member of the Boston Chamber of Commerce and the Merchants' Association.

From the beginning of the Mohonk Arbitration Conferences he was an interested attendee, and in 1896, at the second conference, was appointed a member of the business committee, on which he served every year he attended, acting several times as its chairman, and reporting to the conference the declarations prepared by the committee. In 1904 the Boston Chamber of Commerce and the Merchants' Association appointed him their representative at Mohonk, and in an address on "Business Men and Peace" he told of the formation by the Boston chamber of a Permanent Committee on International Arbitration. He attended the First and Second American Conferences on International Arbitration at Washington in 1896 and 1904, besides many of the national and local peace conferences. For years Samuel Capen was a vice-president of the American Peace Society, and after Edward Everett Hale's death acted as the first vice-president, his signature appearing on life-membership certificates with those of the president and secretary. When the society removed to Washington in 1911, he was made president of the newly organized Massachusetts Peace Society, and became the next year its representative on the Board of Directors. The World Peace Foundation also made him one of its trustees, and on the missionary tour around the world, during which death overtook him, he was its representative, delivering peace addresses in many Oriental cities. A strong article by him on "Foreign Missions and World Peace" is published by the Foundation in pamphlet form. He was also a member of the Commission on Peace and Arbitration of the Federal Council of Churches, and he had been chosen one of the trustees of the new Church Peace Union.

Thus the world over, in missionary, educational, peace, and municipal circles, his winning, inspiring, and hopeful

personality will be deeply missed. He was a rare and remarkable Christian citizen, whose last written message to his countrymen was well exemplified in his own life—"to help keep our nation true to the highest ideals, not for her own sake alone, but to uplift the world."

J. BENJAMIN F. FRIEDHOOD

### PATROLING THE ATLANTIC.

As we frequently lament the expenditure of millions of dollars by the National government in the construction of war vessels or engines of destruction, it is refreshing to observe in the following article in the *Christian Herald* that large sums of money are being expended by the Government to preserve life as well as to destroy it.—JOSHUA WINTAR.

Life and property require to be safeguarded on sea as much as, if not more than, on land. For this purpose the ocean patrol has come into being. On the waste of waters there is every danger which taxes the best of human skill, foresight and carefulness to combat it. At a certain period of the year this danger of the deep increases, and, therefore, emphatic measures have been taken to escape it. This most dangerous time of the year is that in which the icebergs occur, when great masses break away from the parent glaciers in the north to float down in their frozen might into the lanes of travel traversed by the steamships plying between European and American ports. This period of utmost danger generally lasts from the beginning of [Third Month] to the last of [Seventh Month]. In some years the ice drift begins as early as [Second Month] and by [Third Month] some of the bergs are so far south as to get in the way of the northerly course of vessels entering Canadian and New England ports.

As the season advances the floating masses get in the main track of the big liners and it is then that the greatest danger is to be apprehended. To avoid them as much as possible the principal companies engaged in North Atlantic transportation between the ports of New York, Boston, Fastnet and Bishop's Rock direct their captains to take the most southerly course.

This southerly course, as it is termed, which is pursued during the spring and summer months, takes the vessels across the fiftieth degree of longitude (the region of danger) in latitude 41 degrees 30 minutes on the westbound passage and in latitude 40 degrees 30 minutes on the eastbound passage. Yet icebergs of immense size are frequently encountered on this track. The ill-fated *Titanic* was on the southerly course when she struck the berg that sent her down to the Atlantic graveyard. Many a stately bark which left the home port in high hope has come to grief in this dreaded section of the North Atlantic.

It was the appalling catastrophe of the *Titanic* that woke the nations to the fact that no ship, however stanch, is immune from accident, and that the problem of elemental danger still remained unsolved. The *Titanic* was thought to be practically unsinkable. Proudly she steamed along on her maiden trip, defying winds and waves, a floating palace full of life and light, when lo! out of the darkness of night rolled the grim sea monster which sent her to her doom. The news of her fate shocked the civilized world. The boasted science and skill of man were baffled, beaten, sunk beneath the waves by the might of the ice king.

Then it was that thought was taken, not how to overcome, but how to avoid this irresistible power in the future. Our Navy Department, in the interest of life and property at sea, set aside two cruisers for patrol duty; that is, to scour the steamship track for icebergs and give warning of their location and approach. The U. S. S. *Birmingham* [and the U. S. S. *Chester* were assigned to this service. When icebergs were located their location was reported by wireless.]

This year precautions have been taken early in the season to safeguard transatlantic travel. The *Seneca* has been despatched to the ice-fields. The cutter left Tompkinsville, Staten Island, N. Y., on the fifteenth of [Second Month] for her five months' cruise. The experienced Captain Johnston

is in command. The *Seneca* is the only vessel that has been detailed for the service this year, but when the ice has moved southward so as to make a constant patrol necessary, an additional vessel will be sent out for the purpose, probably the *Miami*.

There has been a report that some of the big companies were to put on patrol boats of their own to supplement the government service, but as yet none of them has taken the initiative, although some of them have adopted the scheme of motor-boat scouts to circumvent ice perils in the North Atlantic. The new Allan liners *Asiatian* and *Calgarian* are the first vessels to be equipped in this way. On their next voyage each will carry two motor boats fitted with thirty-horsepower motors, and with wireless apparatus for signaling. During foggy weather these ice scouts will be sent ahead to report danger. It is said that the Cunard Company has also arranged for motor-boat scouts and that the new *Aquitania* will carry four of such craft to give warning of danger. The recent international conference for safety at sea had under consideration the whole subject of sea patrols.—*The Christian Herald*.

[WALTER T. MOORE in reading to the boys at Westtown from Trevelyan's Life of John Bright, recently, prefaced his selections with the following:—Eps.]

Anyone who has at heart the best welfare of Westtown must needs be deeply impressed with the importance of those things which touch the formation of character and which nourish the higher life of all who come within the range of its influence.

By reason of certain distinguishing features, Westtown occupies a unique position, and exerts a wide influence for good, which is not confined to the Society of Friends alone.

In the first place, it aims to create an atmosphere which gives rise to a seriousness of purpose and which stimulates the growth of a real religious experience. In conjunction with this vital concern, it also strives, by means of a well-planned system of instruction, to develop those functions of the mind and body which fit one for the duties of life. In dealing with the necessary changes which every human institution must undergo, Westtown should not forget or forsake the hidden and unfailing source of its strength and its blessings.

The life of the Christian, in some of its aspects, is one of warfare, and all of us—old and young alike—must assume the duties and responsibilities which it imposes upon us. As the weapons of this warfare are essentially spiritual, we want to sharpen our spiritual insight and to acquire a clear sense of proportion as between things spiritual and things temporal. For the things which are seen are temporal but the things which are not seen are eternal. There is a common and well-defined conviction among many thoughtful persons that the civilization of recent generations has produced evils which may work destruction unless remedies are applied; that we, as a people, have drifted into dangerous waters and must retrace and redirect our course into safer channels.

As evidence of this feeling of unrest, voices are heard from many sides, calling us back to the Bible, back to Christ Himself, and back to the country which is His handiwork. Do not let us who are children of the Light be covered with confusion. For the earth is the Lord's and the fulness thereof. It is only by placing our dependence upon the Rock of Ages that we can hope as individuals or as a nation to resist the currents and counter-currents which otherwise carry us irresistibly to material things and may even sweep us off our feet before we realize the perils that confront us. This is no new doctrine, and it has always been proclaimed in this place. The Saviour declares, "If ye know these things, happy are ye if ye do them," again, "be ye doers of the word and not hearers only."

Therefore in the multitude of activities which arise before us, it is highly important to wisely discriminate and put first things first. There is little danger in people forgetting to make money and to follow their occupations with energy and with

skill. But the real danger lies in pursuing these objects to the exclusion of larger ends and deeper interests.

"Seek ye first the kingdom of God and His righteousness." This with others seems to be a hard saying. It is to be hoped that while here in your formative years you may be favored to apprehend the significance of these words and the truth that lies behind them. For they are spirit and they are life. The issues of our lives depend upon what we regard as first. In this connection, how true and searching are the words, "Where thy treasure is, there will thy heart be also." In building up and molding character to the pattern of highest ideals, there is nothing more constructive and better calculated to quicken the best impulses than to study the careers of those who in their measure have been humble and sincere followers of Christ—not vocal ministers necessarily but living epistles known and read of all men—in the world of action but not of it—who have achieved success in the highest form and withal have extended the kingdom by obedience to religious convictions. Such are they who have fought the good fight, finished the course and won the crown even against strong opposition and manifold difficulties.

Men and women of this type are the salt of the earth and worthy of our reverence and our emulation. They are the saving remnant which give character and strength to any community or group and who in times of danger are valiant for the truth, pointing and leading others into the ways of righteousness. It seems to me that we can ascribe such a position to John Bright, of England, and my purpose is to invite your attention to his life and work by reading a few passages from a book recently written by George Macaulay Trevelyan.

#### MEETINGS OF THE MEDIA READING CIRCLE DURING THE WINTER.

The first meeting of the Media Reading Circle for the winter of 1913-14 was addressed by Daniel Oliver, who spoke on the life of a missionary in Syria. His talk about the strenuous existence of the Christian worker in the East was full of inspiration and courage to those of us who live comfortably at home. He told of efforts to pacify hostile villages, of repeated trips in vain from one group to the other, and of the joy in a final reconciliation coming after months of hard work. The beatitude, "Blessed are the Peacemakers," had, he said, an immediate personal meaning to a man working under conditions like these. Of the medical situation in this Eastern country he spoke most forcibly. Even people of the better classes have so little conception of what to do in sickness that the unnecessary pain which they undergo with the greatest stoicism wrings the foreigner's heart. Daniel Oliver told, for instance, of a laborer who ignorantly insisted on pulling down a wall from the bottom and was injured by the falling stones as the upper parts collapsed. Though both legs were broken he declined to be treated until a day had elapsed and the limbs were swollen almost beyond recognition. Finally, the injured man was carried several miles down one side of a steep ravine, across a stream, and up the other slope to the hospital, undergoing extreme pain with every jolt. Had this hospital not been in operation a valuable life would have been lost. We learned with sympathy that the institution must be closed unless money can be raised for its remodeling. No wonder that with such memories of human pain and trouble, Daniel Oliver longs to demonstrate to these people through the new building for which he is now collecting money, that the love of Christ is freely manifested by His followers to their brethren of other religions everywhere.

By invitation the Circle met one evening at the Elwyn Training School. Joseph Elkinton kindly arranged it that the officers and the many caretakers, closely confined by their duties, might be present. The views showed the Panama Canal Zone and points of interest en route. Some two hundred of the more intelligent children were present and gave close attention to the lecture.

One evening in Twelfth Month, 1913, the Library Com-

mittee, as usual, entertained the Circle with reports of the year's work, etc.

Early in the new year a Tea Meeting was held, when Isaac Sharpless gave a very interesting account of his experiences in St. Petersburg, of the journey across Siberia and of his visit in Japan. At a special meeting in Tokyo of a number of leading men and diplomats he heard their views in regard to the recent Japanese immigration laws, and appreciated, from their view-point, the keen injustice of our treatment towards them. He spoke especially of the peace movement started by Gilbert Bowles, and of the good work being done by other missionaries in schools, especially for girls.

Dr. Frances Baker, of Media, who made the difficult trip to Labrador last summer, entertained the Circle with a lively account of her experiences in Dr. Grenfell's country. While at St. Anthony she boarded with the family of the skipper who used to run the *Strathcona*, and so had a chance to see the life of the people as it really is. The daily fare was scanty. For breakfast, as she cleverly put it, they had tea and fish and bread; for dinner, fish and bread and tea; and for supper, bread and tea and fish, with, of course, a few variations. Though the life of the natives is rough, they seemed to the visitor a brave and generous people, who appreciate the work that is being done for them by their devoted medical missionary, and Dr. Baker said she had never seen better surgery, even in our great American cities, than she saw Dr. Grenfell perform in his little hospital in the far North.

One evening, Charles E. Gause entertained the Reading Circle in a very interesting manner by taking the company to Mt. Auburn, that beautiful spot where so many of our great men, poets and statesmen are laid. Standing as it were by the poets' graves he recited to us portions of touching poems, and vividly described interesting places he had visited in his travels, made memorable by lively incidents and anecdotes in the lives and writings of many great worthies that lie now in Mt. Auburn cemetery.

Albert Votaw recently gave a talk on prison conditions in Pennsylvania.

At one meeting we were entertained by Ethel de Long, a Columbia college woman, now living among and starting a school for the neglected, isolated white children far back in the Kentucky mountains. She told most convincingly of the great need of educational opportunities there. Her whole heart is in the work. She is soliciting funds to erect buildings for this Pine Mountain Settlement School to be built on 136 acres of land donated by an aged, big-hearted man, William Creech, whose whole life has been spent in these Kentucky mountains. For thirty years he has wanted such a school. He says in his own words, "I have put almost all I have into the building of the new school, hoping that the school would be a benefit to my grandchildren and all the community around me so that I may spend my last days in a quiet, moral and peaceable country, made better for the yet unborn children of this country." Anne G. Walton, of Media, kindly consented to forward funds given for this worthy cause.

#### BE STILL.

Be still! Just now be still,

Something thy soul hath never heard,

Something unknown to any song of bird,

Something unknown to any wind, or wave, or star,

A message from the Fatherland afar.

That sweet joy the homesick soul shall thrill,

Cometh to thee if thou canst but be still.

Be still! Just now be still.

There comes a Presence very mild and sweet,

White are the sandals on His noiseless feet,

It is the Comforter whom Jesus sent

To teach thee what the words He uttered meant.

The willing, waiting spirit doth He fill.

If thou wouldst bear His message,

Dear soul, be still.

—From the *Christian Advocate*.

## THE QUAKER MISSION AMONG THE INDIANS OF NEW YORK STATE.

BY JOSEPH ELKINTON.

(Continued from page 454.)

The History of Cattaraugus County, published in 1879, contains the following:—"At one time, particularly in the winter of 1793-04, and the spring and summer of the latter years the few settlers who had penetrated west of Canandaigua became alarmed in view of the threatening and unmistakable demonstrations of hostility on the part of the Senecas. These Indians were displeased at the near proximity of the whites; they complained that they had been cheated and overreached in the sale of their lands in the treaty of 1788. They had not yet lost the feeling of exasperation produced by the crushing defeat and punishment administered to them by General Sullivan in 1799.

"In this crisis a general Council of Indians was convoked by the Government of the United States, and held at Canandaigua in the autumn of 1794, before Timothy Pickering as Commissioner on the part of the United States. Four Friends, representatives of the Philadelphia Yearly Meeting, were present in behalf of the Indians.

"On their way to this council, some of the Indians told the settlers that on their return, if their grievances had not been adjusted they would be redressed by the scalping-knife. But the deliberations of the council progressed favorably, and on the eleventh of November a treaty was concluded, by which the United States ratified and confirmed the several treaties that had been made by the State of New York; and goods to the amount of \$10,000 were delivered to the Indians, besides making an addition of three thousand dollars to their annuity of \$1500, previously allowed.

"The result of this convention conciliated the Senecas so that they never afterwards gave serious trouble to the settlers west of the Genesee River."

One of the Friends attending this Council, William Savery, records a visit from Sagaressa or the Sword-carrier, who appeared to be a thoughtful man and expressed the desire that some young men from the Society of Friends would come among them as teachers, school-masters and mechanics. This request was laid before the Yearly Meeting, sitting in Philadelphia the following year, and a committee of forty-three Friends was appointed to establish a permanent mission in New York State, as well as to raise a fund to carry on that mission.

In passing, it should be noted that Friends have always been careful not to supply the Indians with strong drink. As early as 1687 they testified against the practice of "selling rum or other strong liquors to the Indians, directly or indirectly, or exchanging the same for any goods or merchandize with them (considering the abuse they make of it) as a thing displeasing to the Lord, a dishonor to the Truth and a grief to all good people."

A Mohegan chief, Hendrick Aupaumut, appealed to Friends in Philadelphia in 1794 to assist his people settled with remnants of the Brotherton and Tuscarora tribes on the Oneida Reservation. The Friends responded by settling among them, although the Oneidas remained in a very uncivilized state. Some practical questions were addressed to all the Indians in New York State as to their willingness to be taught to read and write and to cultivate their lands. They also had a very satisfactory interview with President Washington, who entered into their efforts sympathetically and referred them to Timothy Pickering, then Secretary of State, to whom was entrusted the management of Indian Affairs. He wrote to the Six Nations, under date of Second Month 15, 1796:

"Now, brothers, I have the great pleasure to inform you that your good friends, the Quakers, have formed a wise plan to show your young men and boys the most useful practices of the white people. They will choose some prudent, good men to instruct them. These good men will do this only for the love they bear to you, their fellowmen, as children of the

Great Spirit whom they desire to please, and who will be pleased with the good they do to you.

"The Quakers and the good men they employ will ask nothing of you—neither land nor money, nor skins nor furs, for all the good they render to you; they request only your consent and the attention of the young men and boys to learn what will be so useful.

"Brothers, if this first attempt succeeds, the way will be opened in which your people may learn other useful practices of the white people, so as to enable them to supply all their wants, and such as choose it may learn to read and write.

"Having thus explained to you the plan of your friends, the Quakers, I conclude with heartily recommending it to your adoption, as better calculated to procure lasting and essential benefits to your Nation than any plan ever before attempted. Wishing it great success,

I remain your friend and brother,

(Signed)

TIMOTHY PICKERING."

Six Friends set out in the early summer of 1796 to visit the different tribes in the wilderness parts of New York, three of whom remained in Madison County, and on the Oneida Reservation, to instruct them in the arts of civilization. Two years later these pioneer missionaries were joined by three others, but it was thought best to close this mission in 1799, and, as some Indians could not understand why anyone could be so interested in them without asking some compensation, Friends distributed their equipment among them and removed to labor among the Senecas. In 1797, members of the Oneida, Stockbridge and Tuscarora tribes requested Friends to place some of the Indian girls among their own families near Philadelphia, and this was done to mutual satisfaction. Two Friends, Henry Simmons and Joseph Clark, brought them to Philadelphia, and the latter, four years later, accompanied three of these Indian girls back to their homes. He says, in an account of this journey, "On my arrival at Stockbridge and delivering up the girls, I could discover no less joy manifested among the whole nation than by their parents." Three other girls had returned previously very much improved. A Council was called and Joseph Clark told these Indians "that it was neither curiosity, ease nor interest that induced him to leave his habitation, but that their children whom they delivered to him four years ago, might be safely returned to them, with their qualifications and improvements. And as the Great and Good Spirit had preserved them from various evils, so he hoped they would continue to do well." Each girl had a Bible and other religious books in which they could read; also, a spinning wheel, with abundance of clothing of their own making.

In the spring of 1798 three young men, Joel Swayne, Henry Simmons and Halliday Jackson, accompanied by Joshua Sharpless and John Pierce, went by way of Pittsburgh, the mouth of Oil Creek and Warren, Pa., to start a mission station at an old Indian settlement called Ganesangah, now known as Old Town, on the Allegheny River, about five miles from the State line—the first settlement made by white men within Cattaraugus County. They held a Council with thirty or forty Indians, at which six women were present. This was in the Corn Planter settlement, and the following address was interpreted to them:—

"To Corn Planter and all our Indian brothers of the Seneca Nation, now living on the Allegheny River.

"Brothers, we have now been several days among you, and have had counsel with your chiefs and wise men, and have looked about your country, and have agreed upon a place for our young men to begin work. We are glad and thankful to the Great Spirit that everything we have proposed for your good has been so agreeable to your minds, that we seem to agree like brothers, having but one mind in everything that we do.

"Brothers, if you are industrious this summer, and raise a good deal of corn and some wheat, we will help you to build a good mill next summer, if a suitable place can be found for it. You must find half the money to build the mill, and we will

find the other half. . . . We are also willing to encourage you to learn farming by giving some small premiums to our Indian brothers who are industrious and raise a good deal of grain—to every Indian man living on this river who shall raise twenty-five bushels of wheat or rye in one year on his own land, not worked by white people, the sum of two dollars. And a like sum for fifty bushels of corn, raised in like manner; or fifty bushels of potatoes; or two tons of hay, not mown or drawn by white people, but put in stack or barn; or for every twelve yards of linen cloth, made by an Indian woman, out of flax raised on her husband's land, and spun in her own house, to be paid to the woman; or for twelve yards of woolen or linsey cloth, made by an Indian woman, out of the wool of her own or her husband's sheep and spun in her own house, to be paid to the woman.

"Brothers, we will give you these premiums for four years—if our young men stay here so long—upon these conditions: that the person who applies for a premium must produce a certificate from two of the chiefs, signifying the quantity of grain, cloth, etc., for which the premium is intended or demanded, and that it was raised or made in the manner above mentioned, and that the person has not been intoxicated with whiskey at least for the term of six months before that period."

(To be continued.)

## YOUNGER FRIENDS.

### WHEN SUMMER IS OVER.

When summer is over I sit at the window,  
And gaze in the twilight across the dim lea,  
And watch the last shadows that fly to the southward,  
Away o'er the ocean from winter and me;  
And breezes of evening come in through the easement,  
And bring me the breath of the far-off salt sea.

When summer is over and hid are the sunbeams,  
And gray clouds have covered the rose-tinted west,  
There comes from the meadows, the green dewy meadows,  
A soft drowsy murmur when all sinks to rest;  
And then there is silence, for nature is sleeping,  
Deep down in the valley and on the hill crest.

When summer is over and reaped are the cornfields,  
And home has been driven the last creaking wain,  
And the fruit has been picked from the apple tree branches,  
And the leaves are all changing in woodland and lane,  
I think of the beauty the summer has brought us,  
And the beauty next summer will bring us again.

FRITCHLEY, England.

—PHYLLIS SARGENT, 11 Years Old.

THREE SMALL IMMIGRANTS.—A number of years ago, before the voices of any of Our Younger Friends had begun to gladden their homes, a boy whom we shall call Joseph, for that was one of his names, though not the one he was known by, found himself one summer, in company with an older friend, on a small farm in southeastern France. The people who owned and occupied the farm had, like many of their neighbors, a horse and several goats, but no cow, a half dozen cats, but no dog, and a score of rabbits, but no chickens. Of these animals the most interesting to Joseph were the rabbits. They lived in a little cave that had been dug in the earth along the lane where, to make room for a driveway, the bank had been cut down straight. A wire door shut them in and enemies out, and the bunnies were so tame or timid or contented as never to burrow under their entrance. Having no cow, the family had to depend upon goats' milk, which by the way, makes the best "slip-and-go-down" in the world; and having no fowls, they could never, as farmer folk say, kill a chicken and make out; they had to fall back on rabbit meat. Of course this was what the rabbits were kept for, but when a rabbit was needed the farmer's wife never chose one of a certain three, because in the first place they were too young for the table and in the second because she had made Joseph a present



of them. In all the warren these were the bunnies he had from the first most admired, and as they came to seem closer to him as pets the idea of leaving them behind at the end of his visit was too disquieting to be entertained, he determined to take them home. This the older friend agreed to, provided Joseph would take full charge of them.

Before it came time to leave, the bunnies had grown so much that it took a basket of considerable size to hold them. The basket was provided with a lid and with a zinc pan fitted only part way down and left room under itself for the bunnies' food. Then came the morning of departure. Leon, the farm boy, wheeled out to the end of the lane the visitors' trunk and basket. After him came all the family to say farewell, and right sorry were Joseph and his friend to say it. Up rolled the diligence, big and lumbering. The driver pulled up his horses, the postboy jumped down and set a ladder against the stage-coach, the baggage was lifted to the top, and the travelers climbed into a high seat over the driver. "Be careful of the basket," said the farmer to the postboy, "it has rabbits in it."

Between this leaving of their native land and reaching a home in America, Pete, Sal and Lizzie, for these were the names Joseph called them by instead of the pretty French names they deserved, had to go through Switzerland, Germany and Belgium and then take passage for New York. To live most of this time in a hamper, packed almost as close together as loaves of bread in a pan, was very different from being able to hop about in the little cavern. Every evening, however, when the chambermaid at the hotel where they happened to be staying, had been in to turn down the bed and on leaving had politely said "good-night." Joseph let the bunnies out, as the poet Cowper used to do, for a frisk around the room. Then at bed-time he made a three-sided pen by putting the trunk with its lid up across a corner of the room. This did fairly well. Now and then one of the three would get out and sleep somewhere else, not a bit more comfortably than in the pen, yet in the main Joseph found managing his fellow-travelers not at all hard. In railroad cars he used to put the basket into the baggage rack, not only to get it out of the way, but, if the truth must be told, to get the smell as far away as he could from peoples' noses. Once some old ladies were startled by a loud drumming in the compartment. They looked anxiously about but saw nothing amiss and never knew that it were merely Pete scratching his ear and incidently beating on the zinc pan.

When travel had continued long enough to wear out the rabbits' patience they seemed to conclude that it was silly to stay crowded in that basket when only a few strands of willow stood between them and freedom; so when Joseph and his friends went out one morning to visit the Rhone Glacier three pairs of teeth set to work on those prison bars, and three young scamps soon began to crouch wherever they pleased. Presently a maid came in to make the bed. In the midst of her work she heard a scratching under the bureau; then something hopped by her feet. In a fright she ran down stairs and said that in No. 13 there were rats running about as big as cats. After this the basket had to be lined with wire-grating and still later when the handle gave out and Joseph had to carry the hamper on his shoulder it was necessary to secure the lid with a shawlstrap.

Not until he reached the steamer did Joseph tire of his bargain. Having no third companion in a pretty large stateroom, he put his little family, together with a bag of cabbage and carrots, into the space under the lounge. But one is apt to be sensitive to bad smells on shipboard, and so caring for the rabbits very soon turned Joseph's stomach. Even had such not been the case, some other disposition of them would have been necessary because the steward found the stowaways and said it was against the rules to keep pets in staterooms. To do this Joseph was extremely willing. The butcher put them into a barrel and said that Joseph might come every day to see them. The steward not only cleared the stateroom, he reported the matter to the purser, who came to say that

Joseph must pay ten dollars for the bunnies' ticket. No doubt this was a proper charge, but on its being represented that Joseph and his friend were traveling free and that the president of the company would certainly be willing to include three rabbits in the pass, the purser consented to make no charge before reaching New York. Naturally none was ever made, and so the little deadheads traveled four thousand miles without so much as saying *thank you*.

Animals—dogs, horses, cows, perhaps rabbits—sometimes get seasick. Whether in this case it was seasickness or not, something affected the rabbits' hair on the voyage. By the time they got to land, though fat as ever and still scratching their ears, they were a ragged crew, their fur worn off in spots and their coats matted and dirty. Still they came round after a few weeks in the city pen that was built for them and were the pride of Joseph and his friends.

Then something happened that again changed the destiny of Pete, Sal and Lizzie. Near Joseph's home lived some boys who could look in through the gate and see the rabbits, but were not satisfied with looking. Probably it was the little creatures' market value, not their beauty, that attracted the lads. At any rate Pete and his lady friends went off one night and did not come back for breakfast. Joseph and his brethren were indignant. However, by keeping still they heard first a whisper, then louder talk about some rabbits that were living in a back street, until it was fully ascertained where and whose the visitors were. Then, whether rightly or wrongly, taking the law into his own hands, Joseph organized a band of his chums, made a raid on the place in the back street, captured the spoil and brought it home. But it was plainly unsafe to keep this small menagerie in town. A large pen was accordingly built at the farm in Maryland that belonged to Joseph's father, and there for a number of months the little French immigrants took up their home. Our Younger Friends know what is said of American air, that breathing it you breathe in the spirit of liberty. Can it be the same with rabbits? Whatever it was, Pete, Sal and Lizzie became very independent in Maryland. Why stay in a cage when fields and woods lay all about? With age I suppose they grew wise and knew what to do. At any rate there came to be a little tunnel under the wire fence surrounding them. Three cotton-tails disappeared into the forest. Into the forest they disappeared and were never seen again, unless—and how I wish we could know whether this was the case!—unless by and by they formed a nice rabbit stew for somebody.

CHARLES E. GAUSE.

#### WHEN I HAVE TIME.

When I have time, so many things I'll do  
To make life happier and more fair  
For those whose lives are crowded now with care;  
I'll help to lift them from their low despair,  
When I have time.

When I have time, the friend I love so well  
Shall know no more the many toiling days;  
I'll lead her feet in pleasant paths always,  
And cheer her heart with words of sweetest praise,  
When I have time.

When you have time, the friend you hold so dear  
May be beyond the reach of all your sweet intent,  
May not know that you so kindly meant  
To fill her life with sweet content  
When you had time.

Now is the time. Ah, friend, no longer wait  
To scatter loving smiles and words, or cheer,  
To those around whose lives are now so dear,  
That may not meet you in the coming year.  
Now is the time.

—Exchange.

## EUGENICS.

The chart before him lay, wherein to see—

Defeat and failure as his ancestry,  
Weakness and pain as his heredity.  
He bowed his head in bitter agony  
Feeling himself unworthy utterly.  
Then light, through black despair,  
Shone piercingly.

"They have forgot my brother," whispered he,  
"Jesus, Who died for others on the tree,  
And my great Father God, who strengthen me."

—ELIZABETH C. BILLINGS, in *The Survey*.

## NEWS ITEMS.

EDWARD GRUBB has forwarded a reprint of his articles on Separations, their causes and effects. It is a shilling book in paper cover printed by Headley Brothers. Many would gladly forget so far as possible the heart burnings of times of dissension. The true perspective of history, however, and a capacity to judge and to serve the present require a candid treatment of these difficult subjects. Edward Grubb has written plainly and his little book strikes one as a real contribution.

GEORGE SYKES and family (wife and two children) of Birmingham, England, are expecting to attend Philadelphia Yearly Meeting. After that they will travel to the Pacific coast by the central route and return by the Canadian Pacific. George Sykes is a son of Thomas Sykes, who was Daniel Pickard's companion in this country.

DOUGLAS ALLEN, a Friend, was last week sentenced by the Melbourne magistrates to twenty days' confinement in a fortress for refusal to drill.—*The Friend* (London).

THE following item from a report of the recent Free Church Council at Norwich (England) will interest a number of our readers: Herbert G. Wood, in his paper on the Holy Spirit, said that practically the coming of the Spirit meant enthusiasm—the God-filled life. It meant a certain glow and exaltation of feeling, a sense of vitality, power, a sense of reality in the things of God. As illustrations of its manifest working, he instanced the Welsh Revival and movements for the deepening of spiritual life, in which we sought to realize the Holy Spirit as the spirit of personal holiness, and to raise our daily life to the level of our prayers. Pre-eminently these are the gifts of the Spirit, the signs of His presence—enthusiasm and power, a vivid apprehension of things unseen, a genuine personal consecration. With these gifts we are sure God is with us; without them we waver and doubt.—*The Friend* (London).

JOHN FIRTH FRYER, for many years headmaster of Bootham School, York, England, died at Leeds on the twenty-eighth of Second Month. "Throughout his headmastership it was his earnest desire that the boys in his charge should develop strong and noble characters, and should become fitted to take their right share in the life of the church and of the state."

## FROM EXCHANGES.

INDIFFERENCE of conscience is ever a dangerous moral and spiritual indication. It is one of the worst indications of our times. It is often taken as a sign of advancement. People consider that they have come to regard lightly some things because they are more enlightened. Such is the feeling of some about irreverence. Things which once shocked and offended them they now take with indifference. So, too, some reach the same condition with regard to wrongdoing. But all this is indifference, and it is deadly. The conscience will not always sleep. It will awake and accuse and condemn. . . . Repentance and forgiveness are our only escape from this dread end.—*The Presbyterian*.

WE must not forget in these strenuous times that the Lord has appointed prayer as the means by which and through which Divine blessings of a spiritual nature are secured. The Lord bids us pray. He encourages us to pray. He has given directions how to pray. He has assured us that earnest, persistent prayer will be answered. He has given us examples of praying men who received answers to their petitions.—*The Free Methodist*.

CONCLUSION of address on "Silence," by Ora Carrol, at Hartford Theological Seminary:—

In closing, I would like to sum up the value of silence in worship as it has been experienced by different congregations of people. Times of silence give every individual the opportunity for personal participation in worship. They also tend to place the responsibility of the meeting on every individual. They result in community of prayer and community of worship. They give God an opportunity to speak. Early in the meeting, a true time of silence generates power for all that is to follow because the worshippers come into contact with the Divine power. Late in the meeting, a time of silence affords the opportunity to fix what has been said and to make personal consecration to whatever call God has given for service, as was true, for example, in the case of the Student Volunteer Convention.

Thus a period of silence when it grows naturally out of the meeting, forms the very climax of the worship, for it is then that the soul meets God, catches a new vision of Jesus Christ, and so is prepared for a more effective service.—*The American Friend*.

THE future church—even the religious life itself will depend upon the religious training of the present. At a time when there is an awakening among our young people, the church itself cannot afford to delay the study of the problems of its children, who need to be trained, not only in the home and in the school, but in the church itself, in those principles that develop the spiritual life and fit our youth for the responsibilities of the religious world.—*The American Friend*.

THE travelers to Zion are not Pharisees, but pilgrims, doing all the good they can on their way. The last thing they desire is to make a show in the world. The price of the rich dress, the costly ornament, would make a widow's heart sing for joy. We are strangers not to God, but with God as we pass through and along the good way which leads to eternal life. Glory be to God! You who have found the way, walk ye in it, and ye shall find rest to your souls.—*Episcopal Recorder*.

Is it a sufficient motive for the establishment of hospitals and the raising of great sums for the display of skill simply that the body of man should be freed from suffering? Is it enough that we stop at the healing of the body? Is not every hospital in the nature of the case by reason of its birth-right an evidence to all the world of kinship with the Divine Father? If no hospitals are to be found except under the influence of Christianity does not every hospital become a testimony to the power of Christianity and are not those who minister in the hospital, physicians, nurses, managers and trustees, using the physical in order to call attention to the great spiritual values of life? This may not always be consciously done, but if every deed of kindness links us with the Divine kindness so every institution born out of the motives and history of Christian "Truth links its staff and all associated with it with the Infinite Father who sets side by side with the "Star of Suffering" the "Star of Alleviation."—*The Baptist Commonwealth*.

## FRIENDS' SELECT SCHOOL NOTES.

THE echoes from our General Information Test have not yet died away. Scarcely a day passes when letters, inquiries, or suggestions in regard to the test are not received. The city papers have devoted a good deal of space to reports of it. *The Public Ledger* published three long articles about the test, printing all the questions in one issue, and in a subsequent issue repeating the questions and giving correct answers to each.

Dr. Samuel C. Schmuicker, of West Chester, recently lectured here on "The Meaning of a Flower." The interest of the whole School was held throughout this simple and illuminating exposition of fundamental life processes.

DR. J. LEONARD LEVY, of Pittsburgh, gave us what he called his "Beauty Talk" the other morning. He spoke eloquently of three types of beauty, the Roman, the Greek, and the Hebrew—the beauty of Order, the beauty of Form, and the beauty of Holiness. In the course of his address he made a plea for the Peace Cause as worthy of the fighting energies of virile and red-blooded men, and not merely as a field for anemic "mollycoddles."

Sara M. Longstreth has talked to our younger children about life in Japan, exhibiting various costumes and objects of interest.

The annual Boys' Gymnastic Contest was given in our Gymnasium on Sixth-day the 27th ultimo.

The girls had given their contests previously on two days, the girls of the six younger classes on the 19th and of the six older classes on the 25th. The girls of the Lower School are divided into two groups, the "Golds" and the "Browns," named from the School colors. This year the "Browns" won over the "Golds" by a score of 81 to 46. In the upper School, a team of six girls, representing each class, took part in the contest. The Seniors won, scoring 593 points. The other classes scored as follows: A's, 538½; B's, 526; C's, 556½; D's, 588; E's, 557½. The highest individual score was made by Elizabeth Brinton of the "D" class, who made 116½ points.

Plans are under way to hold a reunion of all the old scholars of the School on Fifth Month Twenty-second, when it is hoped that all the Friends who have ever attended the School will make a special effort to be present.

W. W. H.

### WESTTOWN NOTES.

THE lecture season has closed; a good many of our neighbors have shared with us the privilege of listening to not a few persons of more or less fame, and have enjoyed many beautiful pictures which have been shown on the screen depicting life and customs in our own and other countries.

ON the 18th inst., Rabbi Leonard Levy, of Pittsburgh, spoke of old customs as compared with modern civilization.

J. DUNCAN SPAETH is always most welcome to the Westtown audience; he appeared on the twentieth, taking for his topic the writings of Beowulf.

THE last lecture was on the 27th inst. Tong Sin Kow, the "Chinese Quaker," spoke to an interested audience concerning China, her customs and development.

AN informal lecture for the benefit of the Agricultural Club was given in the gymnasium on the evening of the 26th inst. by Professor Crowwell, of the West Chester Normal School. Corn breeding was treated in an interesting manner, numerous lantern slides adding much to illustrate the topic.

THE Visiting Committee for the Third Month came on the 21st. George A. Rhoads, Walter L. Moore, Walter T. Moore, Henry T. Brown, J. Hervey Dewees, Frances T. Rhoads, Martha G. Sheppard, Eleanor Cope Emlen, Mary M. Leeds, Sarah Emlen Moore and Mary Emlen Stokes were in attendance.

WILLIAM BISHOP was here earlier in the week for two or more days; he was exercised in the ministry at Fifth-day meeting the 19th.

THE "Senior party" occurred on the evening of the 21st. Three or four short of a hundred profile pictures of the class of 1914, officers of the School, etc., were pinned around "Central" and one girl guessed aright for every one; the social occasion seemed to be enjoyed by all; refreshments ended the event at 9.45 o'clock.

ON First-day evening, 22nd inst., Walter T. Moore spoke and read to the boys forcibly concerning John Bright and his life.

ELEANOR COPE EMLEN read a paper which she had prepared on "Doors Open and Shut," taking her subject from different parts of the Bible and the conclusions drawn were both apt and impressive.

THE "bummers" in the hospital are enjoying their enforced illness as best they can, and that means that they are having a bright, cheerful time of it.

Third Month 28th.

### CORRESPONDENCE.

THE many friends of Hannah Bellows amongst our readers will be interested in this communication of hers to *The Friend* (London).

TO THE EDITOR OF *The Friend*:

Dear *Friend*.—One of your correspondents on this subject considers that no action ought to be taken by the Meeting for Sufferings with regard to the expression of our experience as to the position of women in

the Society of Friends, until some authoritative protest has been issued by constitutional suffragists against the actions of the militant section. Such protests have again and again been issued (in the years 1908, 1909, and each year from 1911) by the National Union of Women's Suffrage Societies. But the man or woman who does not read the suffrage papers knows nothing of this, so persistent is the boycott of this question in the press.

Another correspondent speaks of the Church League for Women's Suffrage as being one of the most militant of the organizations, and on this ground condemns the Friends' League for joining it in holding meetings. As a matter of fact, according to the chairman of the General Council of the Church League, "education and prayer are the only methods of propaganda which the League employs or approves." It seems as if practically the whole life of Christ teaches that the use of force to gain a much desired end was not according to the Will of God; and it is difficult to understand how His followers can make use of force, under whatever provocation. But in no other great movement than this is the action of a small section of extremists (and there are such in every movement) used so frequently as an excuse for standing aside even by those who would be willing to grant the justice of the claims of women.

HANNAH BELLOWES.

GLOUCESTER, Third Month 8, 1914.

JOHN WAY acknowledges receipt of postal order for \$5 from E., of Bloomfield, Ont., for relief of suffering Japanese.

### SUMMARY OF EVENTS

A bulletin lately issued by the Department of Public Health and Charities at Washington says: "The mortality from influenza or 'grip' so far this year has been higher than normal, which means that the type of the disease which is attacking so many of our people at this season is severe. Many deaths which have been charged to pneumonia, heart disease and kidney disease no doubt had their origin in a preceding attack of grip, the germs of which produce toxins or poisons which often do serious damage to the vital organs of the body. Persons who recover from grip are often many months in regaining their former health and strength. Grip, although not quarantinable by the Bureau of Health, is a highly contagious disease. The patient should be isolated and all contact between the sick and well members of the family avoided."

A recent despatch from Springfield, Mass., says: "E. S. Clowes, chief statistician of the National Highways Protective Society, the headquarters of which is in New York, has been making a New England tour to further the removal of illegal advertising on the highways. The purpose of the organization is the ultimate extinction of unsightly highway advertising and, as a preliminary step, the education of both the public and advertisers in regard to the legal aspect of a practice which until recently has been uncurbed. Massachusetts and Connecticut have a statute imposing a penalty of \$10 for painting or attaching to any fence, building, tree or rock advertising device of any kind unless the written consent of the owner of the property is secured."

It is stated that Postmaster General Burleson issued an order permitting the shipment of food produce by parcel post. The innovation will be tried at Boston, St. Louis, San Francisco, Atlanta, Baltimore, Detroit and about a dozen other postoffices, and will soon be extended to all other parts. Philadelphia will be in the second list of 10 cities to receive the privilege. Postmasters have been directed to receive the names of persons willing to supply farm products in retail quantities by parcel post. Printed lists of these names, showing the kinds of commodities available, will be prepared from time to time for distribution to city and town patrons who wish to buy farm products by mail.

A despatch from Reading, Pa., says: "The Reading Playgrounds Association has provided for the children of this city one of the best-equipped and best-managed systems of playgrounds in the country. Vacant lots and waste spaces in the congested sections have been developed into desirable public playing centres, and so great has been the demand for additional space that two more playgrounds will be opened this season."

A despatch of the 24th from Chicago says: "Chicago has a voting population of 671,614, exceeding that of New York by 2452, according to the official review to-day of registration figures. Of those who registered, more than 200,000 were women."

The Pennsylvania Railroad, following a plan of retrenchment, has

lately dismissed or suspended 15,000 employees. It is stated that as the company normally employs 140,000 men on its Eastern lines, more than 10 per cent. of the total force has been thrust into the ranks of the wholly idle. Altogether, counting dismissals, lay-offs and short-time orders, a 25 per cent. reduction, in round figures, has been effected in the working hours of skilled and unskilled labor on the Pennsylvania's Eastern lines, and wage payments have been cut accordingly.

A despatch of the 26th from Boston says: "By action of the House to-day, the Legislature has voted for the first time in its history for referring to the people the question of granting suffrage to women. The vote in the House was 168 to 39 on a resolve which had been favorably acted upon by the Senate, providing for an amendment to the constitution striking the word 'male' from the qualifications for voters. The measure must receive favorable action in the Legislature next year before it may go to the people for decisive vote. Should it pass the next Legislature, the voters would have an opportunity to act on the woman suffrage question in 1915."

It was stated from Boston on the 27th that the new law prohibiting the employment of children between 14 and 16 years of age more than 8 hours a day resulted in the discharge during the first year of 4000 out of 25,000 to 30,000 employed, according to a special report filed with Governor Walsh by the Labor and Industrial Commission to-day.

A despatch of the 27th from San Francisco says: "A portion of the first shipment of fresh fruit from New Zealand ever received on the Pacific coast was placed on sale here to-day. The shipment consisted of peaches and pears."

It is stated that Indian Commissioner Sills, in his annual report, described health conditions among the Indians as deplorable. Approximately 25,000 Indians are suffering from tuberculosis. During the last fiscal year 1905 Indians died from tuberculosis. The Indian death rate was 32.25 per 1000, against 16 per 1000 for the entire registered area of the United States. More than 60,000 cases of trachoma are shown to exist among the Government's wards. The report says there are 8000 Indian families without homes, many of whom live under revolting conditions."

FOREIGN.—It was recently stated that Linnekogel, a German aviator, established a world's altitude record for a flight with one passenger in an aeroplane by attaining a height of 18,500 feet. The previous record for a flight with one passenger was made by the late Edmond Perreyon, a Frenchman, who rose to a height of 16,270 feet.

A despatch of the 26th from Berlin says: "By a unanimous vote the Imperial Parliament to-day passed a bill providing that where a duel or a challenge to a duel has been provoked by dishonorable conduct, the offender shall be liable to imprisonment in a penitentiary instead of confinement in a fortress. The bill gives the courts discretionary power to deprive the offender of his civil rights. This is the first occasion on which all the parties in the Imperial Parliament have been united on a measure to discourage dueling."

A despatch from Peking of the 22nd says: "Outrages by brigands in Central China are assuming alarming proportions. Several bands associated with the noted outlaw, White Wolf, are ravaging the country, ruthlessly murdering and robbing the people and burning property."

An arbitration treaty for a term of five years between the United States and Venezuela has been signed by a representative of the Venezuelan Government and by Preston McGoodwin, of Oklahoma, United States Minister to Venezuela.

It is stated that Omsk, Siberia, has become the outfitting point for an extraordinary migration, estimated at two million people annually which pours into the country bordering on Mongolia. Nothing in Europe or Asia has ever been quite so like the springing up of the great cities of the American Middle-west as is the growth to-day of new towns in Siberia. Except that the tide is moving east instead of west the movement has many parallels to the wonderful migration which won the west for America.

#### NOTICES.

THE HOUSE OF INDUSTRY, Seventh and Race Streets, will be open all day for visitors, Fourth Month 22, 1914. Members of the Board of Managers will be glad to welcome all who care to come and to show them the work done by the women who are employed.

Friends who contribute to the Needlework Guild are urged to purchase the articles they donate from the House of Industry.

MEETING AT LLANERCH.—Under authority of a committee appointed

by Concord Quarterly Meeting, a meeting for Divine Worship will be held in Paiste Hall, Llanerch, Pa., on First-day afternoon, Fourth Month 5th, at three o'clock. All interested are invited.

MERCHANTVILLE MEETING.—The regular meeting for worship held monthly at Merchantville, N. J., will occur on First-day afternoon, the Fifth of Fourth Month, at 3 o'clock. With the recent suspension of the morning meeting at this place it is hoped that interested Friends of neighborhood meetings will bear this meeting with increasing weight upon their spirits.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

W. M. HARVEY, *Superintendent.*

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WESTTOWN SCHOOL.—The Spring Term will open Fourth Month 27th, and new pupils will be received at that time. While the autumn is the natural time for most children to enter a new school, it has sometimes been found desirable to start children at Westtown in the spring. This is particularly the case when they are temporarily out of school or are unduly burdened in keeping up with their classes, or have been seriously interrupted in their studies by illness.

The open air living of the Fifth and Sixth Months strengthens the health, and the children gather up the lines of their Westtown studies so that they can get an easier start for their year's work the next autumn.

Applications for admission should be made to

THOMAS K. BROWN, *Principal,*  
Westtown, Pa.

PHILADELPHIA YEARLY MEETING will begin according to regular order on Sixth-day, Fourth Month 17th, with a session of the Representative Meeting. The regular business sessions will begin on the 20th, at 10 A. M. MONTHLY MEETINGS NEXT WEEK:—Kennett, at Kennett Square, Third-day, Fourth Month 7th, at 10 A. M.

Chesterfield, at Crosswicks, Third-day, Fourth Month 7th, at 10 A. M. Chester, N. J., at Moorestown, Third-day, Fourth Month 7th, at 7.30 P. M.

Bradford, at Coatesville, Fourth-day, Fourth Month 8th, at 10 A. M. New Garden, at West Grove, Fourth-day, Fourth Month 8th, at 10 A. M.

Upper Springfield, N. J., at Mansfield, Fourth-day, Fourth Month 8th, at 10 A. M.

Haddonfield, Fourth-day, Fourth Month 8th, at 7.30 P. M.

Wilmington, Fifth-day, Fourth Month 9th, at 10 A. M.

Uchelan, at Downingtown, Fifth-day, Fourth Month 9th, at 10 A. M. London Grove, Fifth-day, Fourth Month 9th, at 10 A. M.

Burlington, Fifth-day, Fourth Month 9th, at 10 A. M.

Falls, at Fällington, Fifth-day, Fourth Month 9th, at 10 A. M.

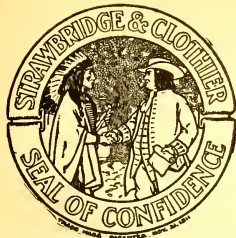
Evesham, at Mt. Laurel, Fifth-day, Fourth Month 9th, at 10 A. M.

Upper Evesham, at Medford, Seventh-day, Fourth Month 11th, at 10 A. M.

MARRIED.—At Friends' Meeting-house, near Paullina, Iowa, the eighteenth of Second Month, 1914, CHARLES H. STANDING, son of Henry and Eunice Standing (the latter deceased), of Earlham, Iowa, to EMMA O. HENDERSON, daughter of Joseph and Anna P. Henderson (the latter deceased), of Paullina, Iowa.

DIED.—At the home of his son-in-law, Archibald Henderson, on the first of First Month, 1914, KNUD MELTVYR, in the eighty-sixth year of his age; a member of Paullina Monthly Meeting of Friends, Iowa.

—, in Philadelphia, Second Month 27, 1914, SUSAN R. WORTHINGTON, widow of Jeremiah Willits Worthington, aged nearly seventy years; a member of the Monthly Meeting of the Friends of Philadelphia for the Western District.



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# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. 87.

FIFTH-DAY, FOURTH MONTH 9, 1914.

No. 41.

THE FRIEND.

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MARY WARD.

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Entered as second class matter at Philadelphia P. O.

## SUPPORTING "THE FRIEND."

One of the best informed persons in all the country in regard to the success and circulation of the periodical press recently wrote in a friendly letter to one of the Editors, as follows:—"It is a sad fact that the great majority of the religious journals have steadily gone down both in quality and circulation during the last ten years." This, fortunately, is not a correct statement as regards the circulation of THE FRIEND. There has been a very moderate, but somewhat steady, growth in the number of subscribers for several years past. The list stands now at the highest point in its history, but this point of attainment is quite below what seems to us a reasonable expectation. The question of circulation, of course, is much involved with the whole question of support, and our readers generally may be in some measure interested in that.

The special name by which the Managers of THE FRIEND are known—"Contributors"—carries us back to a time when one of their important functions was to furnish the required means for financing the project. In the course of years some endowment was secured, amounting to about \$5000, and the annual contributions were finally not required. Possibly for two decades at least THE FRIEND was just about self-supporting. After the death of our friend John H. Dillingham the editorial staff was increased. One of the three names added was made possible by contributions of liberal Friends not on the Board of Managers. For a brief period still receipts and expenditures balanced, and then came a material advance in the cost of producing the paper. Printing bills, still kept at about cost by the generosity of a firm that had had the job over sixty years, were increased more than thirty per cent.; all other labor except that for editorial work cost more money, and a threatened annual deficit of \$1000 was in sight. This situation has brought some kind Friends to the rescue with liberal donations, and it is likely that the present volume will close without debt.

The addition of two pages of advertisements was intended to increase the income from the paper. This prospect has, in measure, been realized, although not a welcome addition to some of our most esteemed subscribers. We may say in passing that there is reason to believe that the Christian prin-

ciple of brotherhood was at the root of the modern art of advertising, so that apart from sentiment, it need not be ruled out of a religious journal. If the sentiment were strong enough to provide means to make advertising unnecessary, many would rejoice.

From the above it will be clear that our present situation, so far as financial support is concerned, is pressing. Two forms of relief have been suggested. It is an idea quite current in modern times that the religious press must be endowed. Friends with much sagacity anticipated this idea and made a good start in the endowment of their project. If the growth of this feature can now be stimulated, so that in the next decade the troublesome question of finance can yield to others of more moment in the growth of the paper, it will be most happy. The interest of Friends in this line is earnestly solicited. The other suggestion is the perennial one of an increased circulation. All who are acquainted with the facts are pretty well convinced that there are four to five hundred Friends whose names should be added to our subscription list. How can we reach these Friends? We have sent them appeals—numerous appeals in fact—but the number of responses is not great. Our agents are interested and in some cases quite active. Is it in bad taste for us to appeal to our regular subscribers to help us in this important effort? Some of them do so very effectively; will not others join in a like effort? We will gladly send the paper for three months without charge to lists of names furnished to us in the hope of exciting interest.

One other aspect of support demands a word before concluding an article like this. For many years it has been difficult to secure original articles, reports and news items for THE FRIEND. It was often a great burden from week to week to provide the necessary pages, and scissors and paste were very active. Successful weeklies we learn often have material in hand for three to six months. Indeed, this is regarded as a normal condition. In this particular, we are most happy to confess ourselves now in this "normal" condition. We have a good store of matter in hand and the number ready to write for THE FRIEND seems to be on the increase. Does this not represent in good part a new attitude and a new feeling in the Society? That modern word *solidarity* means unity in action. It is such unity we wish to cultivate, and because THE FRIEND can accomplish a mission of this kind, we make a general appeal for help to "enlarge its borders."

EDITORS.

Selected by S. E.

AN ALLEGORY.—One day, while walking in the noonday light of a mid-summer sun, beneath a cloudless sky, I was accosted by a person wholly a stranger to me, who, with kind, condescending air, made offer to show me the way. I saw in his hand a lantern, and in it a lighted farthing candle. "Pity checked my rising laughter, so, as gravely as I could, I declined his offer, and went on my way. I was afterwards told that his name was *Higher Criticism*."—R. C. CHAPMAN.

## THE QUAKER MISSION AMONG THE INDIANS OF NEW YORK STATE.

BY JOSEPH ELKINTON.

(Continued from page 474.)

This offer of premiums for agricultural products antedated any similar offer made to white men by forty years.

The situation of these Friends who had gone to reside among the Seneca Indians was attended by many privations and difficulties. Under these circumstances it is not a matter of surprise that those who thus dedicated themselves had some seasons of discouragement, as also that they found many compensations and consolations, affording an ample reward for the sacrifices made.

In 1800 Red Jacket and three other chiefs of the Seneca Nation were in Philadelphia and requested that Friends should erect a saw-mill at Buffalo Creek, on the site of the present city of Buffalo, and intimated that such a present would be very acceptable to the Indians living at Tonawanda. A set of saw-mill irons was forwarded to each place within three years.

Friends generally made ready to co-operate with the Indians whenever they made any preparations to erect such a mill. They felt encouraged by hearing one young Indian at Old Town say to a white man, who had inquired of him what success he had in hunting, "I have almost quit hunting, or hunt but little latterly, for the Quakers have put another mind in me, and I have got so much notion of work that I pay little attention to hunting."

For several reasons the Committee in charge of these Indians thought it desirable to buy some seven hundred acres of land on Tunesassa Creek, two miles from Old Town, on the south side of the Allegheny River, and a half mile from the reservation.

Joel Swaine and Jonathan Thomas removed from Old Town to Tunesassa in 1804, and steps were soon taken to erect a saw and grist mill, which were completed and in operation early in 1805. The lumber of the Indians was sawn without charge when they used it to build houses for themselves, and an Indian who had a grist of his own raising, ground and bolted on the same terms, said, "I think this will make Indians see daylight."

The Indians at Cattaraugus were also supplied with tools for cultivating the soil and some of their boys taken to Philadelphia to be sent to school. The Friends also bought a tract of 500 acres adjoining that reservation in 1808. This was on Clear Creek, a tributary of the Cattaraugus. A beginning was made during the summer of this year in clearing this tract and erecting a house for the accommodation of those who should reside there.

Four Friends were stationed there and five at the Tunesassa farm the following year. Their efforts were not confined to instructing the men in agricultural pursuits, as they were equally interested to help the Indian women in making their homes more comfortable. Clothing made of flax and wool instead of the skins of animals was introduced, and the Indians were taught to manufacture and use soap. One of these missionaries described the usual Indian habitation of this period thus: "Many of their houses have earthen floors with some boards along each side, with deerskins spread over them, which serve for beds and seats to sit on. When they eat they set a dirty bowl, made of bark, in the middle of the floor, each one comes and cuts a piece and takes it in his hands and sits down again with pigs and dogs (of which they have abundance) running about the floor. These eat up the bones or scraps which are thrown down on the floor. By this means the house is kept cleaner. I think I scarcely saw a table. . . . Here and there, as we traveled about we saw and were in divers of their old bark cabins. It is wonderful to think how anybody could live in them through the winter without being frozen."

It is by contrasting such conditions with those of to-day that we believe this century-long effort has not been in vain.

In the summer of 1807 the first death in this band of pioneer

missionaries occurred. The wife of Benjamin Cope was gathered to her eternal home. He wrote shortly after this event, "Several of the Indians have expressed a very great sympathy for me under my present trial. One old man, in particular, came to the mill when I was grinding his grist. . . . The great animation with which he spoke and the concern that I believe he felt for me touched my feelings very much."

The interest and efforts of Friends of New York Yearly Meeting should be recorded. John Murray, Jr., of New York City, and one of a Committee of that body to help the Indians in that State, wrote in 1810:

"We first called to see the Brothertown tribe, among whom our friend, John Dean, and family reside, whose endeavors to promote the concern of the Society of Friends touching the civilization and welfare of the Indians we think has been measurably successful, and we trust they are in a state of improvement. . . . We tarried two nights among the Oneidas, lodging with our Friends, Absalom and Ruth Hatfield, who are fixed among this tribe with a view to the promotion of their welfare." Halliday Jackson, one of the Philadelphia Friends, visiting the Cattaraugus settlement in 1814, mentioned that "our Friends inform us that they have almost daily heard the roaring of cannon from the British lines near Fort Erie for several weeks past. . . . at the time Buffalo was burnt the alarm was distressing here, people were flying in every direction from the enemy. In consequence of which the Indians at Cattaraugus became very uneasy and moved much of their property south of the river, in readiness to fly to Allegheny in case of an attack. They seem to put great confidence in the judgment of Friends, often consulting them on account of their safety and stating that if Friends removed they would fly also."

The farms of these Indians were generally under good fence, at that time several hundred acres having been enclosed and cultivated within three or four years.

Friends have continuously and, so far, successfully resisted the efforts of The Ogden Land Company to remove the Senecas from their reservation in New York State. This movement was started by Thomas L. Ogden, of New York City, as early as 1809. This company has the pre-emption rights to these reservations and they ought to be extinguished by application to the Courts of New York by the friends of the Indians, as the Superior Court decided recently that the Indians could not make such application in their own behalf.

Friends appealed to President Monroe in 1817, to discourage the alienation of these reservations, and at the same time urged the Indians not to part with their lands.

In the summer of 1816, Joseph Elkinton, from a sense of religious duty, left his home in Philadelphia to reside at Tunesassa, where he remained for sixteen years. During a considerable part of this time he was engaged in teaching and in superintending schools taught by others. In the course of his labors he encountered great opposition from some of the Indian chiefs, who clung to their old habits and prejudices. Red Jacket threatened to "tar and feather" him if he persisted in teaching the Indian children.

He learned the Seneca tongue and was adopted into their tribe as an honorary member. His Indian name, "We-Ne-Se-W" (a very fine day) was given him a year after he settled amongst them and was intended to signify that they were satisfied with him as a member of their community. Occasionally a chief would visit his school and speak as Skin-dih-qua did, some four years after he first opened it. Addressing the children, he said, "Be attentive to your learning, and pay attention to the account we have in the Testament of Jesus, some of you know something about it, and are able to understand. He spoke the words of truth and of life, to which we should pay attention. Love your schoolmaster, who is sitting there. We old men love him; he left his home here he had all the comforts of this life to come here and endeavor to instruct you."

(To be concluded.)



## SOMETIME.

Sometime, when all life's lessons have been learned;

And sun and stars forevermore have set,  
The things which our weak judgments here have spared,

The things on which we grieved with eyelids wet,  
Will flash before us out of life's dark night,

As stars shine most in deepest tints of blue,  
And we shall see how all God's plans are right;

And how what seemed reproofs was love most true.

And we shall see, how while we frown and sigh,

God's plans go on as best for you and me;

How when we called, He heeded not our cry,

Because His wisdom to the end could see.

And e'en as prudent parents disallow

Too much of sweet to craving babyhood,

So, God perhaps is keeping from us now,

Life's sweetest things because it seemeth good.

And if sometimes, commingled with life's wine

We find the wormwood and rebel and shrink,

Be sure a wiser Hand than yours or mine

Pours out this potion for our lips to drink.

And if some friend we love is lying low,

Where human kisses cannot reach his face,

Oh! do not blame the loving Father so,

But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath

Is not the sweetest gift God sends His friend,

And that sometimes the sable pall of Death

Conceals the fairest bloom His love can send.

If we could push ajar the gates of Life,

And stand within, and all God's workings see,

We could interpret all the doubt and strife,

And for each mystery could find a key.

But not to-day. Then be content, poor heart!

God's plans, like lilies, pure and white, unfold.

We must not tear the close-shut leaves apart

Time will reveal the calyxes of gold,

And if, through Mercy's gate, we reach the land,

Where tired feet, with sandals loosed, may rest;

When we shall clearly know and understand,

I think that we will say, "God knew the best."

*Copied for THE FRIEND, by R. E.*

## THE ELIXIR.

Teach me, my God and King,

In all things Thee to see,

And what I do in anything

To do it as for Thee.

A man that looks on glass,

On it may stay his eye;

Or, if he pleaseth, through it pass

And then the heaven espy.

All may of Thee partake;

Nothing can be so mean

Which with his tincture, for Thy sake,

Will not grow bright and clean.

A servant with this clause

Makes drudgery Divine.

Who sweeps a room as by Thy laws

Makes that and the action fine.

This is the famous stone

That turneth all to gold;

For that which God doth touch and own

Cannot for less be told.

—GEORGE HERBERT.

## YOUNGER FRIENDS.

A CHILDREN'S TEA MEETING.—The bright afternoon sunshine of Third Month 20th shone on a group of about eighty children, with a sprinkling of "grown-ups," parents and teachers, gathered in Germantown Meeting-house. The occasion was a Tea Meeting for the children of Abington Quarter. As the company settled down, six young Friends filed in, with becoming gravity, and took seats facing the audience. They represented George Fox, William Penn, Margaret Fell Fox, Elizabeth Frv, Francis Daniel Pastorius and Lucretia Mott.

After a few words from Stanley R. Yarnall, they gave, in turn, a little sketch of the man or woman whom they personated, and these we reproduce here for "Our Younger Friends," only wishing all could have heard them as given.

I WAS born in a modest home in a small village called Fenny Drayton, in Leistershire. My father's name was Christopher Fox; both he and my mother were good and honest people. My father was with profession a weaver and the neighbors called him righteous Christer. I was born in 1624, and my mother and father taught me how to know pureness and righteousness. When I grew older, I was put under a man who was a shoemaker and dealt in wool. While I was there I did no wrong to anyone and frequently used in my dealings the word "verily," so it became a common saying among those who knew me, "If George says verily there is no altering him." As I grew toward manhood I was in sorrow and trouble, and felt that I must get wisdom. I went from minister to minister and talked to them of the trouble of my heart, but received no help; one told me to smoke tobacco and sing psalms and another wanted to give me medicine. At last I saw that all my hopes in them were gone, nor could I tell what to do; then I heard a voice which said, "There is one that can speak to thy condition," and when I heard it I was exceedingly glad. Then God spoke to me Himself, and told me plainly the message from Him that I was to go and tell it to the people wherever I was and this I did for the rest of my life. For years I went from place to place, to steepelhouse or market-place, to city, town or country, as I was directed, telling everywhere that God spoke in each man's heart, and that every person should listen to this voice and live his life according to the Scriptures. This very much provoked the priests or ministers of the Church of England, as they claimed to be in authority and were so by the law of the land. This law forbade more than five persons to meet together for religious purposes except under the Church of England. I considered this law as disobedient to God's law, so those of us who met to worship Him, as we thought was right, were beaten and taken to prison and suffered much for truth's sake. I, myself, have been kept in eight or nine prisons, some the most horrible of dungeons; it was in fact three years at one time before I was allowed my freedom. In Derby jail I told the justice to tremble at the word of the Lord, and from this some people used to call us Quakers. One time, when I had gone to plead for one of my friends who was in prison, I asked the judge what he had done that was wrong. He said, "He would not take off his hat before us." "Then," said I, "why do the priests over there have hats on?" "Cut off the brims of my friend's hat," I said, "and it would look nearly like those, and the brims are only to protect him from the weather." After thinking it over the judge said that I was right and soon released my friend. I have traveled in Ireland and Scotland. I went also to Holland and Germany and later to the new colonies of America, holding meetings. This was some years before William Penn visited his land of Pennsylvania. We sailed in the *Industry*, which was a very leaky boat.

In doing what I was commanded I went three times to Oliver Cromwell, once to ask that 2,000 Friends then in prison should be released. This number shows how many men and women, thousands throughout the land, were ready to preach the Scriptures, to live by them and often suffer rather than give up what they thought was right.

In my wandering life there was one bright spot to which I

often returned—Swarthmore Hall. It was here that Margaret Fell and her husband lived their good lives, greatly helping others. More than eleven years after Judge Fell's death I married Margaret Fell in 1669. I can tell you no more of my life now, but that for more than forty years I have been traveling to many places preaching in the love of the truth and teaching as I have been taught by it.

MARRIOTT C. MORRIS, JR.

My home was Swarthmore Hall. It was well known throughout the country because of its hospitality. Many traveling ministers had lodged there, and later it was where the Friends held many of their meetings.

One day I came home to find that George Fox was lodged at my home, and all the household were excited at the strange things he had been saying. But that night I had a long talk with him, and when the next day he spoke at my church I was convinced of the truth of what he said. So it was that when my husband, Judge Fell, returned home from his journey, he found that I, our older daughters and most of the servants had turned Quakers.

Eight years later, after my husband had died, George Fox was sitting in our parlor. Suddenly there was an uproar and some men came in and took him off to prison, just because he was a Quaker; he had done nothing wrong. I went to London to beg the King to have him released. After seeing the King many times I was successful in getting George Fox set free, but I had to stay in London more than a year to help get other Friends out of prison. I longed to get home to my six girls, who were keeping up the meetings, and therefore were themselves in danger of being imprisoned.

But when at last I went home I could not stay long. Very soon I was taken to prison and kept there four long, weary years in a filthy, damp place, not fit for people to lie in. It was often filled with smoke, and the rain and wind beat in, so that it was only owing to the power and goodness of the Lord that I was kept alive. Three times they told me I might go free if I would take the oath of allegiance and never hold meetings in my house again. But I told them, "I rather choose a prison for obeying God, than my liberty for obeying men contrary to my conscience." For I must keep my conscience clear, however I may suffer.

Plenty to do I had in prison, for so many to whom I could write needed loving comfort; many might be convinced of the truth, and oft I wrote to the King, begging justice toward Friends. But two of my daughters were married while I was in prison and one was so ill she nearly died, but I prayed the Lord for patience.

After being released I met George Fox, who had become very dear to me. We were married and for twenty-two years were man and wife, but we spent very little time together. The Lord's business was dearer to us than our own pleasure. George traveled to America, to Holland, and up and down England; and we were both at times in prison, but we felt it an honor to suffer even imprisonment and separation in the cause of our Lord. I was called the "Mother of Quakerism," and, truly, I loved and labored for the Friends as though they had been my own children. HELEN DICKEY POTTS.

I, WILLIAM PENN, introduce myself in all humbleness, as an author of many books, a minister of the Gospel, and a Christian legislator.

I am the son of Vice-Admiral, Sir William Penn, of the British Navy, during the wars of the Commonwealth and under Charles II. I was born near London, in 1644. . . . (and yet no grey hairs, as you see). When I was fifteen years old I entered Christ Church College in Oxford. I was a smart lad. At this time I first heard of Quakers, and attended a religious meeting of the Society of Friends where I heard Thomas Loe preach. From the age of eleven years I had been a serious-minded boy and had felt God's spirit in me; from this time on I leaned more on the simple teachings of Friends, and I became a minister of the Gospel. For this cause I was

expelled from College, was many times imprisoned, and my father drove me from his house.

After my father's death I was granted a large tract of land in America, in lieu of money owed me by the English Crown. In this new land I decided to form a colony of "freethinkers," who could not live in peace in England owing to persecution there by the people and laws of the English churches. This new land was Pennsylvania, or "Penn's Woods." You know of my kindness to the Indians; I paid them for their lands, was fair and just to them, treated them as equals, and would not allow liquor sold to them.

My first ship with colonists came out in the autumn of 1681, and from then on many settled in and near my city of Philadelphia, on the banks of the Delaware River. The Indians loved me and called me "Onas." JOHN STORY WRIGHT.

I AM Daniel Pastorius. I was born in Sommerhausen, Franconia, Germany, in 1651, at a time of religious strife. I went to school, when eleven, to a schoolmaster who knew none of our native German, and we boys were compelled to learn from him in Latin. After this, I studied eight years in many Universities, and left them with much knowledge of law, languages and other learned studies.

After several years of practice of law, I became restless, and an opportunity arising to go on a journey with a noble friend, to see many and various countries, we set out together. We saw England, Holland, France and Switzerland, but in none of these did I find happiness.

At last, at home in Germany, I began to hear of the pious people who were starting good and simple lives in that new America of William Penn, and his earnest followers, those of the Society of Friends. They invited us to join them in their journey across the ocean, and I decided to do this.

A stormy voyage we made across the Atlantic to the new land; food was scarce—many were hungry and sick, but the new country and its religious freedom lifted our minds in hope.

We Germans had bought from William Penn the land far out from the town of Philadelphia, now Germantown, and there we laid out our Main Street and town lots, living in Philadelphia while work went forward. I built a house for myself, but many lived at first in caves.

Even in this new, free land I saw negroes and Indians sold in slavery, and lifted up my voice in testimony against it. We prospered and became a settlement—at peace with Indians—with neighbors; conquerors of the wild beasts, owners of homes and gardens.

I became chief man on account of my learning and experience, and ended here my busy life, spent mainly in helping the growth of this our town of Germantown.

As I write in my hand-book of Germantown, so say I to all who succeed me—

"Think how your fathers left their native land,  
Dear German land, O sacred hearths and homes!  
And where the wild beast roams,  
In patience planned  
New forest homes beyond the mighty sea,  
There undisturbed and free  
To live as brothers of one family."

GORDON W. STRAWBRIDGE.

ABOUT one hundred and thirty-five years ago there was born in Norwich, England, a baby girl who grew to be one of the noblest, most useful and best-loved women our Society of Friends has ever known. And yet, as a little girl, she was not very different from some of us here this afternoon, except, perhaps, in that she had six sisters and four brothers—more than any of us have; and more wonderful still, teasing and quarreling were almost unknown even in that large family. She loved lots of company and enjoyed riding, sketching, boating and all out-door pleasures, and her sisters and brothers, with their cousins and friends, had many frolics, such as the "ass ride," when fifteen of them mounted donkeys and

galloped about the country lanes with three men following on foot to pick up those who fell.

Another time, when they were living at their beautiful home named Earham, Elizabeth and her sisters went into the high road and, linking themselves arm in arm, the seven merry girls stretched right across the road. They waited for the great Norwich traveling coach, and when the horses came galloping along, the driver saw the sisters were determined to keep in the way, so he was obliged to stop the coach, amid much laughter from the delighted party.

When we look at the well-known picture of Elizabeth Fry we feel like saying, "How brave and stately she is; she looks as if she could dare anything for the right, and would never have doubts and fears or make mistakes." And perhaps we are tempted to add, "I never could do such things!" If we should feel like this, it is very encouraging to remember that as a little girl, "Betsy" was timid, not very strong, often nervous, and afraid of being left in the dark! She was not very bright at her studies and was sometimes called stupid, which often discouraged her from even trying to learn.

She was also like some of us who do not *always* love going to Meeting, feeling that it is something not very pleasant, but which must be done with as good grace as possible. But one First-day an American Friend, named William Savery, from Philadelphia, visited her meeting. Betsy Gurney was then about seventeen years old, pretty, gay and fond of good-looking clothes. Sitting far up front under the gallery with her six sisters, she was at first rather restless and looked a good deal at her best shoes, which were purple, laced with red. But while William Savery was speaking she listened very earnestly and felt that what he said would cause her to change her way of life. She heard him preach again in the afternoon and talked to him between times. It was soon after this that she felt she must become a better Friend. She put on the plain dress, became more gentle and kind and thoughtful of others, and from this time began to grow into that beautiful character which we all know as Elizabeth Fry. When she was twenty years old she married Joseph Fry, and went to live in London. Although she was from that time on a very busy woman in her home, she spent a great part of her time trying to make the lives of the poor more comfortable and happy. She visited the prisons, read the Bible, and preached to the convicts, and had a school started for their little children who were forced to live with their mothers in prison. The prisoners were such wild and wicked women that even the officers were almost afraid to go in among them, and yet Elizabeth Fry, because she believed God called her to preach to them, was not afraid; and soon the women all grew to love her and became obedient and orderly.

Besides her great work among the prisons, Elizabeth Fry had many other charities. She traveled all over Europe, visited some of the kings and queens and others of high rank, and was not afraid to talk to them about their duty to God and what she hoped they would do for others. When she died, at the age of sixty-six, all those who knew her felt they had lost a very dear and helpful friend. She had eleven children and twenty-five grandchildren.

"In Earham's bowers, in Plashet's liberal hall,  
In the great city's restless crowd and din,  
Her ear was open to the Master's call,  
And knew the summons of His voice within.  
Tender as mother, beautiful as wife,  
Amidst the throngs of prison crime she stood  
In modest raiment, faultless as her life,  
The type of England's worthiest womanhood."

ANNABEL B. WOOD.

MANY, many years ago, among the quiet scenes of Nantucket, I was born. My father, Thomas Coffin, was a sea captain, of staunch principles. My mother, a woman of great energy, wit and good sense. I had five brothers and sisters, and sometimes, when mother went to visit one of our neighbors, she

would say, "Now, after you have finished knitting twenty bouts, you may go down cellar and pick out as many as you want of the smallest potatoes—the very smallest—and roast them in the ashes."

When I was twelve years old my family moved to Boston, where we all at first attended a private school, but father feared this would make us proud, so removed us to a public school. I am glad he did so, because it gave me a feeling of sympathy for the patient and struggling poor which I might never have known otherwise.

A year later I attended a boarding-school in New York State, which both boys and girls attended, but where they were not allowed to speak to each other unless they were near relations, and then only on certain days, over a certain corner of the fence between the playgrounds. James Mott was the teacher, and when I was fifteen years old, I was appointed his assistant. We studied French together, and became more and more fond of each other, so when James was twenty-one and I eighteen, we were married and went to Philadelphia to live.

The next year occurred the War of 1812, and this caused such depression in business affairs, that it seemed best for me to assist my husband by opening a school, my cousin helping me. We started with only four pupils, but soon had forty, and meanwhile my husband's business had greatly improved. Soon after this occurred one of the greatest sorrows of my life; my only son, my little Thomas, died, saying with his last breath, "I love thee, mother." This led me nearer to my Heavenly Father than I had ever been before, and after this I often felt moved to speak in meeting, and James and I often drove to different meetings in the neighborhood.

When I was a child, a description I had read of slave-ships left a deep impression on my mind, so when it seemed possible for me to do a little part toward freeing the slaves I was very glad to do it.

In 1833 a convention met in Philadelphia to form the American Anti-slavery Society, and I was one of the four women who attended, and afterwards became President of the Female Anti-slavery Society. Needless to say we suffered humiliation and persecution in our unpopular cause. It has been one of the joys of my life to have lived to see the slaves freed. I wish I might also have seen equal suffrage for men and women and arbitration take the place of warfare in the settlement of disputes between nations, but these did not come in my day.

I have greatly enjoyed having my house visited by so many people of different interests, both rich and poor, both slave and free. In the broad hallway of our house stood two chairs which our children called the "beggars' chairs," and when it seemed best to move from our large town house to "Roadside" on the old York Road, the children read the following poem the last evening we spent in our old home:

"Who constantly will ring the bell,  
And ask if they will please to tell  
Where Mrs. Mott has gone to dwell?  
The beggars.

"Who never, never, nevermore  
Will see the lines at the door,  
That they've so often seen before?  
The neighbors.

"And who will miss, for months at least,  
That place of rest for man and beast,  
From North and South and West and East?  
Everybody."

In 1861, James and I celebrated our fiftieth wedding anniversary and a joyous occasion it was. Seven more years James and I were permitted to live together; then after a brief illness, he went home.

I am now an old woman and my life is nearly done. I can truly say that if you resolve to follow the Lamb wherever you may be led you will find all the ways pleasant and the paths peace.

MARY LOUISE WHITE.

## NOW THE LABORER'S TASK IS O'ER.

Now the laborer's task is o'er,  
 Now the battle day is past;  
 Now upon the farther shore  
 Lands the voyager at last.  
 Father, in Thy gracious keeping  
 Leave we now Thy servant sleeping.

There the tears of earth are dried;  
 There the hidden things are clear;  
 There the work of life is tried  
 By a juster Judge than here.  
 Father, in Thy gracious keeping  
 Leave we now Thy servant sleeping.

There the penitents, that turn  
 To the cross their dying eyes,  
 All the love of Jesus learn,  
 At His feet in Paradise.  
 Father, in Thy gracious keeping  
 Leave we now Thy servant sleeping.

There no more the powers of hell  
 Can prevail to mar their peace;  
 Christ the Lord shall guard them well,  
 He who died for their release.  
 Father, in Thy gracious keeping  
 Leave we now Thy servant sleeping.

"Earth to earth, and dust to dust,"  
 Calmly now the words we say,  
 Left behind we wait in trust  
 For the resurrection-day.  
 Father, in Thy gracious keeping  
 Leave we now Thy servant sleeping.

## FROM HADDONFIELD.

The Haddonfield Penn Literary held its last meeting for the season on Third Month 24th, at the home of Beulah M. Rhoads.

About seventy-five persons were present and listened with great interest to a very informing and enjoyable talk by a fellow-townsmen, James L. Pennypacker.

His subject, Stephen Munsen Day, had been but little more than a name to many of the listeners, but at the conclusion of the evening a feeling of inspiration had come to those who heard of this man's work. Born into a Presbyterian home in Morristown, New Jersey, his surroundings were of that denomination. In early years his attention was directed to Friends, and he soon applied and was received into membership at Burlington, New Jersey.

A short time after this he was appointed teacher of the Friends' School in Haddonfield. His influence as teacher in this school was so great and so wide-spread that pupils were sent to him from considerable distances from other States.

At one time Stephen Munsen Day wrote to a friend that he had a very prosperous school of sixty children and that he received the generous income of \$600 for the year. At another time he referred to his school of eighty boys and girls, making it necessary for him to call in an assistant.

He was instrumental in gathering together in his school-room nineteen men of the town to consider the project of a library for the use of the public; he was appointed Secretary of the Association and from that beginning has grown the present Library of Haddonfield. Stephen Munsen Day was also Secretary of the Fire Company and interested in all that appertained to the good of the town.

It was not many years after he became a member with Friends that he was recorded a minister. The meeting records testify to his great usefulness to the Society. He died in his thirty-fourth year in 1812, leaving a widow and one child. That the speaker of the evening should treat his subject in

such a deeply interested way and with such thorough appreciation of the viewpoint of Friends was interesting to his audience who, with but one or two exceptions, were members of the Society.

BERTHA E. JONES.

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

Tell us not of banks and tariffs,—cease your paltry pedlar cries,—  
 Shall the good State sink her honor, that your gambling-stocks may rise?  
 Would ye barter man for cotton? That your gains may sum up higher,  
 Must we kiss the feet of Moloch, pass our children through the fire?  
 Is the dollar only real?—God and truth and right a dream?  
 Weighed against your lying ledgers, must our manhood kick the beam?  
 —WHITTIER.

READERS, PLEASE NOTICE.—Some of you who are not subscribers to THE FRIEND have been receiving a copy practically every month gratuitously. The Temperance Association is responsible for this, although justice requires that it be said here that the managers of THE FRIEND have made the charge very moderate, indeed, for printing and mailing the four hundred and fifty extra copies of the "Temperance Issue." It is intended that this should be a very helpful channel for extending the work of the Temperance Association through the *faithfulness of those who read this page*, and at the same time the widening of the influence of THE FRIEND. These things cannot be done, however, without the expenditure of time and labor that must be paid for. Contributors and compilers may give their services freely, as their contribution to social needs, but printers and publishers depend upon such work for a livelihood. If any reader is moved hereby to become a paid subscriber to THE FRIEND, or to make a contribution to the Temperance Association, Henry E. Haines, Treas., Girard Trust Co., Phila., the purpose of this statement will have been attained.

U. S. B. A. YEAR BOOK.—The 1914 issue of this well-printed and neatly-bound book of more than three hundred pages, including, with other matters, the "Proceedings of the Fifth-third Annual Convention" of the United States Brewers' Association has been received through express companies by many Friends, and others. The writer has had four copies handed to him, and has placed each where he thinks it will be of service in awakening people from their indifference to the many evils *inseparable* from the liquor business, and incidentally, of course, in putting the U. S. B. A. out of a pernicious business. The expense of distributing these books so freely (recklessly, perhaps) must have been enormous. It illustrates the money strength of the liquor interests. The book is an adroit presentation of truths and half truths, together with much shocking perversion of truth, and a deal of subtle argument that has no fear of God apparent in it. Nevertheless, there is enough admission of the extent and growth of the prohibition sentiment to give us of the opposition much assurance that "Rum is on the run." Furthermore, we may study with profit our enemy's method of resistance as the final surrender becomes more and more imminent.

PENROSE AND PROHIBITION.—It has been said that "politics makes strange bed-fellows." This would seem to be illustrated by the announcement that "the senior senator from Pennsylvania" and his associate senator, George T. Oliver, propose to support the proposition to submit the question of prohibition to the voters of the State in due course of time. If the amendment were passed at the next session of the Legislature it would have to be readopted in 1917 before being voted on by the people, after which an effective law would have to be drafted and passed. With the corrupt political machines of Philadelphia and other cities combined in support of the liquor traffic, it might be impossible to ratify such an amendment, whereas the adoption of a county option law

would give immediate relief to the suffering communities throughout the rural and suburban districts. The proposition of Senator Oliver, as outlined above, is regarded by many competent persons as an adroit move on the part of politicians to save the liquor interests of Pennsylvania from the restraint of county option.

THE TOWN OF COATESVILLE, PA., population about 11,000, after demonstrating the many advantages that follow the suppression of rum-selling, even for so brief a period as twelve months, is now to suffer the reproach of having five licensed saloons. Such is the decision of Judge Butler, who assumes the authority of ignoring the will of majorities and the petitions of nearly all the business men and public-spirited citizens of the town. The judge claims that where there are a "substantial number of liquor-using people" the "necessity" exists for saloons. The reverse contention of other judges in the State did not influence him. Again we see how "the strength of sin is the law."

LETTERS AND PETITIONS by hundreds are pouring into Congress through Senators and Representatives who have been addressed by those supporting the legalized liquor business, asking that the Hobson Amendment bill be defeated. This bill provides that the States may vote on the adoption of an amendment to the Constitution designed to crush the traffic in intoxicating liquors for beverage purposes. The liquor men say, "The possibility of the passage of the bill is serious." Their views are further expressed in these words, "Prohibition is a menace to our mutual interests and to the general welfare of the country, and an interference with the inalienable rights of our citizens."

THE SHEPPARD-HOBSON JOINT RESOLUTION is now before both the House and Senate. It is in the hands of the Committee on Judiciary of each body. This Committee is for the purpose of "hearing from the people." Please let them hear from everyone who reads these lines. Write to Charles A. Culbertson, Chairman of the Judiciary Committee, U. S. Senate, Washington, D. C., and also to Henry D. Clayton, Chairman Committee of same name, House of Representatives, and say to each very briefly but kindly and clearly that you want this measure passed by Congress. Do this immediately.

DR. JOSEPH STOKES' ADDRESS on the Use of Alcoholic Liquors as Viewed from a Medical Standpoint has been so much called for that a third edition has been printed of 5,000 copies. They are for distribution at Friends' Institute. This is a thoroughly "up-to-date" paper, especially interesting to physicians and nurses, and equally valuable to all who respect the findings of science. Our members who heed the call to service, or who "wait the call," may reap a rich reward by distributing wisely this forceful address, or any others of the thousands of pages of Temperance Literature which may be had at 20 S. Twelfth Street, Philadelphia, for the asking.

THE COMMISSIONER OF INDIAN AFFAIRS, Cato Sells, testifies to the lawlessness of the liquor dealers when he calls attention to the fact that "Congress appropriates \$100,000 a year for the suppression of the liquor traffic among the Indians." He says: "I believe that the greatest present menace to the American Indian is whiskey. It does more to destroy his constitution and invite the ravages of disease than anything else. It does more to demoralize him as a man and frequently as a woman. It does more to make him an easy prey to the unscrupulous than everything else combined. If I say nothing more to you to-night that leaves an impression, let it be this one thought: *Let us save the American Indian from the curse of whiskey.*" This would seem to warrant an effort on the part of the Government to save others also from the "curse of whiskey."

NO MORE PERJURERS.—In Norway *one* person in every *ten* belongs to some total abstinence organization that holds local

meetings to encourage reformed men, win others to abstinence, and usually includes training for prohibition battles also. In the United States less than one in a hundred of the women are thus organized, and the number of men locally organized for temperance work is infinitesimal. In Great Britain one-third of the youth of school age are in juvenile temperance organizations. If we did as well we should have 8,000,000 so organized; but we haven't a tithe as many. The next slogan of our temperance forces should be: *Put no more perjurers in charge of prohibition laws, and re-enforce these laws by multiplying and organizing abstainers.*—W. F. CRAFTS.

LOCAL INTERESTS.—The disposition to magnify the importance of circumstances directly affecting ourselves, or the particular community in which we live, is both natural and common. We may have seemed to err in this way when considering, in recent issues, the great awakening of prohibition sentiment in Pennsylvania and New Jersey. Let us remember that this movement is as wide as the continent, yea, world-wide, and as deep as the sense of justice in men.

[The following is adapted from a clipping from the *Public Ledger*, kindly forwarded by Mary R. Williams, of Moorestown, N. J.—Eds.]

#### PLACES RELIGION ABOVE EDUCATION.

Charles P. Anderson, Bishop of Chicago, told a Lenten audience that crowded the Garrick Theatre that education will never save the American nation.

He was making a plea to parents to do their part by giving their children religious training in the home. All the educational institutions in the country, he said, could not compensate for lack of home training.

"What is it disintegrates the family?" asked the Bishop. "Is it poverty? No. Relatively, there are more wrecked families among the rich than among the poor. It is not lack of education, for in like manner we find more wrecked homes, relatively, among college-bred men; it is not sickness, nor even death.

"The family is wrecked when love flies out of the door; when some kind of domestic infidelity creeps into the home; when parents do things that make children blush; when children do things that bring sorrow to their parents; when religion is dethroned in the household; when prayer is unknown there; when the family life becomes secularized. There are conditions in American family life to-day which make one tremble for the future of this great nation."

Bishop Anderson said the secularization of the family began with the secularization of the Sabbath. He said automobiling and other innocent recreations indulged in by many Americans on the Sabbath were not in themselves harmful, but were harmful because they crowded out the proper observance of the day. "Sunday is being secularized, not so much by what we do on that day, but by what we don't do," he added.

The Bishop contended that the Sabbath was intended to be a re-creative day; one in which man was "to get spiritual power to live soberly and righteously throughout the rest of the week."

"In Chicago, recently, we had a 'Go-to-Church Sunday.' I am not much given to that sort of thing. I do not care particularly for sporadic effort in religion, or for band-wagon religion. But that Go-to-Church Sunday revealed in Chicago, and doubtless the same is true elsewhere, that our churches were being operated by one-third of their communicant strength. This means that two-thirds of our church membership had become absolutely secularized.

"How dull and deadening is the life that has no sacred day. How prosaic is the life that has no mountain tops of aspiration and inspiration. Is American life to be a dead swamp of secularism? Is it to have no sacred day, no sacred Book, no sacred ideals?

"Some people believe that our schools will provide for all of mankind's needs. I am not going to attack our schools.

I don't believe they are godless, neither do I believe that they provide a complete system of education. No system of education is complete which fails to develop all of man's powers—the several sides of his nature.

"If education was merely athletic, we might all train in gymnastics and turn out a number of John L. Sullivans. Parents must educate their children in the home. Take your children into your confidence; teach them to honor God and to reverence religion. Bring back religion into the bosom of the family, and we need have no fear for the future of the nation."

#### RICHARD DAVIES.

In the history of the Society of Friends we can scarcely find a more striking instance of faithfulness under adverse circumstances than that of Richard Davies. In his earlier experiences practically alone and actuated by the convictions of the Spirit of Truth, he settled where there were then no others of like mind with himself, and set up the standard of persevering obedience to the will of God manifest in the breast of man. Few can be named in whom a larger measure of purity of motives and carefulness of action existed with the blessing resting upon these. This won the respect of enemies even so that it could truly be said, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." In him was remarkably displayed faithfulness under suffering, to what he believed was right, and a loyalty to his Maker, in the face of persecution both within and without, that has not often been excelled. We are comforted in believing there are still Richard Davies, though in some respects differently situated. He started alone and was supported in his integrity according to his needs.

There are those who feel alone, or may have been left largely so, as to much outward fellowship, and yet who have been enabled to resist temptation on the right hand, and on the left, supported by the unerring Spirit of Truth, the same Spirit that supported Richard Davies. Very fruitful were the results of his labors, the time was ripe, the veil of spiritual darkness was being rent, the gathering time had come, in the prospect of suffering, the people could yield, and persecution had the tendency to gather them together, not only the lowly, but the wise of the earth, and the noble, who became meek indeed, and were made instruments of the good word of Life. The increase became such that at the request of Richard Davies a yearly meeting was established. It may be there are disciples as loyal, though in diminishing numbers as those who clustered about Richard Davies, who experience in the midst of departures and much unfaithfulness about them that the supporting Arm is able and willing to-day to protect them as in Richard Davies' time. Doubtless his faith was closely proven, not knowing what would be, and further his faith stood not in results, or fruits, which were doubtless not seen, or possibly not contemplated, but his faith was obedience to the Light of Truth, to the requirements of his Heavenly Father, to the service called for, and we doubt not he would have lived and died in the Truth even if there had been no others associated with him. He had been under the veil of darkness. Light broke through and he believed in it and received it. The same veil of darkness would blind again, small in its beginnings, but sure in its results. The Richard Davies that now exist are the fruit of Divine Grace, the same Grace that made him what he was. They are supported and will be by the same spirit and they will be enabled to bear testimony to the same Truth, even though they may seem situated under adverse conditions, yet they will have the same unshakable faith, believing "this spirit shall yet break forth in thousands" and in the confidence of Joseph of old who declared at his close, "God will surely visit you." For true it is still, "If God be for us who can be against us?" In the language of one recently removed, in one of his last public opportunities: "We need not so much to defend our principles, but if we truly possess them rather to promulgate them. God will defend them and support those who accept them in their purity."

Then let the Richard Davies who have had faith to believe and who have been enabled to persevere, look not so much to results, count not so much the cost, but standing upon that good ancient ground of faithfulness and of obedience, whether there be an increase or whether there be a decrease, experience the will of God being accomplished in them. Christ died for us. He paid the price that none other has paid, for being Lord of all, and having all power, He became obedient unto death. His disciples were scattered, thinking all was lost, but believing in the promise and waiting for it, they were gathered in due time, and witnessed that same Divine and Almighty power to transform such an enemy as Saul of Tarsus so that he became not a whit behind the chiefest of the Apostles.

God is as able, his power is as sufficient, his Grace as abundant as ever; if He could convert the unbelieving then, how much more should He the believing now. May it be a day when "the word of the Lord is precious, when His still, small voice speaks and says, 'Behold I stand at the door and knock, if any man hear my voice and open the door I will come in and sup with him and he with Me.'"

C. C.

#### NEWS ITEMS.

An agenda giving the meetings in which Friends are interested during Yearly Meeting week is distributed from Friends' Institute. Any who do not get a copy by mail will be gladly supplied upon application. This is the most convenient form of keeping all the meetings in mind. We have had some special notices forwarded to us, but we have not space for all, and the folder in which we refer seems to meet the requirements of the case better than we can.—Eds.

DURING the coming summer a small party of young English Friends intends to come to this country to attend some of the Friendly conferences, including the Haverford Summer School and the Winona Conference, at the end of the Sixth and Seventh Months respectively, and to stay on until the middle of the Ninth Month. They are hoping to spend some of the intervening time in less formal visits in Friends' communities as "way opens" not only in the East but also during the Seventh Month in the States of Indiana, Iowa and Ohio. Their itinerary is still uncertain in minor details, but any persons who are interested to inquire further about it should write to Henry J. Cadbury, Haverford, Pa.

THE AMERICAN PEACE SOCIETY OF JAPAN, of which Gilbert Bowles is Secretary, circulates a monthly periodical. The following is clipped from it:—

"THE JAPAN PEACE MOVEMENT: According to agreement with the Japan Peace Society, since 1912, the two organizations have been publishing conjointly a monthly periodical, the *Japan Peace Movement*. The Japan Peace Society pays two-thirds of the expense, and receives one thousand copies a month, while the American Peace Society pays one-third (from Eleven to Twelve Yen a month) and receives five hundred copies. Beginning with this year, the periodical is to be published by the Shueisha, one of the best printing houses in Japan. The English Department of six pages serves as the official organ for distribution to the active members in Japan and to corresponding members abroad. About three hundred copies are sent each month to America, Europe, Australia and China."

FROM THE SCHOOL CONDUCTED BY FRIENDS IN PALESTINE.

RAM ALLAH, Palestine, Third Month 7, 1914.

Dear Friends:—

On the twelfth of First Month, Edward Kelsey left the Mission with his face set toward the homeland, and to the task of raising the necessary money to finish and furnish the building for our boys. We are glad to hear of the quick response of many to the opportunity to give toward the furnishing and now before it is time to begin the work of finishing, we are trusting that others will come gladly forward with the needful amount so that Edward Kelsey may return to the field with a light heart. His address while in the United States is in care of Moses Brown School, Providence, R. I.

During the rainy season we have been planting some trees and sowing seed. A driveway from the gate to the north door of the building is now

being laid. Some inside work in rainy weather is being accomplished by the man who cares for the place.

Just now many travelers are passing through the country and we are praying that their hearts may be touched by the needs of these people.

One case demands immediate attention and I am going to lay it before you, hoping that some one may feel a concern to offer a helping hand.

A few years ago in one of the neighboring villages a murder was committed. Much bitter feeling followed and the mother of the murdered man constantly urged his remaining son to avenge the deed. He was not so inclined, but the mother would repeat, "Your brother is dead! His slayer still lives! Your brother is dead! His slayer still lives!" At length the poor man was persuaded to do the awful deed of revenge and was taken by the government to prison, where he now is. His boy at the age of ten was taken into our school four years ago. He has grown much since and is now one of our large boys. It is becoming unsafe for him to stay in this country, owing to this family feud. The other party is waiting for him to grow to a size fitting to meet their hatred. The boy is strong, willing and very conscientious and gentle. Of late he is very troubled and grave and his scholarship is falling for his position is very serious and unenviable and his mind is plainly disturbed. His cousin, an educated man in Sudan government service, is trying to find a way to save the boy. He could take him back to the Sudan when he returns but there are no educational advantages. He is willing to pay his way to America, but is not willing to have him go alone and fall to the mercies of chance. Isn't there someone who would like to receive this boy into his home and help him make a good man? He could earn his board and would be glad to do anything he could in return for such kindness as a Christian home affords. He comes from a Protestant family and is well liked by the teachers and his mates. He is worth helping and educating and I covet free air for him to breathe.

Will one whose heart is touched, who is able, write, "I should be glad to take him into our home."

We must act promptly as his days are numbered if he stays in Palestine.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Sincerely,  
MARION E. KELSEY.

In looking forward to the approaching Yearly Meeting in Dublin, Sarah R. Barcroft remarks: That regular attenders "often recognize that each year the meeting has some individual characteristic." "The present is by universal consent a time of very serious crisis for our fatherland; it is of the utmost seriousness, no matter how we look at the ultimate outcome of events. This can hardly fail in some way to affect our meeting." Conrad A. Pim makes an earnest appeal to young Friends to consider their duty in relation to our business meetings by their regular attendance. "Our forefathers gave up much of their time and thought to the Society's business, and surely it is incumbent on us to do likewise."—*The Friend* (London).

ELBERT S. CLARKE, of Natal, son-in-law of the late Samuel Fothergill, of Darlington, has been much stirred by the reports of the Kikuyu controversy, having been for nearly forty years engaged in Gospel service among the colored peoples of Central and South Africa. His experience has increasingly convinced him of the unwisdom of introducing rites and ceremonies among those who have come out of heathenism. He says: "Only those who have lived long among the barbarous tribes of Africa and know the trend of their thinking and living, can understand the awful mischief caused by the teaching and practice of sacramental things in the spiritual faith of Jesus Christ." He recalls the following, written by him eighteen years ago: "The longer I live in a heathen land, and the more I watch the effect of the so-called Christian rite of water baptism and the Supper upon the native converts, the more I am convinced, from the formality, littleness, schisms, and often sin to which they give rise, that they are not of God, and that it is my duty to teach that they are not."—*The Friend* (London).

#### WESTTOWN NOTES.

BEFORE these Westtown Notes shall have reached our readers the winter term will have closed. The contagion of mumps still continuing, it was thought wise to lengthen the vacation by a few days, so as to escape, if possible, the chance of the contagion continuing with us

all of next term and probably seriously interfering with the graduating class. With this in view school closed on the afternoon of the seventh, to resume on the afternoon of the 29th; pupils returning, are expected to leave Broad Street by the 4.30 p. m. train.

The Washington excursion alluded to a few weeks ago has been called off on account of the mumps, to the disappointment of many; between seventy and eighty had enrolled. It is probable that next year the excursion will be made as planned for this year, the only real annoyance will be that the class of '14, as such, cannot have the outing. Excepting the contagion alluded to, the health of the school has been good; the year's record, so far as it concerns the boys, is the best the school has known for the past six years. This may be due to several causes working together, but we believe one important factor to be the closer supervision given to the out-of-school exercise. The gymnastic drills in the out-of-door gymnasium under Ralston Thomas have been more systematically supervised than formerly, and few excuses for absence from them have been tolerated.

"VISITORS' DAY" has been thus far omitted; the sentiment seems quite general that every alternate year will serve the purpose intended better than were the occasions more frequent. This being the year when the Old Scholars' Association does not meet at the School, it would seem to be the appropriate one for us to have a Visitors' Day, so that after our return from the holiday the topic may be taken up again.

Some time ago the question of having a revision of the complete Westtown catalogue was under discussion. There are reasons, which appeal to many, why this should be done, and if there is a sufficient demand for the book to warrant the expense, there are doubtless those who would gladly do the work that will be needed to prepare copy for the press. The following notice for insertion in *THE FRIEND* has just been received, which, as members of the Westtown family, we commend to our friends. The work will be undertaken if a sufficient number of persons will signify that they approve it. "A proposition has been made that the 'Westtown History and Catalogue' (printed in 1888) shall be brought up to date with the names of all Committee Friends, teachers and students from 1799 to 1914, inclusive. The Historical Committee of the W. O. S. A. will undertake this work if it can be found to be a warrantable proceeding. The card catalogue of the W. O. S. A. at the School cannot take the place of this book. So it is the view of the interested readers of these 'Notes' that they will send their views on the advisability of the reprinting of the Catalogue, addressing,

MARY HUTTON BIDDLE,  
Wallingford, Pa."

THE near future will have something to report concerning the farming operations on Walnut Hill. At the present writing there is probably little that can be done but wait for more settled weather. Two teams of farm horses have been purchased and are housed in the new barn, a family has moved into the new tenement house, and James F. Walker, whose appointment as head of the orchard project was alluded to a few months ago, reported before the first.

FOLLOWING the example of Germantown Friends' School and Select School a general information test was given a week or more ago. The questions numbered one hundred and were divided into ten groups. All the children present, about two hundred, tried them. It was no small task to examine the twenty thousand answers; about ten of the questions were of such a character as to require an effort of judgment on the part of the examiners. As at the other two schools mentioned, the boys averaged a little better than the girls, as an indication that they are a little better informed on current topics. Joseph J. Walton of the First Class won first place among the boys, and Margaret W. Rhoads, of the same class, among the girls.

ON Seventh-day evening the 4th, the general announcement of results was given; among the answers were several that brought an innocent smile to the surface: Zion was located "as a place in the next world." The Decalogue was defined as "a dialogue in which ten took part." The Hebrides were located as "a constellation in the northern heavens." "The Hub" was "a city or place in Hades." "The King and Queen of England were said to reside in the Vatican." "In which direction does Chester Creek flow," called forth the answer, "Towards its mouth." It may be well for parents to try the same test during vacation.

We have had no Committee Friends with us during the week, and the address given on First-day evening were by two of our teachers, Carroll T. Brown and Sarah J. Bracken.

## CORRESPONDENCE.

37 ALBERT STREET, East Melbourne, Victoria, Australia,

Third Month 7th, 1914.

I should just like to say how very much my family and myself enjoy THE FRIEND. In these days of social unrest and with the military spirit so abroad it is very pleasant to turn to it for its high tone and deep spiritual messages. It is, may I say, a deep concern to some of us in Australia that Friends' principles in regard to peace should be better known, and some of us feel that we may do service for the Master in giving, as God wills, a clear, definite message.

I notice with regret that Edwin P. Sellev has passed to his rest. May I ask that our appreciation of his work be conveyed to his relatives?

I should be very glad to hear from any of our dear friends in America, and if there be any Peace Friends' Pamphlets that would be suitable, I should be glad to see them.

Sincerely,

C. FLINN.

## SUMMARY OF EVENTS.

UNITED STATES.—The Commissioner of Indian Affairs has lately issued a letter to agents in the Indian service on the suppression of the liquor traffic. It is to be read in every Indian school and mission in the country on Fourth Month 6th. He says: "I believe the greatest present menace to the American Indian is whiskey. It does more to destroy his constitution and invite the ravages of disease than anything else. It does more than any other evil to demoralize the manhood and womanhood of the race. It does more to make him an easy prey to the unscrupulous than everything else combined. Let us save the American Indian from the curse of whiskey."

It is stated that New Orleans has an orange grove of 7,000 acres. A company has been launched to demonstrate that the fruit flourishes in Louisiana. More than 40,000 acres have been planted in seedlings.

A late despatch from Boston says: "Approximately \$200 is on deposit in the savings banks of Boston for every man, woman and child living within the city limits. The total, according to the latest available figures, is \$273,924,994. These 273 odd millions do not include the fortunes of the wealthy residents of the city; they are the deposits of persons of moderate means."

The planting of 1,000,000 pine trees, the first reforestation work by the State of Minnesota on a large scale, was begun in Itasca and Crow Wing Counties, in the northern part of the State. Most of the trees planted are white pine. W. T. Cox, State forester, has said that some experimental reforestation had been done in that part of the State, which has proven that the work will be a success. Cut-over and burned over land will be replanted.

The Massachusetts Forestry Association has offered a prize to the city or town in the State which shall plant the greatest number of shade trees, in proportion to its population, before Seventh Month.

In pursuance of retrenchment plans, the Pennsylvania Railroad has annulled a total of 118 passenger trains on the lines east of Pittsburgh and Erie, and a large number on the Western lines. The Pennsylvania Railroad in the last six years has operated an average of 2,280 trains daily on its eastern lines.

A despatch from Butte, Montana, says: "Large tracts of radium-bearing ore lands are reported in Beaverhead County. Three Butte miners are said to have made the find, and the fields are reported the largest ever found in the Northwest."

The population of Philadelphia is 60 per cent. foreign birth or of foreign parentage, according to a bulletin lately issued by the Bureau of Census in Washington. The classification includes only whites, and the total number in the city who are foreign-born, or of foreign parentage, either father or mother, is 879,363 out of a population of 1,463,371, based on the census of 1910. The English and Celtic group is about 26 per cent. of the city's population, while the German group includes 14 per cent. Others are: Yiddish and Hebrew, 8 per cent.; Italian, 5 per cent., and Polish, 3 per cent. The percentages for the State of Pennsylvania are approximately the same as for Philadelphia.

All applications for wholesale and retail liquor licenses in Venango County, Penna., were lately refused by Judge George S. Criswell, who had granted licenses continuously for eighteen years. There were twenty-three wholesale and retail licenses in the county last year, and three new applications were made this year. Judge Criswell has not disposed of two brewery applications. The applications were refused on the broad ground

that they are not necessary, and in this connection Judge Criswell took into consideration the public welfare.

A despatch from Augusta, Me., says: "The Governor and Council have approved regulations adopted by the State Board of Health forbidding the use of common drinking cups and common towels in schools, on board trains, in hotels and restaurants and other public places."

Woman suffrage has been defeated in the United States Senate. The vote was 35 in favor to 34 against submitting a constitutional amendment to the State Legislatures. This defeated the measure, because a two-thirds vote of both Houses is required in order to submit to the Legislatures any proposed amendment. The opposition to the amendment came mainly from the South, where the suffrage question is complicated with the negro question, and from New England.

The number of Indians in the United States is said to be 331,000, which is a gain of 25,000 in three years. The Indian population of Canada is about 107,000 at present and increasing at the rate of 2,000 a year.

It is said that taking the year 1900 as the base year, retail prices in the United States, from 1900 to 1912, rose 39 per cent. In England they rose 15 per cent., in France 17 per cent., in Germany 28 per cent., in Russia 21 per cent., in Holland 23 per cent., in Belgium 32 per cent., in Norway 19 per cent., in Italy 20 per cent., in Austria 35 per cent., in Japan 38 per cent., in Australia and New Zealand 16 per cent., and in Canada 51 per cent.

A despatch from Chicago of the 1st inst., says: "Nearly 50,000 Ohio bituminous coal miners were forced into indefinite idleness to-day, and 38,000 Pennsylvania miners may be thrown out of employment because of the failure of the recent Chicago conference between the operators and officials of the United Mine Workers of America to reach a new wage agreement to take the place of the one which expired last midnight."

It is said that there are 350,000 newly enfranchised women in the State of Kansas.

FOREIGN.—It is stated that Germany now uses between 40,000,000 and 50,000,000 gallons of denatured alcohol a year, of which over 30,000,000 are sold to the general public for burning purposes. The importance of this fuel in Germany may be appreciated when it is considered that France uses about 18,000,000 gallons, the United States about 10,000,000 gallons, and the United Kingdom only 4,000,000 gallons annually.

A despatch of the 2d from Leeds, England, says: "One hundred and seventy thousand coal miners, practically all in Yorkshire, are on strike, the last of the notices given by the men having expired to-day. The stocks of coal at the pit heads are only sufficient to last a week. After that period the railroads and steel and iron works depending on the Yorkshire collieries for fuel will be seriously hampered, and many of the men employed by them may also be forced into idleness. The coal miners demand the introduction of a minimum wage scale."

A British motor omnibus company is to start a stage line between Bagdad and Beirut, a distance of 500 miles. It is a journey that now takes twenty days by camel. The route lies through Damascus and across a part of the Arabian desert. It is expected that a large number of American and European tourists will make the journey when it can be done by motor.

It is said that the Arlington radio station at Washington has been in communication with Honolulu, a distance of 5,280 miles. Daily exchanges are made with the Eiffel tower in Paris, 3,000 miles from Arlington.

## NOTICES.

THE HOUSE OF INDUSTRY, Seventh and Race Streets, will be open all day for visitors, Fourth Month 22, 1914. Members of the Board of Managers will be glad to welcome all who care to come and to show them the work done by the women who are employed.

Friends who contribute to the Needlework Guild are urged to purchase the articles they donate from the House of Industry.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—  
Ferris—History of the Original Settlements on the Delaware.

Lee—Crowds.

Ogden—Quaker Ogdens.

Peixotto—Pacific Shores from Panama.

Perkins—Dutch Twins.

Reid—Sir Richard Tangye.

LINDA A. MOORE,  
Librarian.



**WESTTOWN SCHOOL.**—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

WM. B. HARVEY, *Superintendent.*

**FRIENDS' LIBRARY,** 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

**WESTTOWN SCHOOL.**—The Spring Term will open Fourth Month 29th, and new pupils will be received at that time. While the autumn is the natural time for most children to enter a new school, it has sometimes been found desirable to start children at Westtown in the spring. This is particularly the case when they are temporarily out of school or are unduly burdened in keeping up with their classes, or have been seriously interrupted in their studies by illness.

The open air living of the Fifth and Sixth Months strengthens the

health, and the children gather up the lines of their Westtown studies so that they can get an easier start for their year's work the next autumn.

Applications for admission should be made to

THOMAS K. BROWN, *Principal,* Westtown, Pa.

PHILADELPHIA YEARLY MEETING will begin, according to regular order, on Sixth-day, Fourth Month 17th, with a session of the Representative Meeting. The regular business sessions will begin on the 20th, at 10 A. M.

MONTHLY MEETINGS NEXT WEEK:—

Philadelphia, Western District, Fourth-day, Fourth Month 15th, at 10.30 A. M. Adjourned session Men's Meetings, at 7.30 P. M.

Muncy, at Muncy, Fourth-day, at 10 A. M.

**DIED.**—Third Month 1, 1914, at West Chester, Pa., SARAH R. HOWELL, daughter of Eliza B. and the late Jacob Howell, in the thirty-eighth year of her age; a member of Birmingham Monthly Meeting.

—, at her home, near Whittier, Iowa, First Month 31, 1914, MARY ANN EMBREE, wife of Samuel Embree, in the sixty-ninth year of her age; a member of Springville Monthly Meeting of Friends.



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My concern for our Yearly Meeting is that the uniting power of *Divine love* may prevail among our members by the constraining influence of the Holy Spirit; that walking in the Light, there may be consequent "fellowship one with another, the blood of Jesus Christ cleansing us from all sin."

J. E. R.

## THE YEARLY MEETING IN ANTICIPATION.

As the appointed season draws near for that which used to be spoken of as a "solemnity", the feelings with which its approach is contemplated are as varied as our experience, our temperaments, or our general interest. To many it brings a sense of definite responsibility,—even "exercise" of mind and heart: to some, perhaps, it suggests an occasion for stimulation, exhilaration, or what they regard as "vision"; to still others doubtless (humble, earnest souls), it offers the hope of spiritual instruction, and of an increase in courage and faith. But in order "that all may learn and all may be comforted", it should be our high purpose in the several ranks to contribute those elements of self-sacrifice, dedication and humility which, under the Divine blessing, will culminate in true service, and make our gathering a solemnity in the best sense.

Again, we are variously affected by actually being part and parcel of this collective enterprise. The presence of numbers works as a spur to activity in some natures, and as a deterrent in others: accordingly, it may be needful for those of the one class to put some restraint upon their impulses, and for those of the other to overcome the diffidence which unduly limits their usefulness. Yet the greatest service in our coming together depends not so much upon the influence of numbers in themselves as upon the spirit which pervades the assembly and influences its proceedings. Here, as elsewhere, the fervent prayer of the righteous availeth much; and the hidden exercise of those whose dwelling is deep, may accomplish more than the ready expression of many others.

Moreover, the value and effectiveness of congregational activities at such a time must always have some relation to the trend of our interests during the fifty-one weeks intervening since the previous similar occasion. What has been the bent of our minds meanwhile? To whom have we yielded ourselves

servants to obey? Have we diligently followed those things wherewith one may edify another,—or have we given our strength to that which was not profitable? If during the year there has been little unity of spiritual feeling, or little solicitude for the prevalence of the best things, there will probably not be much fruitful labor when we are assembled.

Yet there must be different degrees of experience and stages of growth, and it is possible for all these to work together without conflict. "The members of the church-militant", said Richard Shackleton, "are still coming on and going off the stage of action: there must be a succession of clean hands to handle the discipline, and there must be some time in learning, that they may have skill in the work". The apostle Peter teaches a large and applicable lesson in few words:—"Likewise, ye younger, submit yourselves unto the elder; yea, all of you"—he hastens to add—"be subject one to another, and be clothed with humility"; and Paul's straightforward acknowledgment, "We then that are strong ought to bear the infirmities of the weak", may be coupled with that fine compendium of church order, "Let all things be done unto edifying".

Now what can be more obviously beneficial in the transaction of our weighty affairs—more likely to edify the body and promote its service in the world—than a genuine desire to know the mind of the Spirit, and to have our human wills subject thereto? Here unity prevails,—and the peaceable wisdom. The confusion arising from the urgency of self-will and self-wisdom is avoided, and ultimately all things will be found to have worked together for good. There is room for diversities of gifts and of operations while there is the same Lord. There may be the word of wisdom and the word of knowledge, and there are the ear and the eye, the hand and the foot: but all these, for their harmony and their greatest efficiency, must be in some wise responsive to that Divine influence which would both move upon the individual mind and guide the "corporate conscience".

M. W.

## CONSIDERATION OF THE MINISTRY.

It has been said of the early Friends that they stopped at no barriers, provided they saw the goal they wished to attain. There came a day, a century or so later, when quite as much time and care were given to removing the barriers as were given to gaining the goal; sometimes even the removing of the barriers was made equivalent to the desired attainment. Much of this spirit survives into our twentieth century Quakerism, and it is well it does if we do not thereby become so overcharged with it that we make the less to include the greater.

There was nothing that the seventeenth century Friend would not set his hand to if he thought he felt a genuine call to the service. He trod with great reverence when he approached the threshold that opened upon things Divine, but when he was in the outer courts, where men and women and

things were the actors, he treated them with all the human wisdom and seasoned judgment he could command. It is unfair to say that nothing was too sacred for him to handle, but it is quite true that he did not envelop matters of very serious importance with a sort of covering of sanctity and forbid himself and others the liberty of discoursing upon them.

It is therefore refreshing to find a company of Friends of the present time willing to take under review at a "tea meeting" a question so profound and fundamental as that of the *ministry*. This was done at a recent "reading circle" at Lansdowne, Pa., upon which occasion three papers were read on these topics: "Why should we have Speaking in Meeting?" "What Constitutes a Call to Speak in Meeting?" "Why is there not more Speaking in our Meeting?"

These papers were sent to THE FRIEND by an interested member of the Meeting, not by one of the authors. The thought that prompted the sending of the papers to us was that they might appear in our columns. It was our original intention to publish them, but aside from the fact that they are long, each contains much that is peculiarly appropriate to the time and place for which it was written. We have made the following generous selections from the three papers, and give them in the order of the titles just recited.—[EDS.]

"We hold our meetings for the purpose of Divine worship, and all that occurs therein must be a part of that Divine worship. In the act of worship the individual soul should with very great earnestness, and with the co-operating assistance of all of the faculties with which it is endowed, reverence, imagination, learning, explore into the profoundest truths and mysteries of life, seeking thereby to bring his own thoughts and life into closer harmony with the Divine will than ever before. . . . Under the stimulus and excitation of deep religious experience there is bound to be, sooner or later, some verbal expression of it on the part of the worshipper, even though it be only an involuntary and inarticulate ejaculation.

Our meetings are for mutual helpfulness and for the help of the whole body, and the need of the individual to give expression publicly to his or her feeling may be very real, even though it be not within the range of the term "ministry" as usually used. The care must always be to restrain such individual exercises within the proper bounds, so as not to prejudice the congregation as a whole. . . . But the ministry with which we have most to do is that which is akin to the old time prophecy, and seeks to teach the congregation what they ought or ought not to do or think, or to exhort them to a life of right principles. . . . It seems to me clear that there is within each of us that principle, which is the germ of all truth, and which, properly developed will lead us to a higher and higher life. Call it whatever you will, 'The Word,' as in our Bibles; the 'Logos' of the theologians, the 'Inner Light' of the early Friends, or by whatever name seems most acceptable, it is still that indefinable essence which seems to exist in man at all times, and wherever he is found; which points him upward and onward; which distinguishes him from the beast; and which instantly responds to truth when it is brought home to it, and which seems capable of infinite development and growth. . . . We might liken this germ of truth to the delicate harp cords of the inner ear, or it is like the sensitive antennae of the wireless telegraph, which, standing high in the air, are unaffected by the myriad electric vibrations which surge constantly about them, until they are touched by impulses for which they are attuned—which for them are the true ones—whereupon they instantly respond, and communicate the message to the waiting operator below. If, then, there is in each one of us this potential germ which needs but to grow and expand in order to take control of our lives and help make them what they should be, our

great problem is how to break down or tear away the encircling cerements. We need, as it were, to take some keen surgeon's knife and cut through layer after layer of the outer covering so that the spirit within may shine brighter and brighter, until it gain its full power over us. But what sort of a surgeon's knife shall we use? and after we have found it, how shall we find a surgeon of sufficient skill to handle it? Just here is our great question, and, it seems to me, just here is the point where we need at least a part of our Friends' ministry.

"We are told by students that while the anatomy of all men is substantially uniform, yet in details there is among individuals the greatest variation, . . . so with our spiritual bodies, they are much alike and suffer from the same diseases and derangements, but the peculiarities of each individual must be dealt with and treated according to its individual needs. Adopting the figure which was used before—the harp or the wireless telegraph—we must strike the note or start into being the right electric impress to which that particular individual will respond, whereupon all the wrappings which were about that indwelling germ of truth will quickly vanish away—like the walls of Jericho, they will fall before the trumpet notes which are sounded from God Himself.

The force of ministry depends not on its quantity, nor yet on its quality in the sense of learning or rhetoric, but upon that unexpressible quality of opening a way into the individual heart whereby the imprisoned glory already there may escape to lighten the body. Thus often we see very remarkable results following from very humble ministrations, and we have heard very excellent and polished sermons which leave no lasting impression. . . . It is not that we need a great deal of ministry, but we want the appealing kind, and this, I sometimes think, will come more often from the experience of those who are struggling hardest in the battle of life and who fall often, than from those who have attained to a degree of quiet self-control, which knows few outward battles or temptations, and which is concerned with what we might term contemplative religion. . . . I sometimes think we have set the standard of our ministry so high that one with a sensitive spirit and diffident nature will never be able to convince himself that the call to him is real. This is a serious error. . . . The truth through whatever channel is still truth, and though stained somewhat with earth may thereby be the more beautiful. . . . I have thought of the ministry as of lights shining through so many different lanterns, with different colored glass, and some clear and some dirty and smutty. It is all the same light, and it is all needed to help us to see our way, and even the smallest rays may help to lighten the darkness a little. . . . It seems to me that if it is the truth which shines upon us we need not think much of the kind of lantern out of which it shines, remembering the words of a great and good man:

"To me the meaneest flower that blows can give  
Thoughts that do often lie too deep for tears."

"The Friendly view of worship is that it is a personal matter between the individual soul and its Maker. This carries with it the requirement that all the exercises of the meeting, be they silent introspection and prayer or vocal service of any kind, shall be such as are conducive to the attainment of that vital communion which constitutes worship. . . . What man can know the needs of those who are sitting with him, or, knowing them, can tell how all or any one of those needs can be met? It may be that no vocal service can reach them all, unless it be one so blessed by the Head of the Church that all the hearers may find that contact with Him which, as in the case of Job of old, causes all their doubts and troubles to fade away into insignificance.

"Doubtless in our meetings for worship we have all thought of things which might be said. Texts can be recalled easily. . . . Such exercises as those hinted at might be performed most impressively and yet fail to meet the needs of the hour. How clear it seems then, that if those needs are to be met,

a wisdom higher than human must choose the message and the messenger. . . . Vocal service in our meetings is only one of many forms of service, and the call to it may presumably come in various ways. Some may feel a message taking shape in their minds for many days before the time comes to deliver it. To others the impulse may come more suddenly. But however it may come, I believe that the sense of duty in the matter is always present. In some cases this may be of overwhelming power. 'Woe is unto me if I preach not the Gospel,' says the apostle. In others it may be perfectly real and yet so gentle that a lack of willingness may be enough to extinguish it entirely.

"Doubtless our Master could impress His message upon each individual consciousness directly. It is equally true that He does not always choose to follow that method, but selects some one to bear His message. I cannot presume to give the reasons for this. I do believe, however, that we can at times understand things better when presented in concrete form. Here enters the human element. Does it make any difference who bears the message? I believe that it does make a difference. For instance, if the speaker is known to have been a prodigal son himself, how much more impressive may be his presentation of the woes of the sinner and the joys of the reception in the father's house! . . . The prophet Hosea's message grew out of his life, acquiring a vividness not to be had in any other way. . . . I presume that a sense of unworthiness is one of the commonest difficulties in the way of those who are called upon to speak in our meetings. This is but natural, and is as old as prophecy itself. But if none spoke except the perfect, how little speaking there would be! Probably we all have noticed the hush which comes when an unfamiliar voice breaks the silence of our meetings. Though the vessels be earthen and imperfect, they have some part in the influence of the message. . . . Just a word regarding the third part of the subject assigned to me, the adaptation of the message to the audience. Sometimes a message may be difficult to understand, the thought may be involved, or the expression may be far from lucid, and yet the spirit breathing through it may show it to have had the proper source.

In most cases, however, the observation of the Apostle Paul is applicable, 'In the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue.'

"In conclusion, if I were to attempt to say what attitude on the part of the worshippers would be most conducive to proper vocal expression, I should say—perfect willingness to bear the message if it *should* be required; prayerful watchfulness to see if it *may be* required, and earnest faithfulness when it *is* required."

"Recently at our meeting—spoke of the reluctance of many people to trouble themselves to do things which would be of help to their neighbors and friends, . . . also—has spoken to us recently of the hesitancy of most people to sacrifice themselves for the benefit of some one else's life, to be willing to suffer physically or mentally for the sake of another. I have thought of these things in connection with the subjects under discussion. What do we actually do to help one another to reach our ideals, to meet our problems? What are we doing to make our meetings for worship deeper and their influence more wide-spread? Our meetings should be times when we can renew strength and failing courage, when we can have proved again in terms of life to-day those principles which each generation has tested and proved sufficient for its own needs. . . . Are we using our meetings for the larger spiritual growth of those attending, and are we bringing to these meetings a sense of our individual responsibility and a readiness to serve in whatever way we can find?"

"The attitude in which we approach our meetings for worship seems to me of exceedingly great importance; in fact, I think their good results will be almost directly in proportion to the amount of responsibility we feel, and the attitude of expectation and encouragement which we bring into them.

The things which we long for, the things which we look for, are the things which we will unconsciously help bring to pass.

"Are we expecting the hour of worship to bring forth newer and richer experiences? Are we making our own struggles with their victories and defeats sources of encouragement to some one else? Are we meeting half way a possible call to offer to some one else a thought or experience which might solve some one else's difficulty? If there is any advantage at all in coming together to worship should there not be a feeling of fellowship strong enough to be felt? . . . Spiritual life in meetings will manifest itself in living silences and in public speech. . . . Christ so infused His spirit into the lives of His friends and impressed on them so strongly the need the world had of His spirit that they consecrated themselves to the task of bringing others into the influences of His life. . . . Do we encourage this spirit of fellowship, and give the human encouragement which He meant His disciples to use in pointing the way to the life of Christ? . . . Is there an atmosphere of encouragement and expectation which invites spiritual communion? . . . There is a part of the meeting for which the human in us is responsible. I have been wondering if we do not neglect this part for which we are responsible, and expect the divine will to work in us in spite of our own attitude of indifference. . . . Often it is the short message of the one whose courage is hardly sufficient to carry him through, which calls forth the greater response from the listeners than that spoken by one whose voice is heard more often and whose phraseology has become familiar. . . . But we say, 'he should not speak unless he is sure of a call to speak.' Just here, I think, is the trouble; in our anxiety to prevent people from speaking too thoughtlessly we have focussed our attention on the negative side till we find ourselves taking some such train of thought as this,—'I must not speak unless I am positive I am called upon to speak,' then one easily slips into the next negative stage of 'I probably shall not be called on to speak,' and after that, 'I am not called to speak,' and finally, though it may never be expressed definitely in our own mind, our attitude becomes, 'I probably never shall be called on to speak.' After that stage is reached it is only a short step further till we find ourselves saying, 'I wonder why so and so didn't speak to-day, I thought he surely would?'" . . . If the majority of those in the meeting are people who have either consciously or unconsciously settled it in their own minds that they will never have a call to speak, how can the atmosphere be anything but lifeless?"

"ONE of the great needs of the Church to-day, as someone has said, is a Quaker revival. We need to learn the power of silence." So writes Canon Tupper-Carey in an able paper on Intercessory Prayer on behalf of Christian Missions in the current issue of *East and West*; and he goes on to say: "I first learned about the extraordinary power of silence in New Zealand during the Mission of Help two years ago. We came across some 'Friends' in the Hawkes Bay district. The vicar of the parish said that he allowed them to come for an hour a week to his church, as they had no other building in which to meet. During the Mission, however, the missionary asked them to come every day, and he invited the church-people to join with them. I heard the missionary and the vicar speak about their experience at the Bishop's Conference, both of them said the effect of these silent meetings was the most wonderful experience they had had in their lives."—*The Friend* (London).

O, THE malady of the soul! how foul it is!

There is not in nature an antidote to so great evil; but the Lord of life and glory came down from Heaven, from the bosom of His Father, to recover lost mankind, and throw consolatory hope into the cup of human woe; made a bitter cup by man's disobedience and pride.

Gracious, holy Father! open the blind eye! unstop the deaf ear! that we may see and acknowledge the mystery of thy condescending love!

MARY CAPPER.

## SPIRITUAL ALONENESS.

In all the deeper experiences of the spiritual life the soul must tread a solitary way. There are blessings that come to us through our being component parts of the family, or the community, or the church; but those which have to do with our eternal relationships find us in our individuality dealing directly with the realities of the unseen. There are no greater mysteries than are wrapt up in these two small words, "God" and "I." There is an ocean of meaning in these drops of language. It will take us all our days, and then the work will have only begun, to find out their depths.

Jacob, we are told, was "left alone," when "there wrestled a man with him till the breaking of the day." It was the crisis of his life and he had to go through it alone. He bore the marks of that midnight struggle till the end, for he came out of it a crippled and broken, yet divinely blest man. In the dust he became a prince. In the loneliness he saw God face to face, and that heavenly vision stamped his character with an indelible mark. Is it any wonder that God loved to be called more frequently "the God of Jacob" than by any other name? Jacob was by no means an amiable character. His brother, Esau, appeals to the observer much more at first sight. But Jacob was a man whose spirit reached out after the divine. Heaven, as far as we know, never opened to Esau. Angels never appeared to the man who preferred the mess of pottage to the privilege of priestly office, in the family of the chosen patriarchs, through which God purposed to bless all the nations of the earth. Esau never had a Daniel, never cared to be left alone with God.

And it is so to-day. I care not what the natural bent may be, aloneness with God will elevate and refine the most unpromising. Jacobs may still become Israels and beggars of the dust princes of the aristocracy of Heaven.

Of all the sons of men only one did not require the ordeal of repentance. Repentance is a lonely piece of business. Sin isolates from God and from one's fellows also; and repentance is a wider entering into the sense of this isolation and feeling its gravity. Though our holy Redeemer did not know repentance for Himself, the heart of His atoning sacrifice consists in His *repentance for others*. And to Him, too, it was a lonely struggle in the darkness, rejected of earth and forsaken of Heaven as far as His consciousness went in that solemn hour. But if He repented for us, He did not repent instead of us, to let us off from repentance. The lonely path of repentance is the one that leads to that door opened in Christ into the blessedness that is found in God.

A striking picture of the loneliness of the ordeal of repentance is given by the prophet Zechariah in these words: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of the house of Shimei (of Simeon as LXX) apart, and their wives apart. All the families that remain every family apart, and their wives apart." (Zech. xii: 9-14).

It is a picture of national confession of sin we have in these words, but the repentance is profoundly individual. No one accuses another, everyone smites his own breast. David and Nathan weep apart; Nathan cannot go to David now, he has enough to do with his own guilt. Levi and Simeon had been partners in wickedness, but no one dares to excuse his own share of the guilty deed. Husbands and wives get away from each other to be alone with God. The agony of repentance must be gone through in solitude.

All true prayer requires aloneness with God for its exercise. Hear the Master on this great subject. "Thou, when thou

prayest, enter into thine inner chamber, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Of course, these words have more than a letter meaning. There is only one inner chamber, there is only one secret place, there is only one holy realm where the human meets the Divine, that is within the soul itself. The door that must be shut is the consciousness of the external world. When we enter the secret place visible and external things must be shut out. We have not begun to pray until we have reached this inner chamber, and we have not yet discovered a permanent centre of peace until we have come to the inner kingdom, "a house of defence" from all outward storms and disturbances, where we are engaged in the adoration of the Divine perfections in the silence of love and worship. The essence of true prayer is its solitariness—God and I!—the finite personality of the human swallowed up in the infinite personality of the Divine, whether vocal exercise is called for or not.

When Saul of Tarsus caught a glimpse of the purpose of God with his life, separated from his mother's womb and called by the internal voice of the Spirit within him and by the voice that spoke to him in the Hebrew tongue out of the midst of the brightness, eclipsing the noonday sun on the Damascus road, even that it was the good pleasure of the Father to reveal His Son in him, immediately he conferred not with flesh and blood, neither did he turn to the older apostles, but he retired into Arabia, there to listen to that still, small voice of calm that succeeded the earthquake, whirlwind and fire experiences through which he had passed. And out of that silence, aloneness and solitude he came forth the apostle to the nations.

And in this self-same school of aloneness with God firsthand witnesses to Divine Truth are still being formed and qualified for their service towards this our busy, fussy and talkative twentieth century.

MAX I. REICH.

Complied by B. M. Rhoads.

A FEW selections of expressions of our dear Friend, Christopher Healy, of Bucks County, Pa., in his last illness, 1851. . . . He received messages of love from several distant Friends, which seemed very precious to his feelings, and said he believed that many in different places felt united with him in spirit, and his dear love was to them. At a later date he said, "Oh! if I could now settle away and go to sleep in the arms of my beloved Saviour how glad I would be, but it is not time yet. His time is the best time and the right time. He has brought me through all my trials and temptations, and landed me safe in a well-grounded hope of a happy eternity! What a consolation it is to me, and how glad I am that I can say at such a time as this, that I feel no condemnation, everything looks bright and pleasant, yes, as clear and as bright as the light. I have that hope which is an anchor to the soul, both sure and steadfast, and enters into that within the veil whither our forerunner has gone. . . . I am ready to pass the valley and shadow of death to that City whose inhabitants shall not hunger any more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them, and lead them into living fountains of waters, and God shall wipe away all tears from their eyes. . . . I now say, as I have often said, 'Friends speak often one to another', and, if we speak right, the Lord will hearken and hear. I do not mean we should speak often to another in common conversation or about things of the world, but about Heavenly things; encourage one another and endeavor to get into that pure state of mind in which we will say no evil, and the Lord will hearken and hear, 'and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.'" His last words were, "Peace, peace!"

WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (1 Corinthians xi: 31.)

## THE QUAKER MISSION AMONG THE INDIANS OF NEW YORK STATE.

BY JOSEPH ELKINTON.

(Continued from page 482.)

A year later (1821) Joseph Elkinton wrote that it was a time of great commotion among the Indians because they were not united in sentiment about dividing their land in severality, and that the party opposing improvements had succeeded in getting the school closed until a general Council could be held at Buffalo. Some designing men had circulated the rumor that the Quakers would take their land for their services, whereupon the Friends in Philadelphia sent the following:

"To the Chiefs and others of the Seneca Nation, residing on the Allegheny:

"Brothers, We have been informed that some of you are uneasy in your minds for fear that your brothers, the Quakers, will bring a charge against you for the assistance they have afforded you in your endeavors to improve in the manner of living and in the management of your lands.

"We hereby tell you plainly, as we have often told you before, that the Quakers, your brothers, do not want any of your land, any of your skins, nor any of your money, for anything they have done for you, and that they will never charge against you for any of these things, and we send you this writing to keep forever, to make your minds easy on this respect.

(Signed by 26 Friends).

PHILADELPHIA, 19th First Month, 1821.

This assurance, with other tokens of unselfish interest, brought forth this reply some two years later:

"Brothers, the Quakers: Make your mind easy, for we shall endeavor to have your advice attended to, and we become a useful people, and we much wish that our children become valuable citizens. We believe the reason of Indians having dwindled away to almost nothing has been by their irregular conduct, and sufficient attention not having been given to the marriage agreement, etc., which we desire may no longer be the case amongst us; we desire that our people should be orderly and feel gratitude flow in their hearts daily to the Great Spirit for favors; we also wish you to know that our brothers who now live beside us, we love and feel very choice of, and hope they may long continue with us.

"Ever since Joseph Elkinton has been here, your desires for us in various respects, such as schooling, industrious habits, etc., have been repeatedly told to us by him, and we think great improvement has been made by us in several respects. He has attended faithfully to the school, whether few or many scholars, and that branch has been progressed in by our children. We have never yet seen him act missive."

For a few years the school at Tunesassa was discontinued, but those who had been taught there were employed by the Indians to teach their children at other places on the Allegheny reservation. Friends, however, continued to keep themselves thoroughly posted about the conditions and needs of the Senecas. Three of the Friends returned, most opportunely, in 1835, when a terrible flood had carried away two-thirds of the crops.

We note that there are about three hundred more Indians resident on the Allegheny reservation now than was the case in 1835.

Enoch Lewis, one of the greatest mathematicians of last century, with Robert Scotten, found only eight families possessed of means sufficient to prevent them from suffering, and so they distributed \$1000 among them during the winter of 1836, and an additional \$200 for seed potatoes. Another disastrous flood carried forth a like sum in the following summer. The school at Tunesassa was reopened that year.

The Indians parted with some 88,000 acres of their land, and most strenuous efforts were used to persuade the Senecas to move to Green Bay, Wisconsin. After repeated councils

with the Chiefs they were dissuaded from this very questionable move and the report of Enoch Lewis and Joseph Elkinton in 1837 concludes with, "It appears to us that our duty is a plain one. That we ought to exert such influence as we possess to induce them to hold fast their present possessions, to improve themselves and their land as rapidly as possible, and to become not only a civilized but a Christian community. If they should be induced to accede to the flattering offers which are so industriously presented to their view, it appears to us that a few more fleeting years will join their name and memory with those which are no longer known except on the historian's page."

Friends repeatedly went to Washington, D. C., in behalf of these Indians and did all they could to prevent the ratifications of the treaty of 1838 and that of 1842—whereby a compromise was made with the Ogden Land Company.

The annals of this period would not be complete without mentioning the name of Ebenezer Worth, who came from near Philadelphia and labored most devotedly for seven years on the Allegheny Reservation, teaching school and advising the Indians in many ways. He was greatly beloved by them, as he frequently visited them in their houses and gave to them liberally of his ample means, as well as of his time and sympathy. Sixty children were in attendance at three schools under his direction—one at Horse Shoe, a second at Cold Spring, and a third at Corn Planter's.

It would be impossible, in a sketch of this kind, to do justice to all the noble men and women who, under a true religious concern for the good of these natives, sacrificed much that was nearest and dearest to them. There is one name, however, that should not be forgotten in the early establishment of this mission among the Senecas.

Jonathan Thomas lived and labored very helpfully among them between 1796 and 1821. His daughter, writing of him, said, "Though but a little child, I well remember his staid and serious deportment while laboring for the Indian people: to them he was a true helper, and his counsel was often sought and his advice followed. It was a common expression with them, 'Jonathan could do no wrong; he did not know how.'"

Up to 1852 the schools under the care of Friends had been day schools, but in the winter of that year a boarding-school was started at Tunesassa. The progress of the students has always been more satisfactory when they reside at the school, and its capacity has been increased from time to time, so the average attendance for several years has been about fifty-five boys and girls—equally divided between the sexes.

The laying of railroads through the Allegheny Reservation gave the Friends much anxiety on account of the character of the men employed, and up to date (1914) it is said some three hundred Indians have been killed on the railroad, many of them because they were under the influence of liquor.

The settlement of whites on this reservation, especially at Salamanca, has always been attended with serious danger to the Indians—introducing many complications, of which the supply of liquor has not been the least. But upon seriously talking over the whole effect of this now considerable city with the missionary, Morton F. Trippe, who resides there and who has devoted himself to the Senecas for thirty-three years past, he could but give credit to the good influence of the High School in Salamanca, and to some of the best citizens resident there. And thus we see in all human affairs good and evil are generally mixed.

The course of history invariably reveals periods of transition to be attended with grave set-backs as well as dangers, and the greatest comfort comes from the fact that, generally speaking, the best survives and century-long fears are succeeded by confidence in the triumph of right. This is illustrated by the present probability that the Senecas in New York State will remain on their reservations and that they will gradually become self-supporting, as some of them have shown quite as much thrift and ability as their white neighbors.

(To be concluded.)

## LAUREATES AND BRIDGES.

How long have our English cousins, more jealous that the spirit of poetry be a part of their national life than we are, it seems, had a poet Laureate? Wondering about this the other day, I set to work to find out, and am passing on the old news.

Hundreds and hundreds of years ago in Greece, the poet whom the people loved to honor was crowned with a wreath of verdant laurel, and in the Middle Ages the pretty custom was revived. In the fourteenth century we read that Petrarch was crowned in Rome, and it soon became customary in Paris, Oxford and Cambridge to crown those of unusual literary merit. Our English word laureate (Latin *Laurus*, laurel), has sprung from this time-honored custom, and the title has been given to those whom the English crown chose to write poems of occasion, either in the Royal family or in the State.

John Skelton, of the sixteenth century, was probably the first to receive the title Poet Laureate, which he conferred on himself after receiving the laurel from both English Universities.

About that time minstrels and poets were frequently attached to the Royal Court, and their compensation was given in the form of pensions. Chaucer, in the fourteenth century, received a pension and also a measure of wine daily, but for diplomatic service rather than poetry. In after times the measure of wine became a part of the Laureate's compensation.

Ben Jonson was considered a Laureate because of the pensions he received, although he was never officially appointed to the office.

So far as is known, John Dryden, of the seventeenth century, with whose lyric, "The Ode on St. Cecilia's Day," we are familiar perhaps, was the first official Poet Laureate, and he received the appointment by Royal Letters Patent.

Since then England has had her Laureate almost without an intermission until now, the death of one being closely followed by the appointment of another. After Tennyson's death, however, about four years elapsed before a successor was chosen, for the wisdom of asking even the best to take a position so lately glorified was doubted. At last, however, it was felt a pity to give up the old tradition because of temporary inefficiency, and the appointment was given to Alfred Austin. Can we wonder that a nation should hesitate before asking any mortal to take up the mantle of the immortal?

Since the first official Laureate, John Dryden, the best known of his successors have been Robert Southey, William Wordsworth and Alfred Tennyson. Tennyson's compensation, by the way, was £72 a year, beside £27 in lieu of the "butt of sack" of tradition.

Tennyson's successor, Alfred Austin, who does not seem to have made a very deep impression, was followed by the present Laureate, Robert Bridges. Let us look him up a little, for his name will go down in the history books, and perhaps he has something for us that is worth while, though it is so hard to find out what is worth while in literature till we have had years and years to think about it.

Robert Bridges was born in 1844, educated at Eton and at Oxford, was prominent as an athlete, and later studied and practiced medicine. Indeed, he had several important hospital appointments before his retirement from the medical profession. Medicine and literature, we notice, sometimes go hand in hand, as in the case of Oliver Wendell Holmes, S. Weir Mitchell and Robert Bridges. It takes a good-sized brain to succeed in either line, and perhaps the bigger the brain the more sides it has. However, Bridges soon gave up medicine for literature, and his pen has been active and versatile.

His first volume of poems appeared in 1873, when he was not quite thirty years old. It was a thin volume bound in blue, and he soon conceived an intense dislike for it, and whenever he found a copy destroyed it if possible. Edmund Gosse tells of finding him in a friend's library at one time clandestinely cutting out the pages of the little blue volume and replacing the cover on the shelf. For years he was intensely secretive and sensitive about his literary work, and he has always seemed to care little for popularity.

At about middle life, after he had given up the practice of medicine, he left London, and retired to a quiet country village in Berkshire, where among strangers and far from the sound of the locomotive whistle, he could dream and meditate all day long, and write when the mood came. We are told that Browning and Wordsworth wrote even in uninspired moments—can we not believe it?—but Bridges wrote when the muse sanctioned, or he waited. He had nothing to hurry for, and he gave the outside world scarcely a thought. His works therefore, for a life now nearly rounded out, are not numerous, but almost without exception they manifest the poetic touch.

Edmund Gosse thinks that Bridges is very independent of criticism, for one who is withal so sensitive, and that he sometimes so far defies other people's tastes, in carrying out his own experiments and theories, as to be unfortunate; that he is primarily austere, does not deafen with sound or blind with color, and even neglects the sensuous aspects of beauty; that he is at times so devoid of ornament and so unemphatic that he is difficult for the ordinary reader to follow, and that he tries to return to the old idea that "poetic value is in the essence of what is written, not the attributes." Thus he arranges his own meter, or returns to one long unused and almost forgotten.

The dramas, of which there are eight, have little attraction for the ordinary reader, but having begun them, there is something about them that holds us often to the end. Of these, the finest is thought to be the Return of Ulysses, a dramatizing of the chief scenes in the *Odyssey*. In some respects Nero is thought to be the most dramatic of the plays, and the Feast of Bacchus is worth some study. Achilles in Scyros is said to contain much simple beauty.

But the short poems will appeal to most of us more than the dramas, and it is in them that we feel that his name will live, for they are full of the rhythm and word-painting of the real poet. In them we realize that he *feels* the beauty of the flower's coloring and of the cloud's motion, of the bird's song and the brook's babble. Indeed, he seems to have breathed in the spirit of the whole out-doors, and to breathe it out again so easily, that we feel he thinks in poetry, and that he gives us the thought just as it came to him. There is a certain simplicity and purity about some of the little lyrics that charm those whose ears are attuned to the softer and less extravagant harmonies. Some one has said that the shorter poems "have the sudden irresistible charm of the lyrics of the Elizabethan song books, like nothing in English poetry from then till now." When his collected poems were published in 1900, Edmund Gosse called them "delicate flute music," and characterized them as among the finest and simplest poetry of our age.

Except the dramas, his poems now appear in one volume. In this, the best of the long poems is thought to be Prometheus the Fire-Giver, a Mask after the Greek. Indeed, there is much of the Greek Mythology in his works.

Like Tennyson, he knows many flowers by name, and in one poem, called "The Idle Flowers," he names between seventy and eighty flowers and plants.

Some prose he has written, which, however, is read but little. It is sufficient along this line to mention a technical criticism called Milton's Prosody.

Bridges' work—I quote—"has influenced by its restraint, purity, precision and delicacy yet strength of expression." And yet the New York *Tribune* about Christmas time said, "In issuing his first poem, the new British Laureate wisely took advantage of the season of brotherly kindness." The poem was called "Christmas Eve," and the verse form was that of the Vision of Piers Plowman (1340).

Perhaps the *Tribune* isn't quite capable of apprehending the poetic in so ancient a garb.

Bridges is not and never will be the poet for the crowd, he did not try to be, and his work is not the kind that appeals to one who rushes from this form of sensation to that, who deals in superlatives and direct appeal to the sense of excite-



ment. But to those whose spirit is in tune to feel with his spirit, he will ever bear a welcome message.

With our free libraries at hand and our well-stocked book-shops it is needless for me to add much from Bridges' work to what is already quoted in these pages. Let us just read in closing the first few lines of *A Passerby*—

"Whither, oh splendid ship, thy white sails crowding,  
Leaning across the bosom of the urgent West,  
That fairest no-sea-riding nor sky-clouding,  
Whither away, fair rover, and what thy quest?"

There are other lines just as full of the poet's vision. Among them are some that we may not feel able to appreciate—who shall tell us whether the fault be Robert Bridges' or our own? but shall we not hope that the latest of the Laureates may not be the least?

M. O. C.

#### LAUS DEO.

Let praise devote thy work, and skill enjoy  
Thy whole mind, and thy heart be lost in joy  
Well-doing bringeth pride, this constant thought,  
Humility, that thy best done is nought.  
Man doeth nothing well, be it great or small,  
Save to praise God; but that hath saved all;  
For God requires no more than thou hast done,  
And takes thy work to bless it for His own.

—ROBERT BRIDGES.

ETERNAL Father, who didst all create,  
In whom we live, and to whose bosom move,  
To all men be Thy name known, which is Love,  
Till its loud praises sound at heaven's high gate.  
Perfect thy kingdom in our passing state,  
That here on earth Thou may'st as well approve  
Our service, as Thou ownest theirs above,  
Whose joy we echo and in pain await.

Grant body and soul each day their daily bread:  
And should in spite of grace fresh we begin,  
Even as our anger soon is past and dead  
Be Thy remembrance mortal of our sin:  
By Thee in paths of peace Thy sheep be led,  
And in the vale of terror comforted.

From "*The Growth of Love*," by ROBERT BRIDGES.

THE seat of the scornful is one of the special dangers of this age. Pride, presumption and scorn are closely linked together, and are far indeed from the mind which was in Christ Jesus. This spirit often shows itself in the present day in the form of irreverent criticism. Those who are spiritually least qualified for it are to be found sitting in the seat of judgment rather than taking the place of the inquirer and the learner. The Bereans of old did not scornfully reject the, to them, strange teachings of the Apostle Paul, but searched the Scriptures daily to see whether these things were so. Now, forsooth, the Scriptures themselves are called in question, and the very foundations of Christian faith are abandoned by men who would fain be looked upon as the apostles of the modern thought. May God preserve His people from abandoning the faith once for all delivered to the saints from the baseless, ephemeral fancies of the present day.

—J. HUDSON TAYLOR.

Selected for THE FRIEND by B. M. Rhoads.

"CHRISTIANS, expect not, hope not, desire not your fellow-pilgrims to be the counterpart of yourselves. He who, rich in mercy, has called so great a variety of men to be fellow-partakers of the Gospel of Christ and fellow-heirs of the Kingdom of Heaven, can so move the hearts of his people that different graces shall be for each other's good and His glory. Go on your way, then, not only loving your gracious Lord, but also loving one another, bearing each other's burdens, forgiving each other's trespasses, avoiding each other's faults and emulating each other's graces."

#### FROM THE ANNUAL REPORT OF THE TRACT ASSOCIATION OF FRIENDS.

While in the year just closed more Friends have taken part in the circulation of our Tracts than in some previous years, we still feel that more of the members of our religious Society should take part in this good work. All do not feel called to the personal distribution, but many of this latter class can give the Association valuable assistance by informing us of openings which may come to their knowledge, where Tracts would be eagerly and profitably read.

In reviewing the labors of our Auxiliary Associations, we feel that they have many opportunities to aid us in a work that should not be looked upon with apathy or indifference, and we would affectionately encourage the several officers and members of these Auxiliaries to renewed diligence and faithfulness in this seed sowing; reminding them as well as ourselves that we are not to grow weary in well-doing, for in due season we shall reap if we faint not.

We have been encouraged by the faithfulness of a Friend in a neighboring State, who under a feeling of religious duty has within the past year distributed over 7,000 Tracts and Juveniles, making personal calls from house to house, in rural neighborhoods adjacent to his home. Through our Depository and other channels, we have had a number of interesting letters, giving evidence of the good a tract may do, and of the value placed on those we issue, by some who have read them.

A person in the lumber districts of Wisconsin, surrounded by many who apparently give but little thought to the life that is to come, and feeling her almost complete isolation from congenial spirits, after receiving a small selection of our Tracts, writes as follows: "I received a package of booklets and leaflets, and I thank you very much. I have been hungrily reading them ever since they came. Oh, they are so good, I can't leave them alone. I have handed them among my Christian friends and they enjoy reading them very much. We intend passing them on to others when we are through. We haven't had any meeting for about a month; no minister has been here. A friend of mine works at a boarding-house, and has a good opportunity to leave the leaflets where others pick them up and read them. They do me much good, and when I read them I feel that I am not half good enough, and they give me the desire to improve and grow more like them."

A Friend who has from time to time placed a few of our Tracts on a Table in a waiting-room at one of the Ferries, was recently accosted by the attendant, who said that some Jewesses had picked up the Tract No. 180, The Letter of a Young Jewess to Her Father, and had asked her to try to obtain for them others that told about Christ, which was done.

From Ontario we get the following: "I have just read with much spiritual profit, two booklets, Preaching by Women as well as by Men, No. 77, and The True Christian Communion, No. 154. I must confess that this is contrary to the way I have been worshipping, but I believe I see a truth that heretofore has passed unnoticed. We are hungry, very much so, for the deeper experiences in the things pertaining to God and His Christ, our precious Saviour and Friend." Later he writes, "I have read many articles on Prayer and Worship, but never have seen anything so profitable and strengthening, as your pamphlet on Worship, No. 149. My conception of Prayer and the, approach into the "Divine Presence" have been enlightened. Your suggesting silence and waiting surely is very significant; I see this now much more clearly than ever before."

One of our Distributors who visits the sailors on shipboard, while in this port, says in writing for a fresh supply, "Those which you so kindly furnished me came in very good. That they have been placed to good advantage, and results accomplished that will be far beyond our present realization, there can be no question. They have reached 'the uttermost parts of the world,' for I placed them in the hands of crews going to all parts of the globe. Only I wish I had some in Norwegian, Hungarian, etc. In fact, I can use all sound Tracts that have Christ as the power of God unto Salvation, and deliv-

erance from the curse of sin. Once more I make an appeal for some of your printed matter which has been so valuable in our missionary work, both aboard ships and in the homes of squalor, as well as every other place where good tracts may encourage those in sin to seek a better life in Christ, those in error to learn the truth. It would take too long to tell of instances in our work which would be very interesting, the opportunities to get in homes of sin and talk to them, to reach backsliders, who are encouraged to start again in the right path. And as to results, I am sure *that part* will be made known some day, and all who had part in it will have great cause to rejoice."

From a mission worker in this city we received the following instructive testimony to the mastery which tobacco obtains over those who use it: "Some time ago I received some Tracts from your Association, among them was *The Deadly Cigarette*. We are organizing an Anti-Cigarette League, and would like about fifty or one hundred of them. I assure you they will be used to good advantage, with prayerful distribution. I am a Sunday school teacher at . . . Mission. We find cigarettes a menace to the boys and young men,—yes, and often find it easier for a man to give up intoxicating liquors than for him to give up smoking. The cigarette tract is especially good, and I want every member of our League to have one, especially the boys."

From a person in Vermont we received the following gratifying information: "Please send me a number of those envelope-sized booklets, entitled *The Deadly Cigarette*, *The Wall of Fire*, etc. They are instrumental in doing a good work. Last Spring a person was in the railroad station at Troy, N. Y., waiting for the train coming east, when a young man was seen through a window smoking a cigarette. The impression grew so strong to go and explain to the boy the bad effect on the health, and finding openness, his address was obtained, and some of the little booklets sent by return mail. A few weeks ago the young man of near nineteen years visited us, and to our surprise we found he had some of the tracts translated into the Armenian tongue, and two of his companions with himself have quit the smoking habit. Also an old doctor who was a friend of the boy, and an occasional smoker, gave up the use of tobacco through his influence. I mention this as one little instance of good, as the result of faithfulness, and the little Tracts thou hast been sending me."

A person who felt a prompting to post conspicuously in various public places large placards with Scripture texts on them, applied to the Board for its co-operation in preparing and publishing the same. After careful consideration it was decided to print 200 each of three different selections, on cards 11 by 14 inches, and 375 of them were recently forwarded to the individual, who proposes placing them in waiting-rooms, public buildings, etc.

The distribution of Tracts was the largest in the past three years, averaging over 11,000 per month, and including 28 States and four foreign countries, while 601 of the Tracts were in foreign languages. The Almanac and the Card Calendar were published seasonably for 1914. Of the latter, 5,103 copies were printed, the largest number we have published; and at the close of the fiscal year there were but 163 on hand, with sales still continuing. No less than seven business houses now annually place their orders for Calendars, amounting to between 1,100 and 1,200, which they distribute to their patrons about the first of the year. Three distant Yearly Meetings, through their Book Committees, use nearly 1,500, and six or seven individuals regularly purchase and distribute among their friends about six hundred copies.

When in the ordering of an all-wise Providence, our beloved Friend and fellow-member, Edwin P. Sewell, was removed from our midst, the Board of Managers sustained a loss of no ordinary proportion. For nearly twenty-five years he was one of the most faithful and interested members of this Board, and his regular attendance, his warm sympathy with the work, and his practical services were all very helpful to us. A clear and sound judgment and large executive ability, combined

with true Christian courtesy and a fervent desire to promote his Master's kingdom here upon earth, endeared him to us in no ordinary degree, and while it is with sorrowing hearts that we feel his loss, we can be truly grateful for his long and loving service, and can even more truly rejoice in the great and eternal gain which he has experienced.

Signed by direction of the Board of Managers.

WM. C. COWPERTHWAIT, *Clerk.*

PHILADELPHIA, Third Month 19, 1914.

### WHAT IS SPIRITUAL PROGRESS?

Where there is spiritual life, there is growth and progress. In nature there is a period where growth ceases, and decline of strength and vitality begins and continues until our physical is wasted away; but not so in our spiritual life: "The righteous shall flourish like the palm-tree. . . . They shall still bring forth fruit in old age; they shall be full of sap and green."

The growth in grace and knowledge of the Christian life should be marked in every individual. It is impossible to be spiritually healthy and vigorous and stand still. We must progress continually. This will not be a difficult and unpleasant task, but as natural as life, if we keep spiritual. As in nature, so in grace, where the normal attitude is maintained, there will be the adjustment of every difficulty encountered, and progress will be manifested. There are many things to be overcome, but the effort and exercise in this respect will only increase our spiritual development. This is as true with the people of God collectively as it is individually. We shall never grow out of grace, but *in* grace. The boundless expanse of heaven's grace affords abundant room to grow on and on; not out and beyond the blessed old Bible, but more and more into its glorious depths of light and truth. Some souls have erroneously thought they could progress beyond the Bible but such a spiritual condition is not progression, but deception. The more spiritual one is, the more the truth of the Bible becomes illuminated to the soul.

Spiritual progress, then, means to grow out of all error and human tradition into all truth; out of our individual understanding of the past, where we have been short of the proper conception of truth, into the more perfect knowledge of spiritual things; more and more out of ourselves and into Christ.—J. W. B., in *The Gospel Trumpet*.

My faith being renewed in Christ Jesus, the Son and express image of the living God, I bow in humility and hope at the footstool of mercy, looking for redemption and remission of sin.

MARY CAPPER.

### NEWS ITEMS.

FRIENDS of Germantown announce an interesting meeting for the 15th to consider the right attitude and preparation for the approaching Yearly Meeting.

THERE is a plan on foot to establish a Union Christian College for Women in Japan. There is great need for such an institution, and it will receive the sympathy and moral support of all our workers. In such an institution our graduates will be able to pursue advanced courses of study.—*From Missionary Quarterly*.

THE appreciation of the late Dr. Thomas Hodgkin which appears in the current *Commonwealth* by Harold Anson, co-editor with Canon Scott Holland of that magazine, is of considerable interest to Friends, one sentence especially. The writer says: "Here was a man who had never known the Sacrament of Baptism, but who was beyond all manner of doubt 'born again' and seeing every day the Kingdom of God, here was one who had never partaken of the Eucharist and who fed daily on the Heavenly Bread."

This hearty recognition by a strong Churchman of the fact that there are other means of grace as efficacious in this instance as any provided

by his own system for the upbuilding of sound Christian character is not limited to one exceptional case, for Harold Anson goes on to remark that "we find just the same ideal of simple and profound spiritual vision combined with great practical sense, the same ardent love of education, the same independence of outward rites, the same simple and beautiful courtesy in many an artisan home of our great industrial towns. Surely English Christianity was meant to produce just such characters as these; they are to us in England what St. Francis is to the Latin races; they show us the ideal of our stern and homely race transformed by the indwelling of Christ."—*The Friend* (London).

QUOTE in harmony with the above are the lines often quoted by our Friend, Catharine Shipley:—

"Whenever the bread that is broken,  
And mine is transmitted to thine,  
Tho' the lips may grow ashen and falter,  
There on God's holy altar  
Standeth the bread and the wine.

For love is the bread that is broken,  
And the chalice upheld to the brim,  
And the tenderness shown to a brother  
Is done in remembrance of Him."

SOME EXTRACTS FROM A RECENT LETTER FROM DR. WM. W. CADBURY.—"Since I moved back to the College I have had my hands full with a number of things. Much time has been spent in the reorganization of the Canton Hospital. I try to get there daily. Yesterday, with the chief resident physician, Dr. Thomson, I helped to install four new Chinese internes and nine male nurses. Quarters for these are being prepared as quickly as possible. There is to be a complete reorganization of the whole running of the institution along modern lines. This means much careful thought. Then I have promised Dr. Mary Fulton to give one lecture a week to her medical students. I want to give some lectures to the nurses at the Canton Hospital, and Dr. Todd is very insistent that I continue the courses started before I left the Kung Ye. I still give quite a little time to the Chinese Medical Journal.

"Our hospital here is full. I have helped Dr. McCracken with several serious operations here lately. I have written an article telling of my experiences in the cholera epidemic of last summer. I shall send a copy of it later. I am now preparing some data of my work done at the Kung Ye during the eight months I was there. I shall send a copy of that also.

"Though I firmly believe in broad lines of co-operation in religious work on the mission field, I remain as staunch a Friend as ever, because it seems to me that Christianity is assuming more and more of the attitude of Quakerism.

"There is a wonderful openness to receive the Truth here in this school. We are trying to teach by our lives as well as by our words what the Christian life should be and if anything is at fault in ourselves it tends to spoil the whole."

A GOOD MEETING.—Friends at Woodland and George, N. C., feeling they had a concern to hold a meeting here, wrote to know if they could get a suitable place here. Their letter was immediately referred to the Methodist people (for there are only three meeting houses here, Methodist, Baptist and Episcopalian), and they at once gave leave to hold it in their meeting-house. They selected Fifth-day evening, the 2nd inst. The following from Woodland and George came to the meeting, viz.:—Benjamin P. Brown, Elisha J. Bye, Thomas Mott and Alfred Copeland. At the beginning a few introductory remarks as to the manner of holding Friends' meetings were made by Alfred Copeland. Benjamin P. Brown spoke from the text: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." He commended the audience to read the fifth, sixth and seventh chapters of Saint Matthew and to dwell upon them. He was followed by Alfred Copeland, and by Elisha J. Bye, and supplication was offered. Thomas Mott also spoke very briefly and effectually. The house was nearly full, supposed by many to be about 250 persons. They were attentive and the power and admonition of the Lord seemed a reality.

J. C. ALLEN.

NEW GARDEN MONTHLY MEETING held at West Grove, Pa., on the eighth inst., granted a minute to William B. Harvey, to accompany Wm. C. Allen on his extensive Gospel journey to foreign lands. The minute, after reciting the places contemplated in the visit, including Japan, China and Australia, continued, "after a time of silent meditation, unity was expressed and he was freely liberated with fervent desires that these our Friends, who feel called of their Heavenly Father to make this extensive visit to foreign lands, may know of His all-sustaining power, to be round about and underneath, to support and enable them to perform the service to His honor and glory." Wm. Harvey plans to leave Philadelphia about the 15th of next Eighth Month, joining Wm. C. Allen in San Francisco, and leaving there early in Ninth Month.

ELIZABETH C. COOPER at the same New Garden Monthly Meeting was granted a minute to visit Friends in certain parts of Iowa, especially the Quarterly Meeting at Hickory Grove and Coal Creek Monthly Meeting.

SINCE last week's editorial an inquiry has come to the office for the correct title or form to use in making a gift or bequest to THE FRIEND. The answer may be of interest to more than one:—

I give, devise and bequeath to the Contributors (Managers) of THE FRIEND, a religious periodical published in Philadelphia to represent the Society of Friends, which holds its Yearly Meeting at Fourth and Arch Streets,—

(description of gift.)

[Eds.]

DR. RENDEL HARRIS'S precious original, almost accidentally discovered, the "Odes of Solomon," has now passed into the possession of the John Rylands Library, Manchester. Writing in the *Manchester Guardian* of 25th ult., Professor J. H. Moulton remarks: "The Odes can best perhaps be characterized by saying that they are singularly like what their editor might have composed had he lived in those golden days. Those who know Dr. Harris's own devotional works as well as his research will agree that there was a curious felicity in the chance which reserved the recovery of these delicately spiritual poems for his hand."—*The Friend* (London).

THE good news is to hand from India that the Government has granted Friends three acres of land at Itarsi as a site for the new Women's Hospital, which when built will be under the care of Dr. Hilda M. Robson and Lydia Fox. In a letter dated the twentieth of Second Month, Joseph Taylor reports that the site is due west of our school compound, separated from it by a road.—*The Friend* (London).

ON Second Month 20th, the faculty and students [of Christiansburg] were favored with a visit from Jas. M. Moon, a member of the Board of Managers. He arrived early in the evening and spoke to the School at 8.35 in the chapel of Bailey-Morris Hall. On the following day he made a thorough inspection of all work departments then left on an evening train for Philadelphia. Again on Third Month 15th, we were greeted by a visit from J. Henry Scattergood, Treasurer of the Board, and Morris E. Leeds, Secretary. They gave short talks to the students at the evening prayer service, and on the following day made a thorough inspection of all the school's departments. They spoke to the students at prayer service on the fine condition of the grounds, buildings and rooms; also of their fine manners about the grounds.—*From The Freedman's Friend*.

*The Freedman's Friend* announces a summer Normal to be held at Christiansburg, from Sixth Month 29th to Seventh Month 31st. The subjects given will be in accord with the topical outline furnished by the State Board of Education.

#### SUMMARY OF EVENTS.

UNITED STATES.—A despatch of the 6th from Sacramento, Cal., says: "Seventy-five millions ladybugs will be distributed to California farmers this spring to destroy insect aphids that attack principally the melon, hop, bean and grain crops. More than 50,000,000 already have been distributed by the State. They are kept in cold storage by the State Insectary."

It has been recently stated that an analysis which has just been completed of 215,279 efficiency tests made on the New York division of the Pennsylvania Railroad during 1913 shows 99.65 per cent. of perfect performance. On the observation of signals set at "danger" 1057 tests showed practically perfect results. Two trains ran past the signals, but only to the extent of 16 or 17 feet. J. B. Fisher, superintendent of the New York division, in his report says that failures each month are becoming fewer and co-operation in obedience to the rules is increasing.

Recent city-wide agitation for an increase in the salaries of women teachers in the public schools, has had favorable effect, and a sub-committee of a special committee of the Board of Education has reported a recommendation providing an increase in the annual salary expenditure of from \$350,000 to \$400,000. This recommendation was adopted and will be reported to the Board of Education.

It was stated from Washington recently that a record-breaking winter wheat crop is in prospect this year, the Department of Agriculture estimating on a conservative basis that the yield may exceed 551,000,000 bushels the largest ever predicted by the department.

A despatch from Des Moines, Ia., says: "A home for girls who earn less than \$7 a week will be opened here within a week or two through the efforts of the Iowa Welfare League. Classes in stenography, business education, typewriting and domestic science will be provided."

A despatch of the 6th from Vancouver, B. C., says: "The largest consignment of Chinese eggs ever shipped from the Orient to America was received here to-day on the steamship *Empress of Russia*. The shipment, weighing 100,000 tons, contains 6,792,360 eggs."

A telegram of the 7th from Pittsburgh, Pa., says: "The Academy of Science and Art to-day announced plans for a floating hospital for tuberculosis patients. It will have a full crew of doctors and nurses and will be for patients while they are waiting admission to the State or county hospitals. A considerable sum of money has been subscribed, and it is expected to have the boat ready for patients early in the summer."

It is stated that the Secretary of the Navy has approved Senator Weeks' plan to make use of the cruisers of the Navy. The Senator would have these idle warships carry mails, passengers and freight to and from South America. A resolution to this effect was promptly passed by the Senate of the United States by a unanimous vote.

A "Correct Posture League" has been incorporated in New York State. Its declared object is to teach children and adults to stand up straight. It expects to work in schools and factories chiefly.

It is stated that no intoxicating liquor will be allowed in the United States Navy after Seventh Month 1. The Secretary of the Navy has signed an order to that effect. It absolutely banishes liquors from the Navy except for hospital use when ordered by the surgeons.

A despatch of the 7th from Chicago says: "Beginning to-day, women and girls who come to Chicago or who pass through the city to other destinations will have the protection and assistance of policewomen at the railroad stations. Ten of the twelve city's policewomen, after a special course of instruction, were assigned to the railroad stations yesterday."

At a recent election in Chicago women voted for the first time. Approximately 73 per cent. of the Chicago women qualified went to the polls. The percentage of men was 72. There were 158,686 women voters and 328,987 men. Analysis of the returns also emphasizes the influence of the women's vote against the liquor traffic in territory outside of Chicago. In those townships approximately 70 per cent. of the women voters favored the anti-saloon ticket.

It is stated that keeping children off the streets during the summer months by sending them to work in the country is the plan which will be tried this summer by the Pennsylvania Child Labor Association, co-operating with the Children's Aid Society and various Grange organizations. It is believed that such a plan will materially decrease the number of children who fail to return to school after their summer vacation, as well as improve the health of many.

It has been stated that women helped decide elections in Alaska lately. It was the first time women had voted in Alaska since enfranchised by the first Territorial Legislature a year ago.

FOREIGN.—A despatch of the 6th from St. Petersburg says: "Labor troubles are assuming critical proportions here. More than 600,000 men are out of work to-night. By order of the Government the principal factories of the city have shut their doors and declared a lockout. A hundred thousand families are penniless."

A despatch from Peking of the 9th says: "Brigands under the notorious 'White Wolf' to-day killed hundreds of inhabitants of the towns of Huihsien, Chowhieh and Meihshien, in the vicinity of Sianfu, capital of Shensi province. They looted the three towns after capturing them and are sweeping the entire country roundabout."

It was stated from Copenhagen on the 8th inst. that Dr. Reyn, head of the Pinsen Light Institute, has made interesting experiments in the treatment by means of electric light of patients suffering from tuberculosis. The cases were such as have hitherto necessitated an operation. The patients are placed about a yard's distance in front of an ordinary arc lamp and the rays are directed against the affected parts of the body. The irradiation lasts in the beginning 15 minutes, but is increased gradually, until it reaches two and a-half hours. The most satisfactory results have been obtained, nearly all the patients so far having been completely cured. It is expected that the treatment by artificial light, will, in many cases, give better results than the prolonged and expensive treatment by high sunlight. It is suggested that the light cure may also be useful in cases of lung tuberculosis, but this has not yet been proved.

### NOTICES.

THE appointed time for holding the next meeting at Mount Holly, N. J., will be next First-day, Fourth Month 19th, at 3.45 P. M.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—Fourth Month 11, 1914.—The following books have recently been added to Friends' Library:—

Ayer—Motor Flight Through Algeria and Tunisia.  
Jordan—War and Waste.  
Mellick—Story of an Old Farm.  
Richards—Village Life in America.  
Taylor—Hudson Taylor in Early Years.  
Trevelyan—Clio a Muse, and Other Essays.

LINDA A. MOORE,  
Librarian.

THE HOUSE OF INDUSTRY, Seventh and Race Streets, will be open all day for visitors, Fourth Month 22, 1914. Members of the Board of Managers will be glad to welcome all who care to come and to show them the work done by the women who are employed.

Friends who contribute to the Needlework Guild are urged to purchase the articles they donate from the House of Industry.

WESTOWN SCHOOL.—The stage will meet at Westown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 1144.

WM. B. HARVEY, Superintendent.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

WESTOWN SCHOOL.—The Spring Term will open Fourth Month 29th, and new pupils will be received at that time. While the autumn is the natural time for most children to enter a new school, it has sometimes been found desirable to start children at Westown in the spring. This is particularly the case when they are temporarily out of school or are unduly burdened in keeping up with their classes, or have been seriously interrupted in their studies by illness.

The open air living of the Fifth and Sixth Months strengthens the health, and the children gather up the lines of their Westown studies so that they can get an easier start for their year's work the next autumn.

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PHILADELPHIA YEARLY MEETING will begin, according to regular order, on Sixth-day, Fourth Month 17th, with a session of the Representative Meeting. The regular business sessions will begin on the 20th, at 10 A. M.

DIED.—In Philadelphia, Fourth Month 5th, ELIZABETH KIRKBRIDE CARLLE, daughter of the late Joseph J. and Elizabeth Kirkbride Carlle; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.



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## THE FRIEND.

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THE surgeon who had charge of our late beloved Friend, Edwin P. Sellew, has written the following remarkable testimony in a letter to C. Virginia Sellew:—

**"Friend Sellew's heroic and enduring courage, sustained to the very end, was soul-convincing testimony of the sustaining strength of a real Christian's faith. He is surely numbered among its saints."**

## PHILADELPHIA YEARLY MEETING.

The two hundred and twenty-ninth session of Philadelphia Yearly Meeting will probably be brought to a conclusion before the present number of THE FRIEND reaches a majority of the subscribers. Next week's number will give an outline of the proceedings. We are able now to refer to the session of the Representative Meeting held on the 17th, and to the opening session of the Yearly Meeting of Ministers and Elders held on the 18th.

The usual business of the Fourth Month Meeting of the Representative Body is to receive reports from standing committees in form to be forwarded on the minutes to the Yearly Meeting. The activity of the Book Committee the past year, in addition to the usual lines of distribution of the approved writings of Friends, had included care of a translation of John Woolman's Journal into Japanese and the publication of a pocket edition of Stephen Grellet. In the Japanese translation the Committee had received most valuable assistance from Inazo Nitobe, who has also written an introduction to it. During the year a Friend in Paullina, Iowa, Anna Oelson, has made a gift of \$1000 to further the work of the Book Committee.

The Willits' Trustees during the past year have published and circulated the little periodical, *The African's Friend*. There is no lack of appreciation of this effort both in the Southern States and in Liberia.

The Doukhobor Committee has been hampered this year as formerly by the "selfish leadership" that exists amongst those who maintain the communal system. A very considerable number (probably near 2000) are now classed as "independents". These are open to educational and in some degree it is hoped to religious influences. The Committee has built a meeting house at Thrums, B. C., during the year

and some hopeful reports are at hand from that quarter. It was explained that many of the Doukhobors are literalists. The declaration of our Lord, "Lo I am with you always" is interpreted to mean that He is reincarnated in their leader. A Friend felt that this belief might be corrected so as to inculcate a right view of Christ's spiritual presence in the hearts of true believers. By nature industrious and thrifty, the need is only the greater that in the progress of civilization amongst them these extraordinary people shall not lose hold of elevating religious ideals.

The situation in regard to the Senate action in Panama Tolls Exemption claimed serious consideration. While to many the problems seem to be those of honor and justice alone, to others serious questions of law and politics seem to be involved. It was concluded to commit the matter of stimulating the President and Senators to right action to individual responsibility.

A woman Friend sent a communication to the meeting in regard to the impending consideration by Congress of the subject of National Prohibition. This brought the meeting into deep exercise. It was finally concluded to propose that the Yearly Meeting appoint a small committee to consider the present duty of the Society in this vital matter.

The session of the Yearly Meeting of Ministers and Elders on Seventh-day was attended by about one hundred and fifty Friends. The period of worship preceding the business was an occasion when "deep seemed to answer unto deep". fervent prayer ascended for the help of the Most High. After the roll call of the representatives and the reading of the appointing minutes the concern of William C. Allen to visit in China and Japan and Australia was spread before the meeting by a letter from San José, Cal. The concern was fully and freely endorsed, as was also that of William B. Harvey to accompany him. The clerks were directed to prepare and submit minutes of liberation to present to the session Third-day morning.

Appreciative mention was made of Joseph Elkinton's prospect, with members of his family, to visit meetings and missions in a journey round the world. He had chosen to ask for a certificate of membership and commendation from his Monthly Meeting for the four members of his party. This had been freely granted and also endorsed by the Quarterly Meeting. It was not, however, put in the form to come to the Yearly Meeting. Many hearts were drawn out to him as to the other Friends in desires for preservation and guidance.

The First Query was read with Answers from the Quarterly Meetings. Under the solemnity of a vocal offering of prayer the meeting adjourned till Third-day morning at ten o'clock.

J. H. B.

## CATHEDRAL SILENCE.

There has recently come to hand a report of special "services" held at St. Paul's Cathedral, Boston. To quote from

the Dean's message, "A quiet half-hour will be observed on three mornings at eleven o'clock. The purpose is that each worshipper should *listen* to God, rather than speak to God, during this period." One in attendance at these meetings, it may be for the first time, wrote of them thus, "First, there came very quietly the sense of a Presence. The work of prayer grew strangely easy. We were not resolutely fixing our thoughts upon a friend in a far country; we were listening to One who was there in the building, speaking."

The experience reminds one of what Robert Barclay felt when in a worshipful spirit he came into the meetings of Friends. Alluding to the meetings at St. Paul's, another has written, "Those who have shared in these meetings testify in most appreciative words to their value. They offer an opportunity for the realization of the presence of God in silence, which is peculiarly welcome in our active age."

John Wesley wrote more than a century and a half ago, "A silent meeting was never heard of in the Church of Christ for sixteen hundred years." We know that he was mistaken as to history, and was alike rather inaccurate in his outlook upon the future in this particular, for the same report from which we have already quoted, continues, "Quiet half-hours seem to have sprung up spontaneously in several of our churches." It is amusing to hear the comments made upon first proposals of such services. That people should go to church and not hear any talking and not do anything themselves seems to them very queer. But if there is anything the American people need it is the power to sit still. That would be often "their strength." And again, "In our Communion with God there is both speech and silence, and the highest is silence. He speaks by His living spirit and tells us all we can know, and makes us all we desire to be. And we speak to Him, both by words and by acts and by silence, but silence is the highest, because in it deep replies to deep." These experiences may seem new to some of our fellow-Christians; they are at least the high ideal which Friends have had in mind for more than two centuries.—[Eds.]

#### WHAT JUST ONE WORD MAY DO.

The short poem under this title in THE FRIEND for First Month 22, 1914, prompts me to narrate an incident that forcibly illustrates "What just one word may do." (Inasmuch as all the persons are living and they do not seek personal popularity I refrain from giving names of exact places.)

If one would go out into the suburbs of Philadelphia, say for less than five miles from the county line any First-day in the early spring or summer, he would find hundreds of boys and young men collected in groups of from four to a dozen along any of the streams, especially in the more secluded sections, engaged in the very doubtful pursuit of happiness (?) by playing cards, drinking and gambling.

Such a group, consisting of twelve young men, found themselves in an isolated location in the early summer several years ago. As the place was to their liking they met there the following First-day, playing cards till late in the afternoon. On the third day in the woods they were somewhat chagrined when they found approaching them an old gentleman with white hair, a kindly face and a cane, who when he came up to them glanced over to them and said kindly, "Good morning, gentlemen." About a hour and a half later he returned and again greeted them with the words, "It is a beautiful day."

After he had gone one of the young men threw down his cards and said, "I for one am not going to play cards anymore. I believe that kindly-faced old gentleman goes to

church somewhere around here and next Sunday I am going to go with him, if he will permit me." True to his promise the following week found our twelve at their accustomed rendezvous, but one of their number not playing cards.

When the old gentleman arrived punctually, the young man spoke to him and asked him if he was on his way to church, and if so, could he accompany him. Getting an affirmative answer, they started down along the creek through the woods and across fields to the edge of the city. On the way hither no curiosity was expressed on behalf of the old gentleman as to the boy's interest, but instead he pointed out to him the wonderful beauties of nature as shown in the growing trees, flowers and birds, and how good it was to be out in the open and see God's handiwork.

Arriving at the "Church," it was found to be only a little mission building built of plain lumber and furnished very simply. The congregation consisted of forty or fifty persons, evidently gathered from the immediate neighborhood, which was near a large mill district. The pulpit was filled that day by a volunteer minister, the congregation not being able to support a regular pastor. In simple language the minister explained the Scriptures and urged for a further understanding of them a reading of the Bible in a true spirit of seeking the Truth.

Our young man left the meeting, went back to his boarding-house and dug down in his trunk and brought out his Bible, which he had really never read before, and the whole night through searched diligently and found in the Scriptures that promise of better things.

The next day he told his companions of his experience, and the following First-day morning he was able to take two more with him and the old gentleman to church. This was repeated each succeeding week with ever-increasing interest, until finally all twelve of those young men gave up their card-playing and became actively interested in the success of that mission, with the result that not only were they saved but through them hundreds and perhaps thousands of young men have been brought to see the error of their ways.

The little mission has grown by successive steps in a few short years to a large congregation. An immense building now occupies the site of the former house, and it is no uncommon sight to see a company of young men after meeting in the summer accompanying a kindly old gentleman homeward. His loving sympathy and quiet advice have made, through only a few words, not only twelve boys happy but the whole community better.

"What can it matter in a little while,  
That for a day  
We met and gave a word, a touch, a smile  
Upon the way."

HARRISBURG, PA., First Month 25, 1914.

W. G. HEACOCK.

"FOR what is our proof of immortality? Not the analogies of nature; the resurrection of nature from a winter grave, or the emancipation of the butterfly. Not even the testimony to the fact of risen dead; for who does not know how shadowy and unsubstantial these intellectual proofs become in unspiritual frames of mind? No, the life of the spirit is the evidence. Heaven begun is the living proof that makes the heaven to come credible, 'Christ in you [is] the hope of glory.' It is the eagle eye of faith which penetrates the grave, and sees far into the tranquil things of death. He alone can believe in immortality who feels the resurrection in him already."—F. W. ROBERTSON.

It is true that the nervous rush and turmoil of society at the present day makes the tranquil life possible to only those happy few who are temperamentally blessed with poise, or who have won their spiritual battles by dint of conscientious endeavor.—AMELIA M. GUMMERE, in *The Christian Advocate*.



## ONLY TRUST ME.

Only trust me; do the shadows  
Darkly o'er thy pathway lie?  
Was there ever earthly shadow  
That could hide thee from mine eye?  
Dost thou shrink and fear and waver  
Look upon my outstretched hand,  
Waiting through these shades to lead thee  
Onward to a better land.

Only trust me! dost thou ask me  
Why the way should be so rough?  
Thou shalt know the need hereafter,—  
Here my word must be enough.  
When I tell thee all is working  
But to make thee meet for heaven,  
Wilt thou not accept thy portion,  
Take thy lot by wisdom given?

There's a place within my temple,  
For long ages kept for thee;  
I must fashion thee to fill it  
Through a bright eternity.  
From the quarry I have hewn thee,  
Rugged, hard and sin defiled;  
I must change and I must cleanse thee,—  
Wouldst thou stay the work, my child?

Ask it not; 'twill soon be over,  
Then thou'lt thank Me for the pain;  
See how every pang was needed,  
Not one stroke bestowed in vain.  
Tools of earth, sharp axe and chisel,  
Will have ceased their work at last:  
Perfect to thy place I'll bring thee,  
Every tear and trial past.

Only trust me till that hour,  
When all need for trust is o'er;  
Never weary days to fret thee,  
Never sin to harm thee more.  
Never change or pain to greet thee,  
Friend's neglect to wring thy heart,  
But the friend who loved thee always  
From thy side no more to part.

—Author Unknown.

Selected by Elizabeth Raley.

## NOTES ON WAR.

COMPILED FROM THE WRITINGS OF JOSIAH W. LEEDS.

"Isolated as this country is from the jealous, warring powers of the Old World, and hence peculiarly favored by its situation, free institutions, and abundant and varied resources, for pursuing in peace the even tenor of its way, it is lamentable to see what a little thing may serve, when unreason and passion have their way, to launch a whole people upon a course which must surely bring sin, suffering and destruction in its train. So it is evident that the most favorable surroundings are not potent enough to keep away strife when the hearts of a people are turned away from their God. The Apostle has definitely answered the query: 'From whence come wars and fightings?'"

"Our naval authorities are now (1888) felicitating themselves on the fact that our former effete navy is rapidly being replaced by a fleet of war vessels of stancher build and greater speed than perhaps those of any other nation. And it is to be feared, at the same time, that, going forward in our boasted strength, we will not fail to manufacture opportunities for bringing these great vessels and big guns into deadly requisition. We have already as a nation, represented by the treaty-making branch of the government, perpetuated within a few days such an act of gross indignity toward the Empire of

China (in the Chinese Exclusion Bill matter) as would have sufficed, had it occurred in connection with any of the European powers, to have called out a declaration of war. For the present the great empire beyond the Pacific may smother its wrath, and no overt hostilities ensue, but meanwhile, we have been instructing the Mongolians concerning the most improved military and naval appliances, and at the port of Shanghai they have established an immense navy yard, which, should the day arrive when the autocrat of Peking should order an avenging host to pour forth, may deal terrible retribution for the wrongs inflicted upon China by the opium wars and the exclusion edicts of the Anglo-Saxons. Only by getting down to the beneficent principle of the golden rule in our state affairs, will our country be saved from those awful calamities which will otherwise surely overtake us, as a judgment for our national and social crimes."

Again in 1888, he writes: "All my political affiliations are Republican, nevertheless I believe it will be my duty at the coming election to vote for the party that has declared unmistakably for peace and the amicable arbitration of international differences as well as for 'Home Protection.' Many other Friends will vote the Prohibition ticket on this account, and desire us to call special attention to the eleventh plank in the platform, declaring in favor of arbitration. It is a plank on which every Christian can stand."

From *Anti-war Notes, 1883*.—"Of the powerful Chancellor, Bismark, we hear a great deal in the public despatches and prints of the day, but an item which opens to us something of his more inner private life has recently been published, causing us to put the query whether the career of this man of iron and ambition may not have been a splendid failure. We are informed that he is subject to fits of dejection, when he declares that his life has been indeed a failure, that he has never made any one happy, neither himself, his family, nor the nation at large. 'If it were not for me,' he once said, when in a despondent and remorseful mood, 'the world would have seen three great wars less, and eighty thousand who died in their bloom, might have lived, and how many parents, brothers, sisters, widows, would have been spared their grief and tears!'"

"Several years ago, when Germany appeared to be in the heyday of prosperity, following the organization of the new empire, and the influx of the great war indemnity from France, it was remarked to the writer of this, that *there* was an instance where war had been followed by a beneficial result. He remarked that it might be well to wait and see. What now is the aspect? Politically we behold an empire with an immense standing army, and a trained reserve, where in view of jealous and powerful enemies without, and ever ready plotters within, the soldier and his occupation hold the first place. As regards religion, the feeling of indifference may be inferred from the fact that in Berlin, the capital, with a population of upward of a million, about fifty thousand only attend a place of worship; and even of these, how many, it is allowable to ask, do really worship the 'Father in spirit and in truth' when it is so common a practice to go to the military review, the beer garden or the play-house, when the morning church going is done? . . . As indicating a better way it may be appropriate to quote a remark of J. F. Manning of Boston, made at a large meeting in Connecticut. Having made the statement that the latter state has probably within its borders more manufactures of fire-arms and cartridges than all the rest of the Union, he continued: 'I am told by a friend of his that General Grant says he has devoted a lifetime almost to the study of the war system, and has become convinced that there never was a time when the sword of one nation was drawn against another, when, had there been wise statesmanship and skilful manipulation of politics at the lifting of that sword, war would not have taken place.' That is a wonderful declaration coming from that source."

In speaking of the "Dress-Parade" at West Point, J. W. L. writes: "Whilst I do not forget my own feelings of delight and exhilaration as a lad, in witnessing with all its pomp and circumstance, the soldiers march, yet I do confess that the

Spirit of my God has brought me to a better mind upon the subject, and that now to behold a parade of the military—especially when participated in by the orphan-pupils of Girard College or Soldiers' Home—will bring moistened eyes, and quivering lips and an averted face.

"I do not deny that Christian men may have been soldiers, but can there be any question that the profession of arms is an occupation, which the followers of Him who defended not Himself with the legions which He could have called, and who said that 'my kingdom is not of this world, else would my servants fight,' are enjoined to come out of."

"It is not by chronic quarreling with our neighbors and with foreign powers, nor by a show of great military preparations, that republican institutions are to be commended to the people of other lands. This will be infinitely better done by steadily adhering to a policy of peace and by fair dealings at whatever cost. The one result from the other whichever we put first. It ought to be enough to make peace advocates out of every apologist for war, just to read and reflect upon the telegrams which come to us in quick succession from the Great German Empire, telling us how that stalwart body politic is still loading and overloading itself with all the ingenious appliances and engines of destruction."

In his preface to the history of the United States, which he published, he speaks of "inclining the minds of the young to a consideration of that more excellent way of settling disputes which does not involve the dread appeal to arms." . . . eliminates illustrations calculated to stir up the lust for bloodshed, and in lieu of any teaching which might seem to support so narrow and mischievous a political maxim as that which declares for "My country, right or wrong," the attempt has been made through the lessons deduced from our history to magnify the truthfulness of that noble and more Christian motto of our late president (Lincoln): "I would rather be beaten in the right than succeed in the wrong."

The following petition presented to the Senate and House of Representatives by Charles Sumner a few days before his death was prepared by Josiah W. Leeds.

"Whereas, the successful issue of the Geneva Court of Arbitration has satisfactorily demonstrated that international difficulties may be amicably, honorably, and efficiently settled by such sensible, quiet means as were employed in that connection.

"Therefore we, the undersigned, loyal citizens of ——— do respectfully petition your honorable body to take steps as promptly as possible in co-operation with other governments for the settlement of international difficulties by the plan of Arbitration, and likewise the formation of a High Court of Nations, or such other pacific measures as your wisdom may suggest, for the adjustment of every such difference without a resort to arms."

## THE QUAKER MISSION AMONG THE INDIANS OF NEW YORK STATE.

BY JOSEPH ELKINTON.  
(Concluded from page 497.)

In 1868, Thomas Wistar, Dr. James E. Rhoads, Joseph Scattergood, and Ebenezer Worth attended an important Conference on the Cattaraugus Reservation to settle, if possible, the claims of the Ogden Land Company, but the treaty then signed was never ratified by Congress.

The two last-named Friends then visited all the Indian settlements in New York and they reported that "they were encouraged to believe that there is a steady advancement among an increasing number of Indians, in orderly conduct and industrious habits, and more concern is manifested for the proper instruction and restraint of their children. Many have joined religious societies from conviction, and seemed much interested in promoting the views held by those bodies, and encouraging their associates to lead moral and religious lives."

In 1870 a similar Committee of Friends succeeded in getting

the Indians residing on the Corn Planter Reservation in Pennsylvania to divide that tract so their title would be more secure. The work thus accomplished proved to be timely, as very shortly afterward the only surviving child of Corn Planter died, and the Indians affected by this change showed much more interest in their own affairs, as the improvements made during the next three years were more than had been made for six or eight years previously.

To enlighten the Senecas on the Allegheny and Cattaraugus Reservation, Joseph Scattergood prepared and circulated among them "A Brief Statement of the rights of the Seneca Indians of New York to their lands in that State, etc.," including a Memorial to Congress, prepared for them to sign, and the draft of an Act to enable them to divide the remaining portion of their lands and to hold them in severalty.

Forty years ago there were 5,140 Indians in the State of New York, the greater part of whom were settled on the Cattaraugus and Allegheny Reservations. There were 1,870 children between the age of five and twenty-one, and of these 1,418 had attended school part of the year. Thirty schools were kept for Indian children and twelve Indian teachers were employed, teaching on an average thirty-three weeks during the school year. These figures included all the Indians in the State.

The census for 1910 gives an Indian population of 6,046, so the increase is small, but the value of their lands and individual property has greatly increased. An Act, providing for the appointment of three Commissioners, of whom one was Joseph Scattergood, was passed in 1875 to regulate the dealing of the whites with the Indians on the Allegheny Reservation. This resulted in a survey of the entire reservation and in marking the limits where whites could settle in the villages of Salamanca, West Salamanca, Vandalia, Carrolton, Great Valley and Red House. They also suggested a more satisfactory way of collecting the rents due from the whites by a U. S. Agent, and of paying them to the Nation. This has since been ratified by the Federal Government and \$2,500 is annually paid to the treasurer of the Seneca Nation—some \$10,000 being divided among the individual members of the tribe, together with an equal amount as their regular annuity. This distribution has been made for ten years past, and the past year (1913) amounted to about six dollars per capita. The Cattaraugus Reservation was also resurveyed and its present acreage found to be 21,977.

Samuel Morris, Joseph S. Elkinton and George J. Scattergood visited these Indians many times and their memory is cherished by them. Aaron P. Dewees was Superintendent at the Boarding School for twelve years, and his services were much appreciated. The school building was burnt down in 1886, while he was in charge, and he narrowly escaped with his life while trying to save the lives of the students. A new building was promptly erected and the Committee in charge of this institution are now equipping it with appliances for manual training and agricultural instruction.

There is a good dairy of fifty cows, which produce marketable butter of the finest quality, and the boys are taught practical farming.

The influence of the school upon the home life of the Indians is quite marked, wherever the women in them have attended it as scholars, and much credit is due the women Friends who have taught in the school.

The Y. M. C. A. at Quaker Bridge is cordially supported by the Friends and its most active members have been trained at the Quaker school. When we consider the present condition and needs of these Indians in the light of their past history, there is much to encourage those who have their best welfare at heart to persevere in their efforts to help them on the road of Christian civilization.

Perhaps the greatest hindrance to the advancement of the Red Man on this road is the continuance of the system whereby they hold a communal interest in property, so that the children born to members of a tribe secure a patrimony from the tribal estate rather than from their parents as an inheritance.

This communal holding of property does not result in activity on the part of Indian parents. Relieved of the necessity of accumulating property it fosters slothfulness in themselves and a lack of incentive to prepare their offspring for the duties of life. It strengthens the continued reliance upon the Government in caring for their every need, thus relieving them of that individual responsibility so essential in the development of character. The communal interest in Indian property should cease at a fixed time to be determined by law, after which time all the lands, funds and other assets of the tribe should be credited in pro rata shares to the definitive membership found to be entitled at such fixed time to participate. Indian associations, the Mohok Conference of Friends of the Indian, and students of the Indian problem generally, have approved of this principle in the management of Indian properties.

MOYLAN, PENNA., First Month 3, 1914.

## PICTURE-MAKERS AND WAR-MAKERS.

BY WILLIAM C. ALLEN.

The writer, while abroad during the summer of 1913, was so profoundly impressed with the psychological effect produced by the illustrated press of England in aiding to develop and extend the fever of militarism, which has that country within its grasp, that he purchased at random a typical copy of the popular weekly, *The Illustrated London News*, Seventh Month 26, 1913, with the view of writing it up. Here is the result:

At the rear of this number, and mixed with advertisements, are six one-half pages devoted to various subjects. These one-half pages, because of their unimportant and inconspicuous position, need not be analyzed here, but the illustrations include a picture of the German Army Air-Ship Cruiser No. 1. We will, however, consider the character of the pictures on the prominent pages of this number.

All the space in eleven of the full pages that contain no advertisements is devoted to military suggestions or to the exploiting of the army and navy. Two others are largely so utilized. Two more also contain some picture or reference of a similar character. In contrast with the above fifteen full pages that have no advertisements, only ten are discovered that do not in some degree suggest militarism or explain the latest scientific methods of preparing to kill men.

This magnificent advertiser on behalf of the "War Traders" poses as a family magazine for Christian England! The frontispiece has a full-page picture of a dreadnaught "bunkering" in the open sea.

The next pictorial page is a fully illustrated one, and exhibits "Naval Manœuvres on Land" and "hand-worked battleships," showing an ingenious method of training officers and men in fleet evolutions adopted by the New York Naval Militia. This is interesting to those engaged in the naval profession, and also helps to suggest to the British people that other countries are making great strides in naval affairs, and that it is necessary for England to further lavish money in competition.

The third page displays the portraits of five men, four of whom are army officials and one a scientist. On this page is an article by G. K. Chesterton, who, while writing on the subject of cranks, says:

"Now I say it is a crime to tell a child that militarism is a crime. It is giving the child a false conscience at the very time when the conscience is most direct and most realistic. . . . To tell a child that militarism is a crime appears to me to be simply a wicked act," etc.

The fourth page is full of illustrations, most of which are devoted to showing the horrors of war and exhibiting "some of the worst atrocities of which the Bulgarians are accused." A picture of one ruined town is supplemental by the comment, "We believe absolutely that at least 470 villagers have been killed or burnt alive in this town alone." It is an interesting coincidence that this page containing various pictures that comment and exhibit the horrors of war exactly faces the

above-mentioned statement on the third page that "it is a crime to tell a child that militarism is a crime."

The fifth and sixth pictorial pages of this family magazine have on them a double-page picture representing the Restoration by George V. of a Ceremony Installing Knights of the Bath, which ceremony had just previously been celebrated in Westminster Abbey. This big picture indicates the dramatic moment when the Great Master and Knights of the Order offered their swords to the altar, and when the Dean restored his sword to the Great Master with this admonition, "I exhort and admonish you to use your sword to the Glory of God, the Defense of the Gospel, the Maintenance of your Sovereign's Right and Honor, and of all Equity and Justice, to the utmost of your Power." We all understand that this exhortation means that only the British nation and government are to exercise their right as judges as to what constitutes the "Glory of God," etc., and if deemed necessary are to use their swords against other nations who, with equal sincerity, may invoke the help of God and the clerical blessing.

The next, being the seventh, illustrated page is also full of numerous pictures depicting scenes connected with the Bulgarian war. The first shows the Serbian General Tankowitch leaving Ishitp Cathedral with his staff after the Thanksgiving service celebrating the recapture of Ishitp. No doubt, if the Serbian general's Bulgarian opponent had succeeded in retaining this city, he and his staff would have been the men to have given Almighty God their most profound thanks, because they had been able to kill enough Servians to hold it.

The eighth pictorial page is actually not directly devoted to militarism, and to a sane person should be one of joy. There are four illustrations portraying the royal garden party to the teachers of the United Kingdom at Buckingham Palace. Only one of these pictures carries with it a military suggestion. It is entitled, "Representatives of Education, War and Religion." It represents Colonel Seely, the Secretary of State for War, Dr. MacNamara, and the Archbishop of Canterbury conversing together. It is very suggestive as showing how, under monarchical institutions, education, war and the religion of Jesus can be considered as being in close relations with each other.

Now, for a wonder, we pass four illustrated pages without finding any references to the military, one being a beautiful sepia portrait. These are immediately succeeded by the following:

Two full illustrated pages are devoted entirely to preparations for war, and particularly refer to the Admiralty's decision to use oil instead of coal as a fuel. Among them are pictures showing how the Admiralty stores oil at its great reservoirs at Port Victoria. It is hard to believe that the Creator intended his bounties to be thus diverted from the useful channels of peace and enlightenment. One of these eight pictures refers to the exhausting labors in the stoke-hole of a coal-burning warship. Another exhibits a ship without a funnel, with a clear deck, in time of action; and the sea fight with all its "glory" is on.

The succeeding page is given over to three scenes in Afghanistan and central Asia, with an account of that part of the world; but even this article has references to some of the military expeditions which have penetrated those distant lands.

The next page has one full illustration: "A Gate of an Empire: Ali Masjid—A Fort in the Khyber Pass," showing where Nadir Shah rode through after the sack of Delhi, and referring to the belief that this fort "is one of the most interesting strategic posts in the whole Empire."

Our next two pages are also covered with pictures connected with war. One shows the "Royal Interest in Roumanian Troops," and King Charles inspecting his men before their going to the front. The King has been "snapped" walking by his soldiers, who lie on their stomachs during his inspection. Truly it would seem as if men, like the lower beasts of the field, crawl when preparing to kill their fellows.

Opposite the above is a full-page picture representing the King of Greece sitting in an easy chair and giving instructions to an officer of artillery. He looks very grand sitting there in comfort and safety. A comment underneath this picture quotes his Majesty as follows: "Protest in my name to the representatives of the civilized powers against these monsters in human form, and declare before the whole civilized world that I shall be compelled to take vengeance in order to inspire terror into these monsters (the Bulgarian troops) and to make them reflect before they commit any more such crimes, which surpass in horror those committed during the incursions of the barbarians." It is only fair to add that the King of Bulgaria has also made apparently just as well supported and atrocious charges against his foes.

The next five illustrated pages grant us a respite from the predominant and horribly suggestive characteristics of this family magazine. Within them there is only one unobtrusive reference to war, viz: a portrait of Earl Loreburn, who is referred to as author of the new book, "Capture at Sea." The next page is a large sepia reproduction of Vereschagin's "Before Moscow," representing the fateful moment when Napoleon, gazing upon the city, prepares for its occupation. The Emperor, with hands behind his back, stands holding a telescope, surrounded by his generals, and contemplating the city which, through fire and sword, he has just reached. Is this scene simply intended to quicken the imagination of the children of England?

The armament manufacturers—who of all people are thoroughly cosmopolitan, and who are without any patriotism toward any one nation, because they make money by setting different nations by the ears and manufacturing for all—must rejoice at such advertising of their trade as is herein depicted. One wonders if these manufacturers hold stock in the great British periodicals that thus assist them; or if the owners of these publications are shareholders in the syndicates whose wares they thus exploit week by week?

After the amazing revelations that have recently been made, we may well conjecture that the Christian sentiment, business common sense, and sane family thought of England are being poisoned at the fountain-head that the dividends of war-breeders may be enhanced.

Whether there be collusion between the illustrated press and armament manufacturers or not, the fact that taxes are being rapidly increased and that the people's assets are gradually being transferred to the coffers of the war traders is, after all, only a secondary matter. Far more damaging is the unholy spirit of fear and the continued thought of preparation for wholesale slaughter which are thus fostered in family and business life.

In contrast with the above magazine is *Life*, of New York City, which recently devoted a whole number to depicting the futility and folly of war. One of the many telling pictures is that of a stalwart officer tenderly parting from his little daughter, who, as she tip-toes on a chair to embrace him, asks, "Daddy, are you going to kill some other little girl's father?"—*From the Advocate of Peace.*

SAN JOSÉ, California.

CALLLED upon a young woman, not of our Society, whom I had before visited when she was under the reducing effects of sickness, and when her mind was susceptible of good impressions. Returning health, youthful vivacity, with an attractive share of personal beauty, and mixing in gay, dissipating, fashionable amusements, and those frivolities which allure from seriousness, and fail not to mar the growth of holiness, have, I fear, for a time at least, laid waste the engaging loveliness of a humble and broken spirit, though there are still tokens of a tender mind.

Dear young woman! my heart feels an interest in her true happiness, and I am well satisfied in having made the call, which she seemed to receive kindly, expressing her sense of the motive, with rising tears.

MARY CAPPER.

## YOUNGER FRIENDS.

Read at Westtown.

EARLY LIFE AMONGST PENNSYLVANIA FRIENDS.—You remember that Pennsylvania was rather late among the Thirteen Colonies to be settled, so when Wm. Edmundson, a very staunch and earnest Friends' minister from Ireland, came over to America on a Gospel mission he found Friends living in New England on the north, and in Maryland and Carolina on the south, some few in New Jersey, but only a mere handful in Pennsylvania. Mounted on his horse, we see him riding to these parts from New England, crossing the Jerseys, the Delaware River, and southeastern Pennsylvania, sleeping at nights under the open sky, exposed to the rain, swimming his horse across the creeks, and rocking in a hired boat on the larger waters, having Indians for guides, whom he hired with wampum. In such fashion he came to this section of country.

One First-day morning in the latter half of the year 1675, he had reached Upland, now Chester, on the Delaware River, at the mouth of Chester Creek. This little stream that flows down through the Westtown meadows is a branch of the larger Chester Creek, upon whose banks Wm. Edmundson found himself nearly two hundred and forty years ago. There, on its right bank, at the house of a certain Friend, named Robert Wade, Edmundson discovered a Friends' meeting in progress. How good it must have seemed to him and his companion, to sit down with the few congenial souls gathered in their Heavenly Father's worship! How inspiring it must have seemed to the American settlers to have these two good men to mingle with them in this way, and offer up perhaps their spoken message! And after meeting how much they must have had to say to each other of all their experiences—giving the travelers messages to their friends at home when they should return across the waters! But all that Wm. Edmundson says about it was, "We were glad of one another and comforted in the Lord." His stay was brief, for after meeting he was off again, by boat this time to Salem, N. J., thirty miles, where he had another meeting, heard some differences, tried to make peace, and the place worthy of its name (Salem). Was not this a strenuous life? Yet he had many days more strenuous than this, for of him it was afterward said, "He was in journeyings often, in perils by sea and land, and in the wilderness, both by wild beasts and bloody men, in the time of the Indian wars in America, and by robbers or rapparees in this nation [Ireland], who burnt his house and carried him away with his two sons, almost naked in the winter season, to kill him; but after much hard usage for several days, they were all three, by the good providence of God, delivered out of their hands." Yet Wm. Edmundson lived to be nearly eighty-five.

Now, we will go back to Robert Wade's house at Chester. This, I think, must have been a pretty fine house for those days, and the so-called Essex House, where Wm. Penn was entertained on his first arrival in Pennsylvania, and where the first Pennsylvania Assembly was held in 1682. Here, then, at the Essex House, was probably held the first Friends' meetings in our commonwealth; here about 1681, they began to hold a Monthly Meeting, and this, remember, was before Penn arrived.

In 1682, Friends came over in great numbers, some landing at Philadelphia and some at Chester. It is the Chester immigrants that I have to do with now. They pressed inland with their families, some going up this stream of water, and some up that, taking up their broad acres, and settling their habitations in the woods in Darby, Concord, Springfield, Middletown, and then up to this neighborhood. They had Indians in their wigwags for neighbors, wolves to howl around their dwellings at nights, rattlesnakes to glide through their gardens and cornfields, and wild turkeys to grace their Thanksgiving dinners, only they did not have any special Thanksgiving day.

Of these early families that came to Chester, the one whose history I know most about sailed from England, entered Pennsylvania Eighth Month, 1682, carried their goods on

their backs up Ridley Creek about two miles inland, and cutting down a tree made a booth of its boughs and here lived for six weeks. Then they moved into a cabin they had built against an upright rock and dwelt in it about twenty years. The youngest of the three sons helped to build a house nearby, built it so well that it still stands, and looks as if it might stand for two hundred years more. Stout wooden pins fasten the floor boards in place, and by the fire-place is a little closet, which, opened, shows a row of slats neatly placed one above another to provide for ventilation! So these early settlers had ideas on this subject a hundred years before Benjamin Franklin taught its necessity!

What is true of this family is true in a general way of many others. They lacked many of the comforts we now have, but they were not exactly poor. Many of them had their furniture and plate brought from England, pieces handed down to families now living. They had their hundreds and hundreds of acres, perhaps thousands. Some of them were amongst Wm. Penn's trusted advisers, members of the Council and the Legislature. One of the most influential of the early Pennsylvania politicians I shall have occasion to speak of by and by. The examination of the meeting records shows their familiarity with parliamentary language, besides their sound wisdom and keen interest in the welfare of the community. They set up schools, or had teachers in their families. Let me repeat that here in these very parts, all around us, such people delved and spun.

But what I wish most to bring to your attention to-night is that *they went to meeting*. They went thankfully, knowing that here no sheriff with his posse, no body of soldiers would burst in uproariously upon their solemnity, arresting the preacher and prominent men, a whole group of them together, and, carrying them off to prison, leave the women and children to go home to spend sad and anxious nights. That was in England. But here they had "freedom to worship God," and they appreciated their privileges, braving many hardships. The wife of the immigrant aforesaid, who lived in the booth and in the cabin against the rock, walked to meeting and back, a distance of four miles, when she was eighty, preferring that mode of travel. Over at old Kennett meeting-house on the west side of the Brandywine, a traveling Friend records that a woman over ninety walked two miles to attend his meeting there.

Elizabeth Ashbridge was a minister in Goshen Meeting, and as far as I know, her good husband made it easy for her to go and went himself. But previously, when she lived in Jersey with a sorry sort of man for a husband, she had a sorry time of it. She had to walk eight miles to meeting; her husband had a horse, but she might not use it. When her shoes wore out, he thought that would settle the matter, but no—she tied them on with strings and plodded along! How many of us would be equal to these women in devotion?

There were no wheeled carriages at first, and the universal mode of travel when not on foot was on horse-back, a pillion or raised seat behind the saddle carrying the wife or daughter. Thus they rode by indifferent, unfenced roads, through the woods and streams, climbing hills as steep as those on the road to Milltown—for the roads were straightforward, like the people—and meeting cattle straying and browsing here and there, turned loose by their owners, after being branded, to find their own provender.

When I was at Greenwich, in South Jersey, a few years ago, I was shown a door in the back of the meeting-house, about eight feet up from the ground, and opening out upon no platform or steps—nothing but space. I was told that this was the place where the people mounted their horses—the women, I suppose, when the men brought up the steeds.

Friends at first met for worship in dwelling-houses, as at Robert Wade's. Monthly Meetings and even Quarterly Meetings were held at the houses of members. Concord Quarterly Meeting, then called Chester Quarterly Meeting, met for about seven years at a tavern near Chester, and the keeper of the tavern was a Friends' minister! What do you think of Friends' standard on intoxicating drinks in those days?

It was sadly needful, however, to set apart burial grounds, and in course of time they began putting up meeting-houses on parts of these graveyard lands.

A great colony of Friends thus grew up in southeastern Pennsylvania. When ministers from England came this way, they mentioned the large numbers of people that came to the meetings. So many came that the meeting-houses would not hold them, and they would stand outside—even in the snow of winter perhaps—to catch what they could. As early as 1684 the regular attendance at week-day meetings in Philadelphia was eight hundred. We have had youths' meetings occasionally. I remember one about four years ago, and a good meeting it was. Youths' meetings were more frequent two hundred years ago. I rather think they had set times in the year for holding them regularly. Then, too, they had *Yearly Meetings for worship* in various parts of the country. Some four miles from here, over at Goshen meeting-house, one of these great Yearly Meetings was held—and now only a little band gathers there, and they not of our branch.

Then you know Friends had negroes living with them either as slaves or free servants, but they felt obliged to give them instruction and frequently there would be meetings held for their uplift. But not all their servants were blacks. Well-to-do farmers and others put out their children to other Friends to learn a trade or business, and sometimes the servants came from richer families than their masters. So they went to meeting with their masters and were well treated.

There were also *indentured* servants, who were poor people from the old country; they wanted to come to America, but not having the money to pay their passage, would get some one else to pay it for them, and were then put out by him to service for so much money, which they would work out.

In some such way as this came Jane Fenn to this land when about eighteen years of age. In one respect she was another Elizabeth Haddon. When very young she felt herself Divinely called to come here. "Go to Pennsylvania," the inward voice said. She was not rich, like Elizabeth Haddon, so she had to work out her passage money after her arrival. She was indentured to some Friends for three years and taught school at Plymouth above Philadelphia. The children learned very fast, and she says, "My love to them was great and theirs equally so to me, so that all my commands were obeyed with pleasure." She joined Friends, becoming convinced that they were "a brave, living people," and that their manner of worship showed them to be God's people. She afterward became a minister. After she gave up her school, she crossed the Schuylkill and stayed some time at Haverford, waiting to see where she should next live. "One First-day," she said, "after I had sat sometime in Haverford Meeting, David Lloyd from Chester, with his wife and several other Friends, came into meeting. As soon as they were seated, it was as though it had been spoken to me, 'These are the people with whom thou must go and settle.' They being strangers to me, and appearing as persons of distinction, I said, 'Lord, how can such an one as I get acquainted with people who appear so much above the common rank?' The word was in my soul. 'Be still, I will make a way for thee in their hearts; they shall seek thee.'" Now, David and Grace Lloyd were, as she says, "persons of distinction." He was an able lawyer, had been attorney-general for the province, and also speaker of the assembly. He was ever a forceful man, and took a very active part in the politics of the day, being considered by some the great champion of popular rights. He is one of the very interesting colonial characters. Perhaps he was a political boss, but Jane Fenn says nothing of this, but only that he was to her "a father and a sure friend." He was exemplary in his family, treating all about him with humanity, choosing rather to be loved than feared.

Jane Fenn afterwards Hoskins traveled much in the ministry, crossing the ocean twice to her native land. But we will now leave her, hoping this brief account may give you a little clearer view of the early life in southeastern Pennsylvania. A. S.

## THE WAY OF THE CROSS.

Beneath the shadow of thy wing,  
O Love Divine, my restless heart  
Hath found a refuge and doth sing,  
Though all earth's transient joys depart.

Beneath the shadow of thy cross  
I fling my garnered treasures down.  
Life's vaunted gains are bitter loss;  
A fleeting breath is earth's renown.

But o'er thy cross still gleams the star  
That once, o'er Judah's hills of old  
Shed its prophetic beams afar,  
And victory over death foretold.

Enough for me that by its light  
My weary spirit holds its way,  
And waits in faith through darkest night  
The dawn of Heaven's eternal day.

—CHARLES A. BARNARD, in *The Christian*.

## THOUGHTS.\*

We have had a good deal of discussion recently on the teaching of the Scripture and of "Friends' Principles."

To those of the older generation, the knowledge of the Bible, familiarity with Scriptural characters, and the possession in our memories of many beautiful Psalms and other passages of Holy Writ are very precious. Knowing the value of such training, we are very anxious that our children should in turn possess the knowledge that has been of such unspeakable comfort to ourselves. Again, we feel grieved to think that there is among the younger members of the Society so little knowledge of those "principles" that have been so dear to ourselves and our fathers before us.

Let us cast our eyes back to our own childhood in Quaker homes. Most of us remember the revered institution of "family reading," generally twice a day, at breakfast time and again before retiring to rest. In most cases, the head of the family, slowly and reverently, with a prayerful pause before and after, read a chapter from the Old Testament in the morning and from the New in the evening. Sometimes, in the pause that followed, prayer was offered. Whether we think the practice commendable or otherwise, the result was the foundation of, at least, a verbal knowledge of the Bible. On this, in after years, some have been able, by other reading, to erect a structure of real knowledge of this precious volume ("library" rather) of Hebrew and early Christian literature. There is no doubt that this study has had a formative effect on Quaker character and literature, and on dignity of language.

Again, if we look back to the Quaker homes and revered guardians of our childhood, we observe, without much talk about them, Quaker "principles" in action. We saw, in our elders, "the frequent practice of waiting upon the Lord in private,"—"diligence in the private perusal of the Holy Scriptures." We were taught, by example and precept, to "make a profitable and religious use of those portions of the first day of the week which were not occupied by meetings for worship." Novels and light literature were not in evidence on that day, or, indeed, *much* on any day; for we were "guarded carefully against the introduction into our homes of publications of a hurtful tendency."

With regard to our clothing and the furniture of our houses, we saw sincerity in every line. Things were bought as they were *needed*, and not for fashion or show; their quality was sound and the best that our purses could afford, and they were not cast aside for any whim of fashion, or because our neighbors had something different.

No desire to make themselves "agreeable" induced these Quakers to "depart from the truth;" withholding complimentary phrases, they maintained a serious demeanor. Personal criticisms behind people's backs were severely suppressed, as "talebearing and detraction."

\* Read at the Adelaide Meeting, by Alice J. Bell.

We saw kindness, liberality, and consideration shown to those who served us and to our poorer neighbors, and a loving interest taken in their spiritual welfare as well as their outward concerns. In this way, we were taught to "live in love, as Christian brethren."

As we grew older and started in life, perhaps in houses of business, we saw a scrupulous honesty as to the quality of goods offered for sale and sometimes possible profits lost by a refusal to "make something" out of the weakness or ignorance of a customer, remembering that "we must account for the mode of acquiring, as well as for the manner of using our possessions."

The great occasions of life were not made opportunities for display or merry-making. The birth of a little child was marked by the appointment from the Monthly Meeting of a motherly Friend to visit the young mother, and, if way opened, to speak helpful words as to the care and training of the precious little life entrusted to her.

A marriage was not an opportunity for the display of expensive garments, and a paragraph of description in a newspaper, but an event of deep and earnest moment in the lives of two young people, who took each other in the presence of the Lord, promising, not as a mere necessary form of words, but with heartfelt meaning, to be "loving and faithful, till it pleased the Lord by death to separate them."

When the end of life came, neither adulatory funeral addresses nor flattering tombstones were encouraged, even in the case of the most saintly, lest they should transgress "the bounds of truth." Truthfulness and sincerity were the watchwords of life. Lives, developing in this atmosphere from the cradle to the grave, had a something of earnestness and gravity about them, and a real, solid worth.

But we must remember that this character is a plant of slow growth and continuous tendance. It must be fostered in the right atmosphere. We cannot put it into a "forcing-house" for a year or two and see a strong plant emerge, even if a "forcing-house of Quakerism" were a possible thing.—*The Australian Friend*.

## OLD-FASHIONED SPELLING BEE AT FRIENDS' SELECT SCHOOL.

During the past week vigorous contests in spelling have been in progress at the Friends' Select School. Classes have met with classes in preliminaries, semi-finals and finals for the class championship of the School in spelling and finally, on Sixth-day, the last contest for the individual championship of the School was held by the six contestants from each class who had stood the highest in the preceding class matches.

For the class championship, all the grades above the Primary competed. For the individual championship, six members out of each of the seven classes above the Fifth grade were the competitors. Some of the class contests were very close, but in the finals the Seniors won over the whole School, with the D class, the first year of the High School, a close second.

In the individual contest, first honors were won by Dorothy Shoemaker, a Senior, while second place was taken by Amalia Shoemaker of the C class. The individuals who stood highest in the class matches were Dorothy Roberts of the Senior class, Marion Snyott of the A class, Dorothy Chesnut of the B class, Robert Cowerthwaite of the C class, Dorothy Bidde of the D class, Rouse Burns of the E class, and Paul Haviland of the F class, or the Sixth grade.

The word which moved down more good spellers than any other was "ecstasy," while the champion of the School was obliged to take her seat upon failing to spell "erysipelas." Other words which brought many to defeat were: asphyxiate, antecedent, dissipate, discipline, dyspepsia, italicize, alcohol, daffodils, Nebuchadnezzar, oblivion, frivolous, occurrence, villain, awful, separating, anemic, irresistible, resurrection, pacify, syllable, preparatory, censor, abbreviate, quadrilateral, igneous, indeterminate, possessions, Pharaoh, all right, sacrilegious, corresponding, diacritical, anoint, apostrophe, bituminous, shepherd, sanitarium, pursued.

## NEWS ITEMS.

The New York Quakerism Class has sent a letter of greeting to other study centres from which the following is an extract:

"Another outcome from our winter has been a series of meetings held in Columbia University neighborhood on First-day afternoon, where members from several branches of the Society of Friends, and a number not members, have rejoiced in meeting together in unity for worship. We strive to carry into life to-day some measure of that spirit which was in Fox and Penn and Woolman and Whittier and Elizabeth Fry. The wonderful message of those giant Friends would, we feel sure, speak to the need of the world to-day if we were but able to voice it, and we are constantly surprised at the response we get from those not members of the Society of Friends. The world is calling for an individual Spiritual Faith. Can the Society of Friends answer? We feel that we need all the help from others we can get. Help us by telling us your struggles and aspirations.

Address replies to

BERTHA H. T. UFFORD,  
501 West 113th Street, New York City, N. Y.  
—*American Friend.*

**OUTLINE OF STUDY.**—The Board of Young Friends' Activities of the Five Years' Meeting has issued an outline of study for Young Friends. It covers the history and ideals of the Society. Its purpose is "To make the acquaintance of some of the Early Friends; to discover for oneself the reasons for their struggles and their strength; to discover in what Friends differ from other religious bodies, and why; to trace the growth, or failure to grow, of Quakerism to the present day; and to discover the needs and capacities of the Society of Friends in and for the world."

Copies can be had by addressing the Chairman, Willard O. Trueblood, 313 East Thirteenth Street, Indianapolis.—*The American Friend.*

The members of the Four-way Lodge have very kindly presented the Senior Boys' parlor at Westwood with a beautiful quartered oak table, and with subscriptions to the *Atlantic Monthly*, *Scientific American*, *Popular Science Monthly*, and *The World's Work*. Both of these gifts are much appreciated by the Seniors.—*The Westonian.*

AFTER some discussion by the managers of The Westtown Old Scholars' Association, a motion was carried that the Autumn Meeting be held at the Arch Street Meeting House, Philadelphia, on Sixth-day, Eleventh Month 13th, 1914.

The recent volume of the "Journal of Prison Discipline and Philanthropy," published by the Pennsylvania Prison Society, contains seventy-two pages of commanding interest. The president of the Society and about a dozen of the Managers are Friends, but the subjects they have at heart should appeal to our whole membership more than is apparent.

The forty-ninth annual report of the Home for Aged and Infirm Colored Persons at Girard and Belmont Avenues, in which Friends are liberally interested, shows an enrollment of 140 and expenditures for the year of about \$27,000. The institution is open to visitors. A cordial invitation is extended. Cars on Market and Arch Streets pass near the premises.

**ADLAIDE NOTES.**—We all feel very much the loss of William Ingle, his wife and family, who have been forced to return to England owing to the persecution they have received under the Defence Act. Wm. Ingle himself served fourteen days in prison for not registering his son, who, under a fresh regulation, was then registered by an area officer without the boy's or his father's consent. Some months afterwards the boy was summoned, tried and sentenced to fourteen days in a military fortress for not drilling. The lad bravely refused to obey military orders or to do any drill while in the fortress; he was placed for two days in solitary confinement on bread and water diet. Wm. Ingle would gladly have stayed to help in our fight for freedom of conscience; but the nervous strain was too much for his wife, and they thought it best to return.—*The Australian Friend.*

The following is from a letter printed in *The Australian Friend*, showing activity for Peace in Great Britain rather out of the ordinary:

"I wonder if you'll have heard of an effort some of us made in Birming-

ham the other day. There was a big Compulsory Service Meeting on, with Lord Curzon as speaker; and about twelve of us went round the principal streets as sandwichmen, bearing boards with mottoes like: 'Compulsory Service destroys Liberty.' 'If you want Peace prepare for Peace, not War,' and so on. I think it was an effective 'go,' especially when we got into procession behind a lot of the ordinary sandwichmen who were advertising the conscription meeting! We also distributed handbills about Australia, etc., and there were some good interruptions at the meeting, though questions and amendments were not allowed."

CAROLINE J. WESTLAKE, well known as the author of several little books of spiritual uplift—the last entitled, "Reality, or B-hold the Unseen"—died on the fifth of last month in Southampton, England, at the ripe age of eighty-nine years.

ARTHUR BRYAN TURNER, only surviving son of the late Wm. Edward Turner, with his wife and daughter, were killed in an automobile accident at Berkeley, Cal., Third Month 31st.

The Church Peace Union recently endowed by Carnegie is about to enter upon an interesting inquiry. Commenting upon it, Prof. Wm. I. Hull, who is one of the Trustees, gives the following details: "To make the inquiry complete, therefore, it was proposed to place fairly before each church-member the question of *whether*, and also of *why*, he or she is or is not conscientiously opposed to the bearing of arms. It is believed that the majority of people are "drifting"—unconsciously, subconsciously or hastily—upon this fundamental question in regard to warfare, and that the first result of such an inquiry would be an excellent educational one, especially for the large number of men and women who profess the religion of Jesus Christ and the civilization of the twentieth century. It is believed that the second result of the inquiry would be to procure the information necessary either for further education along the most needed lines, or for calling upon the governments concerned to take the appropriate action. If it be found that a majority of the people, men and women, are already conscientiously opposed to warfare in the sense, or to the extent, indicated, the voice of the people in this case as in all others now-a-days would act upon the governments as the voice of God, and warfare would come to an end or be placed outside of the pale of international law, as has been the case with duelling and the feud within the nations."—*Friends' Intelligence.*

SINCE the publication of the editorial entitled, "Supporting 'THE FRIEND,'" a liberal gift of \$1000 has been received to be added to the endowment fund. Such encouragement is greatly appreciated by the Contributors.

## SUMMARY OF EVENTS.

**UNITED STATES.**—Dr. Samuel G. Dixon, in his week-end talk on health and hygiene, extols fresh air as one of the prime factors in contributing to health. He says: "The use of the spade, the hoe and the rake prove the equivalent of many of the gymnastic exercises which everybody concedes to be beneficial and few persons take. In addition to the advantages of exercise in the open air, it is a keen satisfaction to the vast majority of men and women to see things that they have cultivated grow and mature."

It is stated that the arrival of the steamship *Oberhauser* last week from Melbourne at New York was important as marking the introduction of Australian meat by direct shipment under order.

The prisoners at Lansing, Kansas, are to have an opportunity to study subjects which will enable them to go out into the world again and take up a respectable occupation and conduct themselves so that they will be an asset to the community. The courses which will be opened to the prisoners will include bookkeeping and accounting, machine drafting, motor engineering, architectural drawing, steam and electrical engineering, mining, chemistry, pharmacy, literature, sociology, academics and languages.

The Board of Health of this city lately announced that 15,867 pounds of eggs have been condemned and made unfit for consumption so far this year. In several instances jail sentences were imposed.

In reference to the use of radium, it has been lately stated that whatever may be the reaction in public feeling in regard to the real value of radium as a remedial agent in cancer, owing to certain overstatements and excessive claims made for it, there is absolutely no question, according to the experience of the medical officers of the New York Skin and Cancer

Hospital, that this remedy has been and can be an agent of supreme service in a certain number of selected cases of this dire disease.

It is said that ignorance and carelessness cost the nation and Canada \$196,029,570 in fire loss last year.

In order to prevent the occurrence of fires citizens are advised that there shall be no rubbish accumulations in the cellar, old rags, waste paper, cotton waste, scraps and excelsior, that metal receptacles shall be used to hold waste papers, especially in laundries, and that there shall be no swinging unprotected gas jets in the cellar.

In order to prevent damage by frost it is stated that two thousand oil stoves, sunk in the ground, burn nightly in a large peach orchard on the outskirts of Dover. On nearby acreages a large percentage of trees have been nipped by frosts.

A recent despatch from Trenton, N. J., says: "Following Commissioner La Barre's statement that he would not vote to renew the license of a saloonkeeper who sold liquor to an intoxicated person and would also vote to refuse to sell to the person or persons complained of as drunkards, the City Commission has indorsed his attitude and all the commissioners will adopt the same rule in granting licenses. It will also apply to the cancellation of licenses."

As a result of a campaign instituted by the women of Cleveland, the police there have been instructed to reprove all men who are heard using profane or foul language in public. If they persist in the use of objectionable expletives they are to be arrested and each oath will cost them \$1.

It is stated that the Department of Agriculture at Washington has made a success of growing the dasheen, a rare and rich vegetable of the tuber order, which has just appeared in the Washington markets. The plant is a native of the Philippines, and also of South America. For years the inhabitants of tropical and subtropical countries have lived on this food, which is a good substitute for meat. The scientists have introduced it in the Southern States and have brought it to perfection. Various parts of the plant are edible. The young blanched shoots of the dasheen make a salad which resembles the flavor of the mushroom. The chief food part is the large, spherical tuber, which has a nutty flavor when steamed or baked. These usually weigh from one and a half to three pounds.

It is stated that Chicago is now our most influential city so far as voters go. By the registration of 219,000 women voters under the new suffrage law the total number of voters there is brought up to 694,000 or 20,000 more than New York. The Chicago women had their first vote at the aldermanic election Fourth Month 7th. Their votes made about one-third of the total number of votes. It is said that in the smaller cities and country districts the influence of the women was more distinctly felt. There they voted strongly against the saloons. Eleven cities and sixteen counties changed from the "wet" to the "dry" column. Twenty-one women were elected to office in the smaller towns.

A despatch from Washington of the 15th says: "Prohibition advocates to-day presented to the House Judiciary Committee arguments in support of a constitutional amendment to enforce prohibition throughout the United States. They urged the resolution of Representative Hobson, of Alabama, providing for the submission to the States for ratification against the sale or manufacture for sale of all alcoholic liquors for beverage purposes. Led by Representative Hobson, the prohibitionists argued that they were simply appealing for an opportunity to present to the people of the country through the State Legislatures a definite referendum on the liquor question."

A despatch of the 15th from Washington says: "President Wilson's present purpose does not contemplate war with Mexico. But it does contemplate the seizure of Mexican ports and the maintenance of 'a peaceful blockade' until the Government of Mexico furnishes adequate reparation for the arrest of an American naval officer and American blue-jackets at Tampico. No time limit for compliance by the Mexican Government with President Wilson's demands has been fixed, and there will be no seizure of any Mexican port until after the arrival of the Atlantic fleet under Rear Admiral Charles J. Badger at Tampico."

Figures assembled by the Children's Bureau of the Department of Labor show that in 1910 there were 29,499,136 children under 15 years of age in the United States. Three children out of every five live in villages of less than 2500 inhabitants, or in rural neighborhoods.

C. M. Dudley, principal of the General Birney School, told members of the General Birney Home and School Association that since the common drinking cup and towel had been forbidden in the public schools there

had been a great decrease in the number of contagious diseases. He said this was particularly true of his school.

Governor Glynn of New York has signed the bill restricting the sale of habit-forming drugs. Under the provisions of the bill the sale of such drugs, except on the prescription of a licensed physician, is forbidden. If the prescription contains more than four grains of morphine, 30 grains of opium, two grains of heroin, six grains of codeine or four grains of chloral, the authority for the prescription must be verified. Every package must carry a label or certificate stating the name and address of the physician upon whose prescription the sale is made, the date of sale and the name of the person to whom it is sold. All drug dealers and physicians must use official order blanks supplied by the health authorities in making purchases of these drugs, and these orders will be serially numbered in duplicate.

FOREIGN.—A recent despatch of the 13th says: "Ratifications of the renewed arbitration treaty between the United States and Italy were exchanged to-day by Secretary Bryan and the Italian Ambassador. Later Secretary Bryan and Minister Bryn exchanged ratifications of a like treaty with Norway."

In order to prevent the spread of intoxicating drink in Russia, it is stated that cars are being fitted up with exhibits showing the bad effects of drink, and these cars, in charge of competent speakers, are to be sent over all the railroads. Stops will be made at every station and reform work will be carried on in the neighborhood. The Russian government draws over \$100,000,000 in revenue from the tax on vodka and the loss of revenue will have to be made up in other ways, but it is realized that in the end there will be a vast saving to the people when the liquor habit is stamped out.

It was reported from Leeds, England, on the 15th inst., that a settlement of the Yorkshire coal miners' strike was reached to-day when the men voted to resume work. The strikers, numbering 170,000, left work on Fourth Month 2d demanding the introduction of a minimum wage scale. A conciliation board was appointed to discuss the points at issue and succeeded in obtaining the men's consent to the taking of a ballot.

It is mentioned that in certain country places, especially near towns, a new source of food is being exploited, says the *London Globe*. At one stockyard after another you may see village laborers stretching foldnets for sparrows and the birds are being caught simply for food. They keep down the butcher's bill. The number of sparrows is now immense, probably greater than it ever has been. The regular winter population of one small stockyard near London is estimated by the farmer at over 2000. These 2000 mouths he fills largely with his grain. The sparrows have completely driven away almost all other varieties of bird except a few finches.

A despatch from Shanghai received at London says a formidable revolutionary movement has appeared in southern China. The regular troops at Sianfu, capital of Shensi province, are said to have mutinied. The rebellion, however, centres at Nankin, where there is a reign of terror among the populace and feverish excitement among the official classes.

#### NOTICES.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

WM. B. HARVEY, Superintendent.

WESTTOWN SCHOOL.—The Spring Term will open Fourth Month 29th, and new pupils will be received at that time. While the autumn is the natural time for most children to enter a new school, it has sometimes been found desirable to start children at Westtown in the spring. This is particularly the case when they are temporarily out of school or are unduly burdened in keeping up with their classes, or have been seriously interrupted in their studies by illness.

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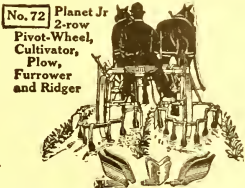
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No. 44.

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"DEAR friends, keep all your meetings in the authority, wisdom and power of Truth and unity of the blessed spirit; and the God of peace be with you."

## THE YEARLY MEETING.

I.

The five days in which the membership of Philadelphia Yearly Meeting was united in living exercises at the session of 1914 will long be regarded as memorable days. The conclusion of one middle-aged Friend probably expressed the conviction of many, "This is the most remarkable session of the Yearly Meeting I ever attended. It seems to me we have been making history!" Are there any evident reasons for such a conclusion?

During the session on Fourth-day, after the Annual Queries had been read, a dearly beloved Friend from the upper gallery made a feeling appeal that baptized the meeting into a remarkable sense of loving unity. He referred to the time when he had sat amongst the youth in the back of the meeting, of the tendering visitations of that time, and to the growing interest from year to year until finally he found himself shoulder to shoulder with dedicated men to whom the Truth and the service of Truth were most precious. One by one these dedicated servants had been called to their eternal reward, until his heart was saddened and he felt much alone. Then there came upon him a sense of the tenderness and devotion of many younger hearts who were very evidently yielding themselves unreservedly to the forming hand of Divine Love. He could feel the spirits of such in their deep exercises, and could realize how this Gospel power had so far overspread us as a body as to bring us all into a blessed oneness.

It is quite impossible to do justice to such a communication, but it made very clear what has happened in Philadelphia Yearly Meeting. The unity of the body has come to be a unity of life. It is thus that its service is extended and its power to do things enlarged. This enlargement had manifestations the present year in three notable directions:

First, a method to extend the membership of the Representative Meeting to women, in a wholly natural way, recognizing service and not sex as the basis of qualification, was

formulated to good satisfaction. Following this decision, two women Friends were appointed to fill vacancies in the Yearly Meeting's representation.

Second, the meeting of Ministers and Elders was easily able to release Friends for religious service in the antipodes, and the Yearly Meeting itself to receive messages from distant parts, and to unite in most loving letters in return.

Third, pressing matters of public welfare in our own beloved country found the meeting a prepared instrument for united service. These matters will be somewhat disclosed in the items we are printing from the Minutes, while the brief abstracts of proceedings may give Friends at a distance and members of the Yearly Meeting not in attendance a general survey of the sessions. We shall gladly be the instrument of mailing copies of the printed minutes to any who may desire them.

It is a matter for profound gratitude that Philadelphia Yearly Meeting seems able through Divine help to show that our ancient foundation can be well preserved in activities calculated to serve the present time.

J. H. B.

II.

The session of the Yearly Meeting that has just closed will no doubt be regarded as a memorable one, in the number and variety of fresh concerns that claimed attention, and in the fact that almost all of these took shape in definite action. This was true of both men's and women's meetings, several of the aforesaid matters requiring joint approval, and some others being peculiar to the separate meetings. As will be seen from the Minutes, the Yearly Meeting has jointly and rather notably put itself on record in some vigorous declarations and addresses relative to Prohibition and Peace, while the women's meeting has issued a timely address on card-playing and kindred evils. The activities of the week were characterized by certain public-spirited interests, as shown not only in the proceedings above referred to, but in the several letters addressed to Friends in distant lands.

As regards women's meeting in particular, it is perhaps safe to say that the general interest was never more conspicuous—at least for many years past—and that the official action of the meeting was in several instances evidently gratifying in a large degree. The increase of communication between the two meetings, and the recognition of women's meeting as a factor in authoritative councils, add importance and responsibility to our deliberations. If a review of the transactions of the past week leaves on our minds a sense of some deficiency; if there was at times a little lack of the solidity and carefulness that should mark such assemblies, it may at least be said that much consideration, sympathy and unanimity were evident, and that the meeting as a whole might have been an impressive object lesson to a stranger.

There was no want of the activity usually assumed to be an "indication of life". There was much expression of out-

reaching love and interest, and there seemed a zeal for the spreading of the knowledge of the Gospel. It is an occasion for rejoicing when the Lord's servants are truly called out into this work; but there is also a ground of rejoicing in that fundamental Christian truth, that though many in the dark places of the earth have not heard outwardly the preaching of the Gospel, yet they are not on that account denied the Gospel itself. As the power of God unto salvation preached in every soul, it is one with that universal Grace which bringeth salvation; and so the ministry which the Apostle Paul said he had received of the Lord Jesus was to testify the Gospel of the grace of God. Let us keep to this great truth.

M. W.

#### MINUTE OF EXERCISE OF THE YEARLY MEETING OF MINISTERS AND ELDERS.

As we gathered in this our annual assembly, and throughout its sittings, we have felt the near presence of the Unslumbering Shepherd; under a sense whereof our petition went forth to Him that we might be brought closer together as a flock, and guarded and led according to the Divine will.

We were exhorted to be one another's helpers in the Lord, and commended to the teaching of the text which sets forth the strength, the excellency, and the outreaching effect of true brotherly unity.

We rejoice that some of our number have felt called of our Lord to go forth to distant lands bearing His message of peace on earth and good will to men.

Thankfulness was expressed, that as the Fathers and Mothers of our Israel are called away, the young are coming forward to take their places under the qualifying power of the Lord Jesus. These were encouraged to humbly submit themselves to this holy influence, that they may be truly fitted for the work of the church.

Refreshed and quickened by the felt presence of our Holy Redeemer, under which we have been enabled to transact the business that has come before us in a large measure of Christian love, the meeting closed, to convene again at the usual time next year if consistent with the Divine will.

#### TO WHOM THIS MAY COME,

*Greeting*.—William C. Allen, a beloved minister of the Gospel and member of this meeting, informed us by letter written from San José, State of California, and bearing date Fourth Month 8, 1914, that he has for several years felt that religious service in the constraining love of Christ might at some not distant date be required of him abroad: the field of labor appearing to include parts of Japan, China, Australasia, and probably a little in the British Isles, together with such service en route as he may be led into.

The feeling regarding this apprehended duty having deepened of late, he had sought and obtained minutes expressive of sympathy and unity regarding it from Chester Monthly and Haddonfield and Salem Quarterly Meetings, State of New Jersey, whereof he is a member, which were now read.

The scope and nature of this apprehended call to labor for the blessed Master met with the full approval of this meeting, which encourages him to proceed in company with his near friend and companion, William B. Harvey, to perform as ability may be given the work set before them for the advancement of the Redeemer's kingdom of peace and righteousness upon the earth.

In their going forth we commend our dear friends, including Elizabeth C. B. Allen, wife of William C. Allen, to the keeping power of Him Who is a God that heareth prayer, and Who has promised to be a present help in every time of need.

To them we commit a message of Christian love and good will which has in freshness arisen upon this occasion, and desire it to be delivered on behalf of this meeting wheresoever they may come.

By direction of a Yearly Meeting of Ministers and Elders of the Religious Society of Friends, held in Philadelphia, U. S. A., the eighteenth day of Fourth Month and twenty-first of the same, 1914.

WALTER L. MOORE, *Clerk*.

HANNAH P. MORRIS,  
EDITH SHARPLESS,  
ANNA P. HAINES,

JONATHAN E. RHOADS,  
ZEBEDEE HAINES,  
JOEL CADBURY,

Geo. J. SCATTERGOOD.

#### TO WHOM THIS MAY COME,

*Greeting*.—Our beloved friend, William B. Harvey, an elder of New Garden Monthly and Western Quarterly Meeting, Pennsylvania, having for a considerable time felt near unity and sympathy with our friend William C. Allen in his prospect of religious service abroad, has believed it right to offer to accompany him therein; and having received the full concurrence of his Monthly Meeting has asked for our endorsement thereof. During a time of prayerful deliberation there was much expression of loving sympathy for him in this call to assist his friend in laboring for the Gospel in distant lands.

Freely do we encourage him to perform the service unto which he may be called, trusting that, under the Divine blessing, having gone forth together unto the harvest field of our Lord, our friends may in like manner be permitted to return, bearing their sheaves with them.

By direction of a Yearly Meeting of Ministers and Elders of the Religious Society of Friends, held in Philadelphia, U. S. A., the eighteenth day of Fourth Month and twenty-first of the same, 1914.

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JOEL CADBURY,

Geo. J. SCATTERGOOD.

#### SYNOPSIS OF THE YEARLY MEETING SESSIONS.

##### MEN'S MEETING.

*Second-day, 10 A. M.*.—Solemn covering and baptizing offering of prayer. Opening minute. Appointment of verbal Committee to consider communications. Letter of Jonathan E. Rhoads. Consideration of the time of holding the Yearly Meeting proposed by Isaac Sharpless. Sessions originally held in autumn. Changed to spring to avoid yellow fever epidemics and made as early as roads were fit for travel. Now interferes with farming operations and divides school terms unfortunately. Subject referred to representatives. Minutes of Representative Meeting read to point of recommendation that women be admitted to that meeting. Three principles defined. Appointments in future to be based on fitness, without regard to sex. The relative number of men and women not to be fixed, and the total number not to exceed the present limit, forty. Meeting adopted recommendation and named a Committee to unite with women Friends in making nominations for two vacancies. Minutes of Representative Meeting continued. Concluding suggestion in them to appoint a small Committee to consider how best to further the interests involved in the resolution before Congress favoring Prohibition approved and Committee appointed. Committee named on Treasurer's account.

*Third-day*.—Davis H. Forsythe and Walter L. Moore appointed Clerks. Verbal Committee reported on three communications. Following their suggestion, letters from Australia, from China and from London read. Committee appointed to draft replies to Australia and to China and also to prepare a general message of love from the Yearly Meeting to be carried by Joseph Elkinton and delivered by him to all to whom he and his family may come. Ann Sharpless and Jane W. Bartlett appointed members of Representative Meeting. Three Queries read and summaries adopted. Several weighty messages prompted by these welcomed by the meeting.

*Fourth-day*.—Letter to Australia and to China adopted. Epistle for Joseph Elkinton to deliver approved. Remaining

Queries and Annual Queries considered. John B. Garrett presented concern in regard to Mexican situation. Committee appointed to interview or to communicate with the President.

*Fifth-day.*—Telegram sent to the President read and approved. Two Friends appointed to keep in touch with William C. Allen and William B. Harvey in their extensive religious service in order to supply the needed financial aid. Report of Committee to consider the duty of meetings toward those just outside our membership adopted and subject referred to subordinate meetings in form proposed. The report of the Yearly Meeting's Committee on Education read. Proposal to add three men to the Committee to assist with project for Teachers' Retiring Allowances approved and nominating Committee appointed. Report of Westtown Boarding School considered. Proposed advance in price of tuition to \$275 a year approved. A Nominating Committee to propose to next Yearly Meeting names for the new appointment, due at that time, named. The report of a joint session of the Representatives to men's and women's meeting suggesting the last Second-day in the Third Month for the beginning of Yearly Meeting was accepted and the change made. A minute in regard to the Prohibition amendment was received from the Committee on the subject and adopted. Arthur Richie expressed a concern that the effort for Peace in the present excitement be extended to editors of newspapers. A Committee was appointed.

*Sixth-day.*—Henry J. Cadbury proposed that the meeting unite a few moments as they might be qualified in silent intercession that the impending conflict in Mexico might be averted. This was done. A memorial of Josiah W. Leeds was read. The report of the Indian School at Tunesassa was read and approved. The report of the Committee to examine the Treasurer's account was received. The question of tenure of appointment to the Representative Meeting was discussed and referred to that meeting for consideration and report. Eli H. Harvey was liberated to make a visit to women's meeting. The Committee to influence the press for peace made a report. They were continued to prosecute the concern. A memorial of Mary Bettle was read. A minute embracing some of the exercises of the meeting was read. After a solemn offering of prayer the concluding minute was read and the meeting separated.

#### WOMEN'S MEETING.

*Second-day.*—Letter of J. E. Rhoads read. Clerks directed to draft reply. Proposed change of time of Yearly Meeting referred to Representatives. Proposal to admit women to Representative Meeting approved. Committee to join men Friends in making nominations for two vacancies appointed. Four Queries read and answers adopted. Clerks requested to prepare letter to college students.

*Third-day.*—Jane W. Bartlett and Mary M. Cowperthwaite appointed Clerks, Mary R. Williams reader. Remaining Queries answered. Minute embracing exercises read. Committee appointed to audit Treasurer's account. A Committee appointed to join men Friends in considering action on Prohibition amendment. Ann Sharpless and Jane W. Bartlett approved for Representative Meeting. Lunch Committee's report presented. Three letters from distant parts read. Committee appointed to join men Friends in drafting replies.

*Fourth-day.*—Minutes of the Representative Meeting read. Concern on card-playing committed to a number of Friends to be expressed in a letter for general circulation. Letters and epistles to distant parts read and adopted.

*Fifth-day.*—Auditing Committee's report received. Educational statistics read. The report of the Committee on Education considered. Nominating Committee named for three Friends to join in consideration of Teachers' Retiring Allowances. Report on extension of care to those just beyond the membership of the meetings approved. The Westtown report considered and recommendations approved. Nominating Committee for next year's appointment made. Report of Representatives on time of holding Yearly Meeting ac-

cepted. Letters to J. E. Rhoads and to college students approved.

*Sixth-day.*—Telegram sent to the President read and commended. New lunch Committee appointed. Anna P. Sharpless, Mary Stokes Roberts and Alice H. Yarnall appointed on teachers' retirement plan. The minute on the proposed prohibitory amendment adopted. The letter concerning card-playing approved and directed to be signed by Clerk. The Annual Queries were read. Two memorials were read. After the closing minute and a reverent pause the meeting concluded.

#### TO PHILADELPHIA YEARLY MEETING OF FRIENDS:—

*Dear Friends.*—It is with a fervent desire for the upbuilding of the Church of Christ, of which let us humbly believe our Yearly Meeting as an organized body of believers forms a part, that I am drawn to address you, and to plead that it may be our united prayer that our Saviour's intercession on behalf of His followers shall be effectual in our experience. "That they all may be one; as Thou, Father, art in me and I in Thee, that they also may be one in us! That the world may believe that Thou hast sent me." The position of our body will be greatly strengthened by presenting a united front in advocating and practicing that purity of life which Jesus Christ exemplified in His walk among men. This purity does not admit of adulteration by the worldly spirit, which quickly contaminates the holiness of a disciple of the meek and lowly Jesus.

Farewell.

Your brother,

JONATHAN E. RHOADS.

Fourth Month, 1914.

#### "TO THE GENERAL MEETING OF FRIENDS IN AUSTRALIA:

*Dear Friends.*—The letter from your General Meeting held in the Tenth Month, 1913, has been read in our Yearly Meeting now in session.

Our hearts are cheered by the assurance that you can rejoice in your sufferings for the cause of Christ.

We wish to convey to you some measure of the deep and heartfelt sympathy and affection which has found expression among us, and especially to you, young men, upon whom the operation of the Defense Act falls so heavily. Your example is a strength to the youth of the world.

We are grateful for your devotion and faithfulness to the teachings of our Redeemer, by which we believe all war is forbidden, and we lift our hearts in prayer to Him, Who is the God and Father of us all that He will protect and guard you unto His Heavenly Kingdom.

And now we commend you again to His sustaining Grace, whose eternal purpose is to establish righteousness in the earth.

Fear not, nor be dismayed. Hold fast to that Arm which shall never fail you. The love of Christ constraineth us.

We remain your friends."

#### "TO ALL TO WHOM THIS LETTER MAY COME,

*Greeting.*—The Yearly Meeting of the Religious Society of Friends of Philadelphia, United States of America, in regular session assembled, desires to send by the hand of Joseph Elkinton, a beloved Minister of our Religious Society, a message of peace, good-will and Christian love to all to whom he may be led by the Master.

We perceive that in our day many nations are being drawn nearer together in sympathy and service by the working of the Spirit of God. May we all look into our hearts, and there find the deep current of this spiritual fellowship, and thereby become fellow-workers with each other and with God. There may we feel the love and joy of the Lord, Jesus Christ our Saviour, as our strength. There will He send forth His Light and His Truth; let them lead us.

On behalf of the Yearly Meeting."

"TO FRIENDS IN CHINA:

*Dear Friends.*—Your letter of 1913 was received and has been read in our Meeting. Our hearts were touched and tendered with sympathy and love for you. The difficulties and trials which you have to meet may be different from anything we know, yet we believe the love of God, through Jesus Christ our Saviour, will be abundantly bestowed upon those who come to Him in living faith. We recognize our own weakness and infirmity and have been brought to pray for help and strength, that we may be enabled to do His Will.

We ask the same blessing for you. We desire you may become quick of understanding in the fear of the Lord, that you may be made very instrumental in turning the hearts and minds of your people from darkness to light.

If called upon to suffer, may you be supported by Him Who died that we might live. What a blessed Saviour, seeking lost souls, and strengthening living souls!

May we serve Him, and thus be bound in one bundle of love to the glory of God."

"TO WOODROW WILSON, PRESIDENT OF THE UNITED STATES:

The Yearly Meeting of the religious Society of Friends for the eastern part of Pennsylvania and for New Jersey and Delaware, now in session at Fourth and Arch Streets, Philadelphia, sends greetings to the President.

We heartily sympathize with the expressed intention of the administration to avoid war, and would welcome the earliest possible withdrawal of American forces from Mexican territory.

The State Department has repeatedly urged upon other nations the desirability of delay in all cases of international controversy, in order that the facts may be investigated. How can our country consistently abandon this policy thus urged upon others and precipitate a conflict without investigation or delay?

We believe that the thoughtful Christian people of the United States deplore, as we do, this present conflict. We cordially join in the message transmitted yesterday by the federation of churches held in New York City, and we stand on our testimony to the unrighteousness of all war.

We are therefore constrained to express to the President our profound regret that actual conflict has been allowed to occur, as indicated in to-day's dispatches, and we make this earnest appeal for a cessation of hostilities."

"RECOGNIZING the enormous evils associated with, and growing out of the liquor traffic, the Yearly Meeting of the religious Society of Friends for Pennsylvania, New Jersey, Delaware and Eastern Maryland, now in session at Fourth and Arch Streets, Philadelphia, Pennsylvania, and representing about 4400 members, earnestly urges the Senate and House of Representatives of the United States to take favorable and prompt action on the joint resolution now pending which provides for the submission to the Legislature of the several states of a Constitutional Amendment prohibiting the manufacture, sale, transportation, importation and exportation of intoxicating liquors for beverage purposes."

"FROM THE YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS, NOW IN SESSION, AT FOURTH AND ARCH STREETS, PHILADELPHIA:

*Dear Friend.*—In a great crisis such as our country is now facing, an unusually heavy burden of responsibility rests upon owners, editors and publishers of newspapers. We earnestly ask thee to consider thy peculiar opportunity for Christian service in the right handling of news and comment on the present grave difficulties with Mexico.

By the editorials published, the head-lines exhibited and the news columns in the (—), the attitude of many hundreds of citizens is moulded. If the pages of thy paper are kept clear of all incitement to a warlike spirit, and if a strong stand for peace is taken, much can be done to instill a truer patriotism than one which demands support for war."

*Dear Young College Friends.*—It is with real pleasure and gratitude that we learn of your practice of meeting on the First-day of the week for a time of silent worship. We greatly commend you for this, feeling it must require some courage and determination of purpose thus to show your loyalty to your religious belief. We desire that you may ever be concerned to uphold the high standard of spiritual life professed by the Society of Friends, and so to live that wherever your lot may be cast you may be known as faithful followers of the Inner Light.

A person not in membership with us, in speaking of a college mate, said that she admired her mental abilities and her high moral character, but most of all she admired her for her loyalty to the principles of her own religious Society.

The cultivation of intellectual gifts is a duty if it goes hand in hand with spiritual insight. May your college training strengthen you in the use of the sword of the spirit, which will enable you to pierce between good and evil, between truth and falsehood.

We commend to you a portion of the message sent by our dear friend Jonathan E. Rhoads to this Yearly Meeting, which he was unable to attend: "The position of our body will be greatly strengthened by presenting a united front in advocating and practising that purity of life which Jesus Christ exemplified in His walk among men. This purity does not admit of adulteration by the worldly spirit, which quickly contaminates the holiness of a disciple of the meek and lowly Jesus."

Signed on behalf of Philadelphia Yearly Meeting of Women Friends.

REBECCA S. CONARD,  
SUSANNA S. KITE.

PHILADELPHIA, Fourth Month 24, 1914.

REALIZING that the situation of the present day is different from that in which our mothers found themselves, we ask your attention.

The attitude of society towards woman has radically changed, opening avenues of service to many new fields, with accompanying disadvantages.

The increasing love of change as an element of our pastimes gives much concern for the community. The word "gambling" is disagreeable to all. Yet must we not face the danger of being often in close contact with it? It is about us in greater or lesser degree, from the little children dabbling in it at marbles, the older brothers and sisters raffling at a so-called benevolent fair, to the maids in the home buying lottery tickets, up to the mother at the bridge table, and the father on the stock market.

We do not condemn healthful games, many stimulate the intellect and brighten the wits, others develop instinctive obedience, loyalty and the ability to work harmoniously with our fellows.

But why is it that such a large percentage of Christian people object to the use of playing-cards? Is it not the gross waste of time for intelligent people, and that their use tends to abuse?

Edward C. Wood states that no other game is exercised to so great an extent in this way. Say what we will about the possibilities,—and he acknowledges the possibility—yet the tendency and majority of practice is in the other direction. Gambling in its various forms, such as betting, raffling, lottery, has been under discussion for many years and the world's best opinion is practically against it.

Even when the games played are so easy and the chances so nominal as to be little considered, the unsound habit of regarding the getting of "something for nothing" as honorable is steadily being ingrained into the character.

Dr. Porter, former President of Yale, says that gambling owes its elements of capacity for tenacious hold on the feelings and its rapidly accumulating strength, to its capacity to occupy and interest the imagination, and to excite the passion of hope and daring and self-confidence.

And Dr. James E. Rhoads, former President of Bryn Mawr College, said, "If amusements exhaust the energies that should be reserved for more serious duties, if they waken tastes and form imaginary schemes of life that are false and impracticable,

or render the plain work of life distasteful, if they arouse unholy passions, they should be exchanged for others free from such results."

Let us look at gambling when combined with hospitality; it is there perhaps that we see its most ugly feature.

Even the barbarian's guest is sacred, to be given of one's best and sent upon his way unharmed. And what shall we think of gentle folk, of good society, who invite friends to their homes with the intention of retaining some of their property when they shall leave? Or of the guest who is willing after an otherwise delightful evening, to walk away with a number of dollars belonging to the kind hostess?

The essential feature common to both stealing and gambling is the transfer of property to which the recipient has no honorable title.

And this includes no glimpse of a girl who goes home to her parents, sick and mortified with her losses; or of the young man who is so hampered and so pinched by his disastrous play, that his imagination can suggest no means to help himself but that of more playing.

Do you feel the sketch is drawn too harshly? Men and women who permit themselves to indulge in such things have dulled the keen edge of their sense of honor. Unless they awaken to the need of high principles in their daily lives, and appeal to our Lord for His power to overcome temptation, what shall restore their usefulness to society?

The responsibility lies with those of us who are convinced of the evil of all gambling. If we desire high standards of honesty and fidelity to promises in the government of our nation, the individuals composing that nation must uphold those standards in the fruitfulness of their daily lives.

#### MINUTES SUMMARIZING EXERCISES. WOMEN'S MEETING.

THESE summaries brought the meeting into exercise calculated to correct the deficiencies that have been disclosed, and to stimulate the spiritual growth of the members. It was pointed out that the Queries are like a searchlight turned upon the meeting, presenting the condition of the membership as a whole, and giving us pictures of ourselves as individual members. There may be two attitudes unfolded in this exercise; the first is expressed by the charge: "One of you shall betray me;" and the second by the encouragement, "Ye are they which have continued with Me in My temptations."

The presence of children in a meeting is helpful in proportion as a oneness of spirit in the gathering is realized. This will encourage a ministry suited to the minds of children. This ministry will serve the meeting, and will not be exercised in a condescending spirit, but in recognition that the children have a part in the worship, as they seek for Heavenly help. Let our love go out to them in great tenderness. As these learn to recognize the voice of their Heavenly Father, they will find that He will interpret messages to them. Thus it is realized that out of the mouth of babes is wisdom proclaimed, and "of such is the Kingdom of Heaven."

The importance of attending mid-week meetings was urged. If parents do not value these meetings and faithfully attend as a privilege, the children will lightly esteem them. Children are often just critics, and they will judge of the importance of such occasions, more from parents' example than from their precepts.

The value of silence in worship is being more and more acknowledged by those not of our religious Society. Various gatherings with this object were referred to, in some of which our members have participated. These may very easily be the nucleus of a Friends' meeting and it was stimulating to hear of young Friends at colleges and even in foreign lands, supporting our religious principles and, in some cases, definitely holding a Friends' meeting. A salutation of love and encouragement went out from the meeting to all such.

When absent from home on vacations, it is profitable to remember the value of small meetings. Often meetings held in private houses have been times of special blessing, and they

show how unimportant place or time or organization is, to the worship of our Heavenly Father.

The personal habits of our members in regard to the reverent reading of the Holy Scriptures, claimed the interest of the meeting. Such habits are best formed in youth and this devotional attitude toward the Bible should be encouraged in children. Combined with the practice of committing passages to memory, this will be found to be an unailing source of help through life.

Simplicity of life is closely associated with a careful attention to the admonitions of duty. As these are waited for and attended to, we shall grow from strength to strength, and realize what is meant by the admonition, "Despise not the day of small things." Job Scott said that he could not sit down and wait upon our Heavenly Father for a manifestation of His will, without soon feeling a thirst for righteousness. This thirst becomes the basis for right conduct in the obedient disciple, and develops a growing sensitiveness to the restraints and constraints of Divine love. That we may be filled with a knowledge of our Heavenly Father's will, is an aspiration that may well be applied to the difficult problems of life.

We were reminded that those in whose hearts the love of God has first place, lose the desire for such diversions as those mentioned in the Fifth Query. The young people were encouraged to avoid such harmful diversions, as they tend to weaken the character and cannot satisfy the longings of the immortal soul.

Mothers were urged to strive to be living epistles which can be seen and read by the dear children, who may thus take knowledge of them that they have been with Jesus. If they observe in their parents' lives the fruits of the spirit, love, joy, self-control, this will be a constant invitation to love and to follow the dear Saviour even in the narrow path. Although parents feel their weakness and shortcomings, yet all-sufficient grace is ever given to the humble sincere seeker.

It was encouraging to learn from the answer to the Seventh Query that some testimony is borne to the world in regard to the practices therein enumerated. Those who are in the habit of playing cards were asked carefully to consider the kindred relation of such games to gambling. May we as a body of women uphold the ancient testimony of our religious Society on this subject and by watchfulness and prayerfulness be kept from temptation. There are other ways of enjoyment and relaxation and many of these may be such as help others. Let us avoid the appearance of evil, lest we cause a weaker member to stumble.

The suffering of Friends in Australia due to their faithful and consistent protest against military service, was feelingly alluded to. Such deserve the loving interest and sympathy of Friends here who do not suffer such persecution.

In the large gatherings that have assembled from session to session of this Yearly Meeting, great diversity of gifts, of training, of point of view must have been represented. The harmony which has characterized the meetings of the past week has been possible because the members have realized a good measure of the "unity of the spirit in the bond of peace," and the messages which have been sent out from the meeting have come from hearts bound together in Christian love.

For the manifold blessings, the precious seasons of united prayer and praise and the oneness of purpose, thanksgiving has arisen from humble hearts to Him who has again manifested Himself to be the "Head over all, blessed forever."

May the blessing which has descended upon us not be displaced as we go to our various homes, but may we experience a deepening in the root of life and a daily growth in grace, "until we all come to the measure of the stature of the fulness of Christ."

#### MINUTES SUMMARIZING EXERCISES. MEN'S MEETING.

The test of practical religion is expressed in the words of the Divine Master,—"By their fruits ye shall know them." No change in ethical standards since Jesus walked upon earth

has effected this simple rule whereby we so directly measure the intent of the heart of man.

The value which we set upon the periodical reading and answering of the Queries will depend upon our readiness to consider them as wisely ordained for the discovery of what so vitally affect us, whether as individuals or as an organized body—the church. They are intended to reveal to us our weaknesses, that these may be corrected; and our excellencies, if we have them, in order that we may rejoice in our strength.

As a religious body, we have for our fundamental principles of belief the intercommunion of each soul with the Author of its being. Our system of church polity centres therefore in the meetings for worship. As these are held in the power of God, as our worthy forefather in the Truth, George Fox, phrased it, we shall know of their strengthening influence; while if, on the other hand, they are allowed to become perfunctory seasons of mental and spiritual dulness, decline and decay are already in store for them.

And yet, that a meeting is small may not be a criterion of essential weakness, and should not be made the occasion of discouragement upon the part of its membership. Well has it been said, "He who finds God a sweet consoling thought to him, never counts his company." The promise of the Master to His followers has come across the centuries with freshened meaning—"Where two or three are gathered together in My name, there am I in the midst of them."

We have a number of small meetings within our limits, and these were commended to our serious consideration. Some of them in particular, it is felt, may again be built up as the result of the present growing tendency of Friends to seek settlement in rural neighborhoods. Though we have this cause for hopefulness in some localities, we must not blind ourselves to the fact that others of these smaller meetings are steadily declining in membership. May our eyes be open to see the vision and our hearts ready to respond to the call which may come to us, as it did to the great Apostle—"Come over into Macedonia, and help us."

Has the time not arrived for the bestowal, on the part of some, of less time upon the gathering of earthly riches, and more upon the acquisition of those things which belong to the life eternal? remembering that upon each one of us depends in some measure the bringing down of the Divine blessing upon our meetings for worship, be they large or small.

The reports from the Quarterly Meetings gave evidence that we are favored with the attendance of a considerable number at our meetings for worship of those who are not members. Our responsibility towards these is great. We believe their number may be largely increased if we can assure them, as did some formerly, when with evident sincerity of purpose, they sought to bring others into fellowship with them, they gave the invitation—"Come with us; we will do thee good."

It should be a matter of deep interest to us to notice the increasing emphasis which is being placed by thoughtful people of other religious denominations upon the efficacy of silent prayer. When companies of business men, amid the stress and hurry of present day conditions, are found coming together at stated intervals for a period of silent devotion, as a means of spiritual uplift whereby to better meet the excessive drain upon their higher nature, surely it is a time for Friends to remain steadfast to the foundation principle of their meetings for worship, and to endeavor in every way to emphasize its value before the world.

As we are enabled through definite personal experience to increase the emphasis which we may lay upon the positive side of our testimony for a waiting, spiritual worship and a ministry exercised, under the immediate anointing of the Minister of Ministers, we shall find less need to bear a negative testimony to our principles by discouraging a ministry that is stated or paid.

One of our younger Friends called attention to what he believed was a loss sustained through lack of flexibility on the part of some of our ministers and elders in failing to enter into vital sympathy with the younger members in their difficulties,

and thus be to them a real source of encouragement and inspiration in a love for our principles.

In our reading of the Scriptures, both in private and in the family, we were exhorted to make the exercise one of the heart as well as of the head. In this connection was cited the remark of a distinguished English scholar and statesman (not a Friend) who after having been present at the family devotions of the late John Bright, stated that "the most impressive and pure piece of religion that he ever witnessed, was the reading of the Bible by John Bright to his maid servants, after his wife's death, followed by the Quaker silence."

A loving caution was extended against amusement halls, now so largely increased in number, and, in general, of so harmful tendency upon the morals of the young; tending to excite in them unholly desires and depraved passions. "The theatre is no place for a follower of Jesus." We should always desire, in the event of sudden call from this world, to be found where we can face the Eternal Judge with calmness, and leave to our relatives and friends no sorrowful reflections.

We have felt at various times during the sittings of this Yearly Meeting the quickening influence of Divine love, under which our hearts have been turned to our brethren in Australia, China, Japan and the British Isles. We rejoice that some of our number have been called to visit these in the fellowship of the Gospel, and that we are commending to their keeping a message of love and goodwill unconfined by the limitations of clime or race. Is it too much to expect that their faithfulness and the prayerful support which we give them will, through the Divine blessing, redound in measure to the deepening of our own ministry and joy in religion? Then will pass into our own experience the prophetic utterance:

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shall be like a watered garden, and like a spring of water, whose waters fail not."—Isa. lviii: 10, 11.

#### MEETINGS OF FRIENDS' ASSOCIATIONS DURING YEARLY MEETING WEEK.

As usual afternoon and evening meetings were held in the Twelfth Street Meeting House when the Yearly Meeting was not in session. The following report is mostly adapted from the accounts printed in the *Ledger*.—Eds.

In the afternoon of First-day there was a special meeting of the Friends' Foreign Missionary Association in the Twelfth Street Meeting House.

Asa Wing read the parable of the Good Shepherd and introduced the speaker of the afternoon, George C. Doolittle, who has been for twenty years a missionary in Sidon, Syria. After paying a high tribute to Daniel Oliver's work in Syria, he gave a graphic description of places in Palestine, and recounted the parable of the Good Samaritan as teaching a world-wide sympathy and helpfulness.

When asked what changes most impressed him since his last visit to America, ten years ago, he said that while he saw the great developments in material civilization, he was more profoundly impressed with the spiritual awakening among Christian denominations. Nor was this confined to the churches. He referred to John Wanamaker's interest in missions of India.

Asa Wing said that while all Christian missions were working harmoniously, the evangelization of the world opened so wide a field that it was found more practical for each mission to concentrate its efforts in some particular place. The Philadelphia Friends were bending their energies to support their mission in Tokio, Japan, where Edith Sharpless was at work. Another young Friend, Esther Balderston, who expects to join her this autumn, was present and was called upon to make a few remarks.

In a pleasing address she said that they must all find out their neighbors—in Japan or elsewhere—and help them.

Second-day evening was devoted to the interests of the



Freedmen. The report of the Executive Committee of the Christiansburg School indicated a year of significant results. A commission of inquiry amongst a half dozen or more schools had given Christiansburg a first place in the essentials of service to the race. The Board of Managers now desire to make the agricultural work more practical by the employment of an "extension" farmer, who will be in degree at the service of the farmers of the neighborhood. They also desire to establish a small hospital. Edgar A. Long, the principal, gave an interesting report of the work of Christiansburg graduates. J. Henry Scattergood and Morris E. Leeds have recently made an extensive tour of Southern colored schools. The former reported on this tour and emphasized the interest of the Southern white man as an important encouraging feature of the present situation. Leslie Pinckney Hill, of the Teachers' Training School at Cheyney, made an impressive and stirring address. He pleaded for the colored children that they should actually be put to school. Statistics show clearly that many of them are not there. In addition, the patent fact that many so-called colored schools are so poorly taught as to be a travesty on the name school calls for correction. He pleaded for co-operation by the three hundred voluntary institutions serving the great cause. Often now they work at cross purposes and with a feeling of competition that is most unwholesome for the cause. Finally, he pleaded for teacher training as the most direct, effective and economical means of making the race help itself.

Third-day evening the annual meeting of the Friends' Temperance Association brought out a large audience.

Henry N. Pringle, assistant superintendent of the International Reform Bureau, of Washington, gave an address on "The Fight Against Liquor, National and Local." He urged co-operation of different reform parties and a straightforward kindly appeal to the everyday man to support good legislation.

The president, Thomas C. Potts, announced that a petition had been sent to Congress in favor of the constitutional amendment for national prohibition.

Benjamin F. Whitson proposed that the meeting should memorialize our Representatives to have a law passed to establish a general censorship of motion-picture films. This motion was adopted and the president was instructed to forward it. Deborah C. Leeds wished it to be understood that while they were opposed to bad pictures, they wanted to support the good ones, which were of advantage to young people.

Fourth-day afternoon and evening there were full programs reported as follows:

Yesterday afternoon, in connection with the Friends' Yearly Meeting, was devoted to problems of social reform. First came the Young Women's Auxiliary, which was addressed by Edith Stratton and Esther A. Balderston, who were delegates to the recent Student Volunteer Movement Convention at Kansas City. Then came a meeting to discuss social work, at which Isaac Sharpless presided.

Anna Medary and Anna King Wood read papers on the year's work at the North House, on Marshall Street, the youngest of the Friends' missions. This was followed by Hannah C. Reeve's report of the Aimwell School, at Sixth and Noble Streets, which has been doing effective mission work for 117 years in the educational uplift of poor girls. The claims of the Catharine Street House of Industry for the Employment of the Poor were next presented.

Francis R. Taylor gave a practical talk on the "Combination of Friends' Activities in Social Work." He said that efficiency was as much needed in religious work as in mercantile matters. To this end he suggested having the three missions under one roof with a strong staff of workers. This would be one step toward a federation of the many Quaker charities throughout the city, under care of a board of directors. Emily Stokes said that they should aim to abolish drink from the homes.

President Sharpless recommended that young people take up sociology and said it was a promising career. He spoke of two workmen's groups, one at Germantown and the other

at the North House, which meet on First-days. They needed to have a place through the week that would be a substitute for the saloon. In England these adult schools include 100,000 men.

Prof. J. P. Lichtenberger, of the University of Pennsylvania, spoke on "Problems in Social Progress." His main thought was that there are endless possibilities only limited by our imperfect knowledge. Crime, he said, arises partly from imperfect social conditions and partly from defectives, who should be carefully guarded and segregated.

In the evening Dr. Elihu Grant, of Smith College, addressed the First-day School Association on "What Constitutes Fruitful Biblical Study?" The leading idea of this fine lecture was that the study of the Bible was chiefly of value when it called up spiritual power, with a conviction that the inspiration of the past is just as potent in the present and can be re-enacted in our own life.

Fifth-day evening was the meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting. They furnish \$680 a year toward the associated work of Friends in America for the Indians.

The executive Committee, in their report, commended the present Indian Commissioner and the Government administration under him. A resolution, voicing this sentiment, was adopted to be forwarded to the Commissioner.

Rayner W. Kelsey, of Haverford College, had visited most of the missions in Oklahoma the past summer. Lantern slides added to the interest of his address. He said the work in hand for the Indian might seem to progress slowly, but no sympathetic visitor to them could have any other view than that it is quite worth while.

#### YEARLY MEETING NOTES.

The following is a partial list of Friends of other Yearly Meetings in acceptable attendance at part or all of the sessions: George Sykes and family, of Birmingham, England, William Stanley, of West Branch, Ia., Edward Edgerton, wife and two daughters, Charles E. and Lydia Bean Cox, of San José, Cal., Augustus T. Murray, of Palo Alto, Cal., Benjamin Swan, of Boston, Charles and Emma Perry, of Westerly, R. I., Rufus P. King, of N. C., Joshua Brantingham, of Ohio, Sarah Edgerton, of Barnesville, Ohio, Henry S. Harvey and wife, of Ohio, W. Jordan Brown of N. C., Harriet Underhill, of N. Y., Margery Rawlings, of Reading, Eng.

During the consideration of the question of card playing and gambling in Women's meeting, Hannah P. Morris recommended the reading of the following books:—"Quiet Talks on Personal Problems," by Gordon; "The Christian and Amusements," by Beiderwolf.

In presenting the subject of communicating with the President in regard to the Mexican situation, John B. Garrett cited the following:

#### TO THE PRESIDENT OF THE UNITED STATES:

We, representatives of the federated forces of 17,000,000 Christians in the United States, desire to put on record our steadfast friendship for the Mexican people and to express our sympathy with them in the disorders which now trouble their country. That a way out of their distresses be found is our earnest and constant hope. We wish them prosperity and peace.

We wish, further, to express our conviction that the thought of war between Mexico and the United States is abhorrent to the vast majority of our people, that the citizens of our republic want no war with our southern neighbor, nor do they desire to dominate it or to interfere with its internal affairs, but, on the other hand, they desire cordial relations and friendly intercourse.

We rejoice that in our President and our Secretary of State we have men who are lovers of peace and whose purpose it is

to maintain peace, if at all possible, not only with Mexico, but with all the nations of the earth.

That the purpose of our President and his councillors shall be carried out is not only our hope, but our confident expectation.

We wish to assure our Representatives and Senators at Washington that the voices clamoring for war do not represent the sentiment of the sane and substantial people of our Republic, and we would remind them that the few newspapers which would hurry the Government to extreme measures are voicing the wishes not of patriotic and disinterested citizens, but of mischief makers and of certain vested interests whose aggrandizement is furthered by war.

"Blessed are the peacemakers." So we believe, and we are confident that the glory of the present Administration will be enhanced and its fame augmented not by the slaughter of tens of thousands of young men of the two republics, but by the peaceful solution of a difficult and vexing problem by the forbearance and long suffering and calm wisdom of a Christian statesmanship.

The following list probably contains the names of Senators and Representatives to whom Friends might write in the interest of the Prohibition Amendment:

MEMBERS OF THE SIXTY-THIRD CONGRESS FROM PENNSYLVANIA, NEW JERSEY AND DELAWARE.

Senators—From Pennsylvania: Boies Penrose, Geo. T. Oliver; from New Jersey: Jas. E. Martine, William Hughes; from Delaware: Henry A. duPont, Willard Saulsbury.

Representatives—Wm. S. Vare, Philadelphia, Geo. S. Graham, Philadelphia, J. Hampton Moore, Philadelphia, Geo. W. Edmonds, Philadelphia, Michael Donohoe, Philadelphia, J. W. Logue, Philadelphia, Thos. S. Butler, West Chester, Robt. E. Diefenderfer, Jenkintown, John H. Rothermel, Reading, Edgar R. Kiess, Williamsport, A. Mitchell Palmer, Stroudsburg, Wm. J. Browning, Camden, N. J., J. Thompson Baker, Wildwood, N. J., Thomas J. Scully, Perth Amboy, N. J., Allan B. Walsh, Trenton, N. J., Wm. E. Tuttle, Jr., Westfield, N. J., Walter I. McCoy, East Orange, N. J., Edw. W. Townsend, Montclair, N. J., Franklin Brockson, Clayton, Delaware.

A WELL beloved elderly Friend had the following message on his heart during the consideration of the report of the Committee to consider our responsibility toward those closely allied to our membership. We gladly give place to it here.—EDS.

*Example With Precept.*

The force of example was impressed upon me in early life and I imbibed a love for good people which has strengthened as the years pass—their manner and their words seasoned with Divine grace—their quiet and reverential demeanor at meetings for worship—their neighborliness, truthfulness, humility, "carefulness," raised in me a desire for personal holiness—I hungered for it. Then their everyday Scriptural language to all alike, and their simple dressing showed their faithfulness to the injunction to put no stumbling block in the way of any one. I read in one of our denominational papers of hundreds and thousands being "converted" by an eloquent preacher who tells his audience, "You see three women walking on Broadway; one is [a sinner], one is a society woman, and one a Christian, and you can't tell them apart."

"Example is better than precept"—let us have both, but precept alone, contradicted in daily life by the preceptor, is useless." Anon.

BEAUTIES OF FRIENDSHIP.—Friendship—that select and sacred relation which is a kind of absolute and which leaves the language of love suspicious and common, so much is this purer and nothing is so much Divine.—EMERSON.

THE joyful life is the life of the larger mission, the disinterested life, the life of the overflow from self, the "more abundant life" which comes from following Christ.

YOUNGER FRIENDS.

MOLDING CHILDHOOD.

I took a piece of living clay,  
And gently formed it day by day,  
And molded with my power and art  
A young child's soft and yielding heart.

I came again when years were gone,  
It was a man I looked upon;  
He still that early impress wore  
And I could change him nevermore.

THE SMALLEST HOSPITAL IN THE WORLD.—The tiniest hospital in the world is the bird hospital in West Sixty-eighth Street, New York. All sorts of feathered patients lie in the tiny wicker baskets filled with soft white cotton and supported on tall wicker stands, that form the beds. Here is a canary with a splintered leg, there a thrush with a dragging wing. Over in the corner, under a green bough, lies a green and gold parrot, screaming hoarsely with the pain of an attack of neuralgia, while just opposite is a convalescent little robin, trying stoutly to utter a faint "cheep! cheep!"

Virginia Pope is the owner and director of the hospital. She knows how to take care of birds, and she acts as surgeon, nurse, and druggist all in one. There is an operating-room with all kinds of tiny sterilized instruments, fairy-like casts and splints, a sun room where the birds may flutter back and forth in a bower of green, and a tiny delicatessen store stocked with fat wriggly worms in small glass bottles, hundreds of brilliantly colored dragon flies, and just the right kind of seed for each patient's diet.

Every one of the birds loves "Doctor" Pope, and when she passes on her morning rounds, rows of little feathered heads bob up over the sides of the baskets, and dozens of bird voices—some of them very faint and weak, others loud and shrill—chirp and scream and "cheep" at her. One very handsome parrot, called "Charlie," hops boldly on her shoulder, and waits for her to ask him for a kiss, which he gives quite gracefully, although it is a peck instead of a kiss. When she picks up a helpless little robin and takes it into the operating-room, it perks up its small brown head as if in gratitude, and actually seems to know that something is being done to help the pain of its broken wing. There have been as many as seven hundred birds on the books of the hospital at one time.—*Youth's Companion*.

Selected by S. B. L.

SENTENCED TO READ THE BIBLE.—Social service workers and reformers are interested in a plan being tested in one of the police courts of Baltimore by Justice Henry Ulrich of that city. He has taken to sentencing habitual violators of the law to read the Bible. The first of such sentences was imposed on a young woman of respectable parentage, who had been arrested more than one hundred times.

The case appealed to the sympathies of Justice Ulrich. He was not ready to believe that she was a hopeless defective, and he racked his brain for some new avenue of attack. Then was born the Bible sentence idea. He did not have to wait long before testing its practicability. A few days later, the young woman lolled against the brass railing that rims his desk and pleaded, "Guilty and proud of it. Do you get that?" to the charge of being drunk and disorderly on the street.

After a lecture Justice Ulrich said: "Now, Victoria, I'm going to give you another chance to make good. Can you read?"

She answered, "Yes, sir!" "Then I sentence you to come to this station house every Sunday morning and spend an hour with the matron, reading the Bible. Either that, or the 'cut.'"

Victoria chose the Bible. When she appeared the next Sunday morning, she had evidently made a brave effort to appear respectable. She has been going to the station house

every Sunday for weeks now, and she thinks she will never fall by the wayside again.

That was the first case. Justice Ulrich was led to apply it again, and it is working well. He is positive that he has found a plan that works.—C. E. O., in the *Christian Herald*.

### NEWS ITEMS.

In commenting on a proposed Conference in the Autumn "to focus the thought of the Society upon certain questions of far-reaching import for the future of the Church and the world," *The Friend* (London) says:

"Let us make no mistake. Our need as a Society is one from which we cannot escape. It is ever new and ever old. In a word, it is to apprehend that for which we have been apprehended of Christ Jesus. We need that apprehension, that understanding of our purpose and calling, re-interpreting and revitalizing. We need not only a vision of the world's hunger but of our mission to satisfy it—by the invincible power of the Risen Lord and by the diversities of gifts which in the same Spirit may be restored and inspired, and then courageously dedicated to the service of the Kingdom of God among men. As Carlyle told us, the supreme fact of life is the fact of God—of His presence, of His love, and of His will concerning us, revealed in nature, in history, in the life of our Lord, and in the hearts of men. He is the source of light and life, His is the power of all true Resurrection.

"For with Thee is the well of life;  
And in Thy light shall we see light."

MINISTRY AND OVERSIGHT.—London and Middlesex Quarterly Meeting then proceeded to consider the question of setting up a Ministry and Oversight Committee. . . . This point had been previously raised by Devonshire House Monthly Meeting when reporting on the extent to which the duties formerly committed to the charge of Meetings on Ministry and Oversight are being carried out. The Clerk reviewed the present position as laid down in the Book of Discipline. J. B. Braithwaite and other Friends, representing the view of Devonshire House Monthly Meeting, referred to a considerable sense of loss that had arisen since the abolition by the Yearly Meeting of the old Ministry and Oversight Meetings. They looked back upon those meetings as times of spiritual uplift and fellowship, when those most concerned for the religious welfare of the Church gave unhurried consideration to the deeper side of our corporate life. The great value of the devotional times was also emphasized. Edward Grubb and several other Friends sympathized with the desire for more opportunity for spiritual fellowship, communion, prayer, and conference, but doubted whether the right way to meet this need was by re-establishing Meetings on Ministry and Oversight. The memory of those meetings was not so glowing as some seemed to think. There was a distinct need for committee work in connection with ministry and oversight subjects, but that was the function of the Monthly and not of the Quarterly Meeting. A. Tuke Alexander, whilst not entirely sharing the view expressed by his own Monthly Meeting (Devonshire House), supported the proposal advocated by many Friends that half-yearly conferences for the consideration of Ministry and Oversight subjects, with ample time for devotion, should be arranged. The meeting as a whole was in favor of this course, and a minute was adopted accordingly. The Elders of the Quarterly Meeting were asked to have charge of the needful arrangements.—*The Friend* (London).

THE General Meeting for Scotland was held at Glasgow on the 4th inst. Consideration was given to the subject: "The Contribution of Quakerism to the Universal Church," introduced in a most interesting manner by Richard Beck, who on the previous evening, gave his lantern lecture on "Madagascar."—*The Friend* (London).

THERE was a Pilgrimage to Newark Meeting under the auspices of the New York Joint Fellowship Committee on the 19th. In addition to visiting the morning meeting at 11 A. M., Friends met in a conference at 2.30 P. M., to consider the topic, "Who is my brother's keeper?" The Newark meeting is held in the Y. M. C. A. building, corner of Cedar and Halsey Streets.—*The American Friend*.

FOR the benefit of persons who cannot conveniently attend the meeting at Twentieth Street, New York City, a Friends' meeting has been held for each First-day afternoon in a room of Union Theological Seminary

These meetings have been well attended by Friends of all branches, and there has been large freedom of service. They close with the present month, and will probably be resumed in the autumn.—*The American Friend*.

REINFORCEMENT OF THE CHRISTIAN POSITION.—Increasingly since the publication of Norman's Angell's "The Great Illusion," the tendency in some circles has been to conclude that the moral and spiritual peace arguments of Christians are becoming ineffective and out-of-date as compared with the economic argument. The publication of Canon Grant's book on "The Passing of War," is doing much to arouse thinking men within and without the Church to a new realization of the urgent importance and the conquering power of the Christian appeal. About fifty copies of a printed review and summary of this book have been mailed by this Committee to representatives of the various missions in Japan. The reading of this book is a good tonic for faith and purpose relative to Christian activity in behalf of peace.—GILBERT BOWLES, *Secretary the Japanese Peace Movement*.

THE acute stage of the anti-Japanese agitation in California was reached in 1913. The Carnegie Endowment in America and the Tokyo Advisory Council of the Japan Society of New York have unobtrusively done much to lead the press of the two countries to give a fairer representation of the situation than would have been the case if nothing had been done.—*The Japanese Peace Movement*.

As the years pass by, so far from becoming in any degree indifferent to the existing condition of the Church, or doubtful as to its recovery, we are more and more assured that the old foundations are those against which the gates of hell cannot prevail, and that if those who are "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone," will continue loyal to Him and to His written Word, the wave of unbelief that has already wrecked the faith of thousands, and is intent upon wrecking that of thousands more, will be turned aside or driven back by Almighty power—and the church again be blessed with a tremendous revival of religion and a marked and marvelous baptism with the Holy Spirit.—*Evangelical Friend*.

NORMAN ANGELL, Author of "The Great Illusion," the work on war and peace that has aroused more interest than any other, has written an open letter to the American Business Men and one to the American Student. These have been issued for distribution in two booklets of the American Association for International Conciliation (407 W. 117th St., New York City) from whom they can be had in single copies or in quantities without cost.—*Friends' Intelligencer*.

FRIENDS in Harrisburg are sensible of a serious loss in the sudden death of Granville E. Wood. Although not in membership with the Society, she was active and useful in building up the group of Friends in Harrisburg.

### FRIENDS' SELECT SCHOOL NOTES.

Plans are being completed for the reunion of old scholars to be held on the afternoon and evening of Sixth-day, Fifth Month 22nd. A representative of each decade of the school's history, from 1830 to the present, is expected to address the afternoon gathering, while the evening session is to be addressed on various phases of the general subject, "Our Ideals for Our School," by Zehedee Haines, Francis B. Gummer, J. Henry Bartlett and Stanley R. Yarnall. All former pupils of the School, even of mature age, as well as all former and present committee members and teachers, with their husbands and wives, are to be invited, as far as their addresses can be obtained.

Owing to the necessity of re-seeding the athletic field at Twenty-third and Market Streets, leased for the School's use from the Meadowbrook Club of the John Wanamaker Store, in the hope of getting a good sod established, our boys have been obliged to get their base-ball practice elsewhere. While the School-yard is large enough for good practice for the in-field, the work of the out-field requires the large grounds.

A Camera Club has recently been organized at the School. It is planning for an exhibition at the time of the Old Scholars' Reunion.

Ruth Sharpless Goodwin recently attended our morning collection, and spoke helpfully to us on the lessons to be learned from the spirit shown by the Wellesley girls at their great college fire.

## SUMMARY OF EVENTS.

UNITED STATES.—A meeting of experts in child welfare is about to occur in Washington. The Governors of 36 States and the governments of many foreign countries have appointed official representatives to attend it. In addition to these official delegates, who are coming to Washington at the invitation of the Department of State, a large number of officers and members of the National Congress of Mothers and Parent-Teacher Associations in the cities and towns of the United States will be present.

A despatch from Washington of the 20th says: "President Wilson told the Washington correspondents to-day not to get the impression that the United States was going to have war with Mexico. He pointed out that in no circumstances would the United States fight the Mexican people; that it was their friend."

It is stated that the records of the Interstate Commerce Commission show that in the entire United States, with a population of approximately 100,000,000, there were killed last year, in all kinds of railroad accidents, 10,550 persons, of whom 5558 were trespassers. Including the trespassers, the deaths from railway accidents were 105 per 1,000,000 of population. Excluding the trespassers, the deaths per 1,000,000 of persons who were rightfully upon railroad cars or property were only 53 per 1,000,000.

On the 20th inst. President Wilson appeared before a joint session of Congress, in which he said: "It is my duty to call your attention to a situation which has arisen in our dealings with General Victoriano Huerta at Mexico City which calls for action, and to ask your advice and co-operation in acting upon it."

A despatch of the 19th from Chicago says: "The crop prospects in the West are probably better than at any time for a decade at this date, in spite of a shortage of moisture in some areas. Notably this is true in the Dakotas, which are the most uncertain region west of the Alleghenies. In the mountain country there is a large storage of snow and water, and all through the winter wheat country nearly ideal conditions."

On the 21st inst. Vera Cruz, the Atlantic port of Mexico City, was captured by marines and sailors from Rear Admiral Fletcher's fleet with a loss of 4 killed, 20 wounded on the American side, and 200 killed and many wounded and captured on the Mexican. A general exodus of Americans and other foreigners from Mexico City has begun.

President Wilson has lately stated to persons connected with the press: "Do not get the impression that there is about to be war between the United States and Mexico. That is not the outlook at present at all. In the first place in no conceivable circumstances would we fight the people of Mexico. We are their friends and we want to help them in every way that we can to recover their rights and their government and their laws. It is only an issue between this government and a person calling himself the Provisional President of Mexico, whose right to call himself such we have never recognized in any way. I have no enthusiasm for war. I have an enthusiasm for justice and for the dignity of the United States, but not for war. And this need not eventuate into war if we handle it with firmness and promptness."

A despatch from Chicago of the 23rd, says: "The gains of the anti-liquor people in Illinois are constant and rapid, and this year shows a more satisfactory record than any in our history. The town and village elections of this week closed 959 saloons."

A despatch from Scranton, Pa., of the 21st says: "Wireless telephone messages were sent 63 miles to-day by Dr. Lee De Forrest, the inventor, from the Lackawanna station here to his assistant, C. V. Logwood, at Binghamton, N. Y. This is the record for the wireless telephone. The best previous distance was 50 miles and that at sea."

In a late meeting of the Congress of Mothers, held in Washington, the President of the Congress said: "By actual experiment, the congress has proved that education of mothers in infant hygiene will prevent 60 per cent. of infant mortality. The National Congress of Mothers has asked every Parent-Teacher Association to have a Child Hygiene Committee, which will visit every mother of a baby under two years and invite her to come regularly to have a record kept of her baby's progress and to study how best to promote health. The United States Public Health Service has prepared a valuable bulletin on the care of the baby available for every mother. State Boards of Health have prepared valuable bulletins and city Health Boards have done the same."

A despatch of the 23rd from Chicago says: "A moderate and general decline in the cost of living has been noted all over the world, according to Secretary Redfield, of the Department of Commerce, who made a propriety address before the Industrial Club of this city to-night."

The total number of islands under the possession of the United States

at the present time is 8000, according to a report just received by the National Geographic Society at Washington, D. C. The wonderful development of our island possessions is shown in the report, which follows: "The islands under the possession of the United States now support a population of 10,000,000, or more than the entire United States a century ago. Their commerce exceeds \$300,000,000, or more than that of the United States in any year prior to 1850; the American capital invested in them aggregates approximately \$400,000,000; they send us \$100,000,000 of their products every year, and take in exchange nearly \$100,000,000."

FOREIGN.—The text of a treaty lately concluded between the United States and Columbia has been made public. It contains the following article: "The government of the United States, desiring to put an end to all disputes and differences with the Republic of Columbia, occasioned by events which have brought about the present situation on the Isthmus of Panama, in its name and in the name of the people of the United States expresses sincere regret for anything that may have interrupted or altered the relations of cordial friendship existing long between the two nations. Columbia, in her name and in the name of the people of Columbia, accepts this declaration in the full assurance that in this way will disappear all obstacles to the restoration of complete harmony between the two countries."

A despatch from El Paso, Texas, of the 23rd says: "General Francisco Villa, head of the rebel military forces, informed George C. Carothers, special agent of the State Department, that he will decline to be dragged into a war with the United States by anybody. Pancho Villa arrived in Juarez this afternoon and immediately announced that he wanted no war with the United States or any foreign country. 'Mexico has troubles enough of her own without seeking a war with a foreign country, certainly not the United States,' said Villa. 'I have come to the border for the purpose of conferring and seeking the good advice of some of my good American friends, and I believe that my visit to the border at this time will mean more friendly relations between the Mexican people and the American people. Say for me that we want no war, are seeking no war and wish only the closest and most friendly relations with our neighbors of the north,'"

## NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—Cabot—What Men Live By.

Hubbard—Boy's Book of Aeroplanes.

Johnson—Highways and Byways from the St. Lawrence to Virginia. Shore—John Woolman.

Taylor—Character Development. LINDA A. MOORE, Librarian.

MEETING at LANERCH.—Under authority of a committee appointed by Concord Quarterly Meeting, a meeting for Divine Worship will be held in Paiste Hall, Pa., on First-day afternoon, Fifth Month 3rd, at 3 o'clock. All interested are invited.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

WM. B. HARVEY, Superintendent.

WESTTOWN SCHOOL.—The Spring Term will open Fourth Month 29th, and new pupils will be received at that time. While the autumn is the natural time for most children to enter a new school, it has sometimes been found desirable to start children at Westtown in the spring. This is particularly the case when they are temporarily out of school or are unduly burdened in keeping up with their classes, or have been seriously interrupted in their studies by illness.

The open air living of the Fifth and Sixth Months strengthens the health, and the children gather up the lines of their Westtown studies so that they can get an easier start for their year's work the next autumn.

Applications for admission should be made to

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DIED.—In Millville, Pa., Fourth Month 1st, 1914, JOSEPH B. KESTER, in his sixty-seventh year; a member of Muncy Monthly Meeting of Friends.



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## SOME SIGNIFICANT POINTS IN THE YEARLY MEETING.

There were three communications from Friends in distant parts addressed to our recent Yearly Meeting; two of these, letters from Friends in Australia and China, have received due attention in recent issues of this paper. The third communication was a short letter from London Yearly Meeting held almost a year ago, and accompanied by the General Epistle of that meeting, addressed to the Subordinate Meetings in the home land, and to Friends in Ireland, Australia and indeed to all in religious fellowship with them.

Doubtless many readers of THE FRIEND have seen this Epistle. It has during the past year appeared in at least two Friendly weeklies, and several months ago the *Westonian* published it in full. It was suggested by more than one at our late Yearly Meeting, that in lieu of reading it there, means be taken to give it as generous a circulation as we could and THE FRIEND willingly pledged itself to do a part.

We commend to our readers a careful review of the Epistle, and especially call your attention to the spirit of service that seems to us to pervade it, a service which is so outreaching and all-embracing that no places and no classes are omitted, but a service at the same time that rests all its expectation of being a fruit-bearing service, not on the strength and ingenuity of man, but on a true dedication of soul and body to the "inshining of Christ's Light" as made manifest in us.

It is not in the least probable that the deliberations and exercises of our Yearly Meeting were influenced by this Epistle, for as just mentioned it was not read and probably those of us who had seen it had forgotten the points it contained, but it is significant to reflect that the four topics specifically alluded to in it were prominently before us as they had never been before in the Yearly Meeting's history.

The four items alluded to, as will be seen from the text, refer first to the present-day agitation of the advanced position of women; second, to the religious awakening in China; third, to the advance in the Peace Movement, and lastly to their and our supreme duty and privilege of extending wherever we can the blessings of Christ's kingdom.

Is it not significant that our Yearly Meeting, which has always recognized the equality of women with men in very

many of the services of the church, this year more fully recognized this equality, and the frequent passage from one meeting to the other with messages that required joint action showed that the late changes in our Discipline were practical rather than theoretical in their scope? In addition to this, the nomination of two women to vacancies in the Representative Meeting met with ready response in the Men's Meeting and that at a time when Men's Meeting was not lacking in available material to fill the vacancies? Again, is it not significant that in response to a letter from a little company of Chinese Friends in Western China, our meeting issued a cordial reply, couched in the tenderest language of Christian love, and was able to enter into sympathy with some Friends of the Yearly Meeting intending to travel during the year in Gospel labor in distant lands, each of them embracing some called-for service in China, and one of them expecting to reach this little band of Christians, though the journey to do so would cover many hundreds of miles up the Yangtsekiang River, and then an additional toilsome journey by sedan chairs many miles back among the hills? Again, was it not significant that twice during the deliberations of the Yearly Meeting we willingly turned from important routine business to consider our present-day duty toward those carrying heavy responsibilities and wielding great influence as the war spirit day by day was becoming more threatening? The issuance of the telegram to President Woodrow Wilson was nothing less than the "religious concern" of the Yearly Meeting, and the appeal of younger Friends that the Meeting put its influence on the side of Peace with the editors and publishers of the great papers of our community, was a practical token of the deep-seated connection that our duty is first to ourselves, but that it is not completed unless we use our advantages to the advantage of others. And lastly, there was the appeal from the Yearly Meeting to its subordinate branches, that those who might be termed "seekers" and who came within the apparent scope of the Monthly Meetings, should be treated as brothers and sisters, and that a field of service opens wide to all of us, to cherish the liberty and encouragement of our Yearly Meeting and to see that the new year just now beginning be a fruitful one—not that our object be to enlarge our membership, but that an outreaching concern for many be exercised in a living trust that He, who marks our doings and knows our motives, will help us to pass to others a fuller measure of spiritual blessing than many of us have done in the past.

D. H. F.

The London Epistle alluded to bears date Fifth Month, 1913.

"In the Women's Yearly Meeting were some animating remarks made on the encouragement to be derived from the peaceful close of those who had been obedient in the day of the Lord's power, and who held fast their confidence to the end."

MARY CAPPER.

## LONDON GENERAL EPISTLE.

DEAR FRIENDS:—

We feel that we are on the eve of fresh and quickening revelations of the Power of the Living God. Let us be still for a moment and listen. It may be that we shall catch the voice of the Spirit as He speaks to the Churches.

The world around us is throbbing with new and joyous life. It is good to be alive. Men are searching into the deep mysteries of nature and leading us into a new understanding of its hidden forces. Those who have been down-trodden and neglected are reaching upward and demand a fuller life, and hands are being stretched out to help and raise them. New intellectual quickenings and an awakened social conscience are being felt, even in remote corners of the earth and among isolated communities of men. Changes not less than those which marked the Revival of Learning have taken place. To many there has been a time of doubt and darkness; but to-day we see already the bright streaks of dawn. We are being led of the Spirit into a new Day of Faith. Let us go forth to welcome it with glad hearts and outstretched hands.

Four aspects of these world-wide stirrings of life have claimed our special attention.

In almost every nation, womanhood seeks for a fuller recognition and a larger sphere of service. It has been given to few generations to witness a movement of such surpassing importance. It belongs to no one country; it is the vision of no one people. It has swept round the world, and East and West to-day are linking up their forces. Out of great and bitter need, the women of the world are asking for their opportunity to serve their generation. The history of our Society brings abundant evidence of the advantage which comes to the community through a full recognition of the dignity of woman, and through according her her rightful place in family, social and church life. We as Friends, both men and women, are called to bear our share in bringing this movement to its full fruition, and in saving it from the serious dangers with which it is threatened. This can only be done as we derive our convictions on this subject once more from their true source, and so, by bringing Christ into the heart of the movement, lift it on to the highest possible plane.

The awakening of China can be compared to nothing which has hitherto taken place in the world's history. The results of western learning, and the appeal of Christianity, coming suddenly upon a dormant nation, have startled it into an amazing outburst of new life. And this nation is the largest on the face of the globe, containing probably not less than one-fifth of the entire human race. In the moment of her re-birth she has turned with pathetic eagerness to the Church of Christ and asked her prayers. Has Christ an answer for China's cry? Without doubt He has, and to His followers He looks that the answer may be given. Into the rich new life which opens out to her He alone can lead the way. Only thus can she be saved from a debasing materialism, and from the bondage of military ideals. Only thus can she receive the gift of spiritual vision and moral energy, that will enable her to lead in the things that make for a true Manhood.

With thankfulness we note an advance in the Peace Movement. We are probably nearer to a complete understanding with Germany than has been the case for many years. The forces that make for arbitration and international goodwill are gaining in strength and confidence. Aid is given to the cause from new, and sometimes unexpected quarters. Never was there greater need. Not only the great European nations, but the hitherto peaceful peoples also, are being sucked into the vortex of military preparations. The Church of to-day needs to rediscover its Lord as the Prince of Peace. Here again we must take the highest ground. Here again as a Society we have work to do which we must not leave to others. Our Friends in Australasia already suffer for the faith committed to them. Our sympathy goes out to them; we rejoice that they are called upon to fill the post of honor in leading the resistance to oppressive measures, and we desire that wisdom,

courage and love may be given them in this hour of trial. We do not forget the strength of the movement for universal military training at home; the time may not be distant when we too shall be called upon to defend our principles at heavy cost. We need ourselves to enter into the "virtue of that life and power that takes away the occasion of all wars." It was in following his Master that George Fox entered upon that experience, and, unless even this Peace Movement derives its impetus from Christ, it will go astray or end in failure.

There is yet another direction in which we note the stirring of new life around us. Outside the borders of the Churches, there are large numbers of men and women whose eyes are turned to the light, and whose hearts are in some degree on fire with Divine Love. At the same time we cannot be deaf to the often inarticulate cry of those around us, who long for a deeper sense of the Unseen in their lives. They speak to us in many voices—through the printed page, or through the unsatisfied look in the eyes of men and women whom we meet in daily life. Have we anything to give to them? Ought not our Society to be a means of bringing these modern Seekers into the fellowship of Christ?

Facing all the baffling problems of this interesting age, we are indeed filled with astonishment, but not with dismay. Throughout our deliberations the ringing note of joyful certainty has sounded clearly forth. To many of us has been given such an experience of Jesus Christ as our Saviour from sin, that we cannot henceforth question His power fully to meet the deepest needs of men and of nations. He is our Gospel, and He will not fail us.

To these four movements, as well as to others, Friends are giving much active and fruitful service. We believe that we have not been wholly blind to the signs of the times. For every indication of life in our Society we give thanks to God the Giver of life. No false sense of security, however, must betray us into forgetfulness of our many shortcomings. To meet the new burst of national, social and intellectual life, which we so gladly welcome, we need a fresh breaking out within ourselves of the irresistible life of God. This comes as a challenge to every single member of our Society. The work must no longer be left to the few. The spirit of complete and continuous concentration on the work of the Kingdom must spread throughout the whole body. This is no time for sitting idly by. Even in small and out-of-the-way places, we can link our lives to the great forward movement of humanity. Once laid hold of by the Spirit of God and by the sense of need, whether in far-off India or China, or at our very doors, we cannot allow our amusements, or even our business, to take too firm a hold upon our time and our thoughts. We shall understand something of the spirit of Father Tyrell, who, on the eve of a dreaded controversy, though feeling what a relief it would be to escape from it all, wrote, "but then there is that strange Man upon His Cross who drives one back again and again."

To the poet of nature, wandering through the country at daybreak, and drinking in "all the sweetness of a common dawn," there came a summons which he could not resist—

" . . . . . I made no vows, but vows  
"Were then made for me; bond unknown to me  
"Was given, that I should be, else sinning greatly,  
"A dedicated spirit."

In the dawn of this new day of Christ, when we can almost catch the sound of His advent feet as He walks among the children of men, we too are summoned, scarcely knowing how. We may have caught the sound but faintly, but for us vows are made and we must, else sinning greatly, dedicate our lives to the service of the Son of Man.

When we try to put this experience into words, they seem, indeed, to be faulty and incomplete. What we have to bring seems to be nothing worth. But there is a compulsion in His love which cannot be withstood, and we are fain to recognize that the experience we have of Him, small though it be, is precisely the one solid thing, of which the sophistries of our,



day can never rob us, and for which the men and women around us cry out, so often in vain.

We do not forget those amongst us who cannot confess to any personal experience, and who long earnestly that such may be given them. This very longing is the witness of the Spirit of God striving with your spirit, and we call you to cast yourselves upon Him who has richly honored the faith of so many, in our own as well as in other days. The venture of faith will not lead to disappointment. We are not relying on a mere formula handed down from a dead past. That same Jesus who trod the fields of Galilee, who went forth to die upon the Cross—He it is who is known to us by the sure token of His vitalizing power in the soul, and whom we enthrone in our lives as the risen Lord of Glory.

To step into the life of liberty and joy and power we need to cease from ourselves. We may not shirk the drinking of the cup which our Master drank. Indeed, it is true that the full meaning of His death for mankind is only known by those who accept the Cross in all its consequences. "In order to understand the Cross we must endure it." Into this sacred fellowship we would press with trembling feet, and as we do so we become aware that the power of God is actually manifesting itself in us. We triumph in infirmity. Out of weakness we are made strong. The channel connected at one end with the source and at the other with the need is used beyond all calculation or expectation, and into the life of our day, we, even we, may bring the healing streams of Divine Grace.

To Thomas Story, one of the early Friends, was given this deep vitalizing experience and, in closing, we leave with you his simple account of it.

"He called for my life, and I offered it at His footstool; but He gave it me [again] with unspeakable addition.

"He called for my will, and I resigned it at His call; but He returned me His own in token of His love.

"He called for the world and I laid it at His feet, with the crowns thereof; I withheld them not at the beckoning of His hand.

"But mark the benefit of exchange! For He gave me, instead of Earth, a Kingdom of Eternal Peace, and, in lieu of the Crowns of Vanity, a Crown of Glory. . . .

"He gave me Joy which no tongue can express, and Peace which passeth understanding. . . .

"He gave me power to do wonders also; to keep His commandments, through His Holy Spirit, and to walk in the paths of Righteousness with joyful Songs.

"I begged Himself and He gave me All."

Signed, in and on behalf of the Meeting.

JOHN H. BARLOW, *Clerk*.

PHILADELPHIA YEARLY MEETING OF THE SOCIETY OF FRIENDS FOR PENNSYLVANIA, NEW JERSEY, DELAWARE AND PARTS OF MARYLAND, FOURTH AND ARCH STREETS.

PHILADELPHIA, Pa., Fourth Month 27, 1914.

To the proprietors and editors of the newspaper press of the United States:

Urged by an abiding conviction of the unrighteousness of all war and especially impressed by a belief that the existing and impending armed conflict in Mexico is as unnecessary as it is wicked, the Philadelphia Yearly Meeting of Friends has authorized the sending of this communication, to which we earnestly invite attention.

The United States now finds itself in the position of inflicting death and destruction upon the inhabitants of Mexico, with whom we have been and still profess to be at peace. We have thereby exposed not only our soldiers but our citizens sojourning in that country—men, women and children—to great danger, from which they already suffer.

This destruction of human life is sought to be "justified" not by a great national peril; not on account of some moral issue; not because of the suffering and danger of innocent people who must be protected; not even because some policy

of the nation is thought to be endangered, but because those temporarily in charge of our government were unable to arrange the details of a salute.

The dreadful consequences of this war, already suffered and likely to ensue, cannot be justified on any such ground before God or before the enlightened public opinion of the world or before our sister nations in the western hemisphere, to whom we have always professed warm feelings of friendship and regard.

Whether a nation shall prosecute a war is determined finally not by those holding authority but by the power of the opinion of her people. That opinion is formed in large degree by the Public Press.

We believe the intelligent citizenship of this country is almost a unit against this war.

Whether this same opposition shall continue depends largely upon the action of you who control the policy of the great newspapers. We urge you to STAND FIRM for the patriotic policy of reconciliation.

We are aware of the strong pressure which will be brought to bear on you to uphold the course marked out by the officers of our government on the plea that patriotism requires it, but true patriotism does not require a blind following after a mistaken leadership.

We remind you that many of the greatest men of history opposed unrighteous wars in which their own countries were engaged—that, during the American Revolution, William Pitt was the friend of America, that John Bright opposed the course of England in the Crimean War, that, in 1846, Abraham Lincoln ridiculed in Congress the causes assigned as an excuse for our own country's having commenced hostilities against Mexico.

Now, if ever, is such leadership required. The news may be published in such manner as to arouse unduly the military ardor of the nation and obscure the true aspect of this question. We ask your earnest attention to this important matter and that in your Editorial Comment you will keep constantly before the people, not only the awful consequences of further hostilities but the trifling character of the reason assigned.

If, after the expenditure of blood and treasure, and after losing the trust and confidence of the smaller nations who believe us to be as just to them as to the great nations, we win our point, what will be our gain?

Ours is a great Christian democracy which has stood pre-eminently for justice and for peace. It is unworthy of our Christian citizenship that because of a personal resentment against one whom we do not recognize as representing that people, we should attack a distressed and suffering people wholly unable to stand against us.

There are already many public men who have taken the position that no justification for armed conflict has been exhibited. We urge you to support this view and to use your great opportunity to assist in crystallizing public opinion so that the officers of our government may be led to undo the wrong already done so far as that may be possible.

If we exercise patience and forbearance and show a willingness to do what the present State Department has repeatedly urged other nations to do—investigate the facts and wait a year before considering the use of force—either the present cause of friction will be shown not to exist, or by the lapse of time and the change of conditions its importance will have so diminished that it will be forgotten.

Meanwhile, the United States should cease its menacing attitude and should strive to reassure the Mexican people and all other nations that it has not suddenly entered upon a career of conquest or forsaken utterly the principles it has so often professed; namely, that reasonable and peaceful means of settling international disputes be exhausted before there is any thought of force, and that the same consideration be given to a weak nation as to a strong one.

Signed by authority and on behalf of the Yearly Meeting of the religious Society of Friends in session in Philadelphia, Fourth Month 20 to 24, 1914.

George Abbott, Carroll T. Brown, Henry J. Cadbury, John B. Garrett, Walter W. Haviland, Samuel W. Jones, Arthur R. Pennell, Arthur L. Richie, J. Henry Scattergood, Isaac Sharpless, George Vaux, Jr., George M. Warner, T. Raeburn White, Stanley R. Yarnall.

*Committee appointed for this service.*

#### SOME OBSERVATIONS ON THE YEARLY MEETING OF 1914.

"This Yearly Meeting has made history." Such was the sentiment voiced by a number of our earnest young Friends, and though we have been making reputable history for more than two centuries, it may be that the positive note of progress sounded by our recent Annual Meeting is a harbinger of blessings to come. Our deliberations were distinguished by good fellowship and harmonious co-operation. Occasionally our Yearly Meeting has seemed committed to a policy of negation without announcement of any constructive propositions. This year, at least, we have returned to our homes with something definite to consider.

The seating of the Friends in the rows facing the body of the assembly is wisely not arranged by any official set of regulations. It is left to a sense of the fitness of things aided by suggestion of some concerned Friend. In our meetings while we recognize that those who have long been able exponents of the truth and whose counsels are of acknowledged weight should have the "upper seats," yet according to our polity "each member of the body hath his appropriate function," so that we defer to no Bishops or Rulers as such. But the seven dear Friends in the upper row in the east wing appear almost lonesome, and the symmetry of our assembly would be enhanced if other Friends whose fitness is well recognized would occupy the vacant places. Our system of government admits of no distinctions of so-called clergy and laity, so that mere position in our assemblies does not of itself carry much weight, and yet it is worth while to observe some proper proportion of arrangement.

The reading of the Queries elicited much valuable counsel and exhortation. We recall but little of that vague, formless, tedious type of appeal, which, though doubtless arising from a full heart, is somewhat out of place in our deliberations. We must not take too literally that pronouncement, made some years ago by a very dear Friend who sat next the Clerk, to the effect that the Yearly Meeting was held for the transaction of business and not for preaching. We trust that all of our business is pretty closely connected with the spread of the Redeemer's kingdom.

Personally, there are some of us who would be quite willing to accept the summaries, made by the Clerks, possibly aided by a small Committee, of the Answers to the last four or five of the nine Queries. The Answers to these from the various Quarterly Meetings are very similar, and the time spent in reading them might be better employed. The general summary is the thing, and it is not of particular importance to know whether the weakness in regard to oaths, to business transactions, or to other matters is presented in the reports from this or that Quarterly Meeting. The Clerk might be encouraged to read any report containing helpful suggestions or information.

The proposition to limit the terms of service of the members of the Representative Meeting to a fixed number of years should be cautiously considered. Of course a re-appointment for term after term would fall to the lot of many, so that practically in the majority of instances membership would continue so long as there was ability for the service or willingness to accept it, but it is still very evident that the nominating committees should be composed of judicious Friends, not subject to bias or to an ultra radical spirit. However, as the committees, which have been appointed from time to time to fill the vacancies have not been charged with error, so we trust that future committees,

though they may be more frequently appointed, may exercise the same careful judgment as hitherto. The appointment of women on this body appears to meet with expressions of general satisfaction. There is reasonably a large diversity of opinion with regard to the number which should constitute this Representative body. Many of us think the number is sufficiently large, and while we are not prepared for the authorization of other organizations subordinate to this Meeting, it is greatly to be desired that all of our members should in their respective lines of service actively engage in promoting the growth of the community and society in morals and religion, and should thus co-operate with the Representative body instead of shifting the entire responsibility upon their shoulders. The idea that the Representative Meeting is the Executive body of the Yearly Meeting, while in a sense correct, does not include the corollary that the other three thousand, more or less, adults are simply spectators. A healthy meeting finds something for each member to do.

The reading of the memorial to our esteemed friend, Josiah W. Leeds, has recalled many instances of his devotion to duty, a devotion that was characterized by intense industry and a whole-hearted conscientiousness. A few years ago, a member of Philadelphia Yearly Meeting, while traveling in a western state, found, on one of the seats of the "Pullman," a book with a garish title, and, after reading a page or two, threw the book aside in disgust, sorely regretting that such poisonous stuff had been touched. Some weeks later, he saw the same book exposed for sale at a book stall along one of our thoroughfares. He reported the matter to Josiah W. Leeds, who soon wrote a letter thanking the friend for the information and stating that the sale of the book on his motion had been forbidden in Philadelphia, and also that he had instituted measures to have the book excluded from the list to be sold on the trains. There was no delay in the matter. Many of us, doubtless, noted after the decease of our friend, a greater disregard of law indicated by the flaunting of indecency in public places. Hence, we were gratified to learn that the Representative Meeting has appointed what may be termed a Committee of Censorship to whom we may report flagrant instances of disreputable literature and exhibitions with the confident hope that such matters will receive due attention.

The admonition to study brevity in condensing the exercises of the Yearly Meeting was heeded, and there was submitted a very excellent and helpful epitome of the offerings of concerned Friends. Perhaps there was a service in the insertion of a caution to some of the ministers and elders (to a very few, we are inclined to think), that they should more fully enter into sympathy with the work and energies of the younger members still, there were some of us to whom the necessity of this allusion was not apparent. There have been times in our history when such an admonition would have seemed more appropriate. So far as the knowledge of many of us in the body of the house goes, the relations between what are colloquially called "the heads of the meeting" and the rank and file are generally harmonious. But where there is lack of harmony, it may be accepted as a general proposition that not one party but two parties should weigh well their attitude.

A highly interesting report was made by the Committee appointed to consider our duty toward those who have some relation to the Society of Friends, though not actual members thereof. Their proposition, approved by the meeting, places some definitely constructive work before each of our meetings. It is not presumed that there will be need of uniformity of action in dealing with this matter. But there are some localities where the method of the "General Meeting" is recommended, at least, for consideration. In the Journals of Ancient Friends, there are frequent allusions to the General Meetings. The following quotation is taken from "Friends in the Seventeenth Century":

"1672. Referring to a General Meeting, held at Treadhaven, G. Fox says, 'This meeting held five days. The first

three we had meetings for public worship, to which people of all sorts came; the other two were spent in the men's and women's meetings. To those public meetings came many Protestants of divers sorts, and some Papists; amongst whom were several magistrates and their wives, with other persons of chief account in the country. Of the common people, it was thought there was sometimes a thousand at one of those meetings. . . . It was a very heavenly meeting, wherein the presence of the Lord was gloriously manifested, Friends were sweetly refreshed, the people generally satisfied and many convinced." *Mary convinced*; a phrase of especial significance, and often found in the early records of our Society. We do not need to follow exactly this plan of a General Meeting. We do perhaps need to study how the general principle involved in it may be applicable now to our several neighborhoods.

The deep exercise of the meeting on this subject was manifestly not brought about by a mere desire to increase our numerical strength, but by a sincere yearning for the welfare of souls.

ALBERT H. VOTAW.

### GLIMPSSES OF WOMEN'S YEARLY MEETING.

A true preparative meeting was held the week before the Yearly Meeting. There one suggestion was given, that we each strive to make this the best Yearly Meeting we had known. This fellowship group was few in numbers, the rain pouring down outside. But within the meeting-house no less real showers of blessing were felt, and those present can but believe that its results were with us the next week.

The unwonted fact that all Representatives but one were at the opening of the first session, pointed to younger members having been appointed to that service.

The knowledge that no longer we should be guided through the business by the Clerks that had done so much for us saddened the close of the first session. They had been at the desk through years that had seen our meeting become more united, more trustful of the members comprising it, more earnest in the wish to learn in what way the Master would have us serve Him.

When the Representatives' report was read, the whole meeting seemed to feel that true loyalty and gratitude to those who were leaving the desk could best be expressed by honest and complete allegiance to those who should now take their places. In so doing we were allowed to help the Head of the Church give the blessing He had in store for us. The Clerks have shown that it was their continued effort that this should be the best possible Yearly Meeting.

With the reading of the Queries there was less supplementary comment than usual, and general satisfaction was felt in the answers. Not that we had attained. But the answers showed an awakening to the principles underlying the Queries. They rang with more spirituality, sincerity and open-mindedness, and were more constructive than often.

Remembering the wonderment and mystification caused in girlhood by the use of the mere number of a Query, as though that were synonymous with its full text, they shall not here be enumerated. Some glimpses may be given of the trend of thought for those who were not in those vigorous yet dignified sessions.

Certain fresh phrases caught heart and mind as well as ear—"The attendance was reverent and worshipful," "The deportment is good," "One meeting was occasionally held," "In the sincerity and simplicity of the Gospel teaching."

The need of a ministry adapted to children was urged, that should be sympathetic, practical and in strong, simple language.

The desire that in our social life we avoid what weakens our spiritual helpfulness; the direct question whether the mothers are living the Gospel and so expressing Jesus' invitation to the children; the reminder that where there are two Friends it is sufficient to hold a meeting, and that not for their own upbuilding; these roused the Meeting to its responsibilities.

Letters coming from London, Australia and China at this

time brought us into close sympathy with these sister peoples. All of us are in need of special guidance and strength. The Friends in China wrote, "Your letter of last year caused us to feel as if we met in one building." In what simplicity this expresses the ideal of one household of faith under the loving care of the great Father! "They tell us that respectable society seek to know the practices of Christianity,"—"is that the case nowhere in our own land?" "China's government is like a ship at sea calling for help by wireless telegraphy." "Pray that our weakness be turned into strength."

The imprisonment of one thousand Australian men for maintaining their peace principles made many search how deep were our own convictions in this matter. We would learn what directions greater zeal would best take. Such a book as Isaac Sharpless' "The Quakers in the American Colonies" is calculated to impress true peace principles upon the intelligent minister and teacher. The day is full of opportunities for the alert Quaker.

The group of students holding true Friends' meeting each First-day at Wellesley was pictured to us, and brought us sympathetically to them. A letter was written to send them and any other such group as we were told of those at State College and Hartford. In one of Boston's churches just such services are being held this season, in silent waiting for the Lord's direction, in a realization of the need of more spiritual power among its members. Friends visiting Paris, Florence and Rome will find similar groups. Knowing that every worshipper may be a minister, we rejoice to learn of these fellow-travelers. Summer vacations may be planned near home that will give opportunity to help others and to gain lessons from their faithfulness in coming together as they see is best for them, acknowledging the privilege of showing forth the Lord's truth.

The report of a Committee of the Representative Meeting, in their work against gambling in certain forms, suggested a part women might do to stem this evil. It was felt that our children might unconsciously be taking part from a lack of knowledge of the character of gambling. A letter was written to young women and girls in the belief that when the subject was explained to them they will see the danger of its entering their amusements in any form. Men in other denominations are fighting such issues. We were told of S. D. Gordon's "Quiet Talks on Personal Problems," and of a book by Beiderwolf.

The gathering together of the mothers of children of any one school would surely result in more loyalty to that school, less misunderstanding of methods in use, and hence less criticism. The mothers of Westtown's pupils hope that conferences of this kind may be arranged.

The two memorials read this year are most vivid. Mary Bettle's seemed to bring that sweet Christian lady into our midst. Again we heard her greeting as we entered the meeting house,—“Dear, how is it with thee?” And we would go into the house of worship and prayer more keen to think on spiritual welfare than physical ills. Her freedom from all that savored of even tale-bearing was rarely combined with an unflinching courage to speak to any sin. The account of the unusual services of Josiah Leeds to his city and state must have reminded many of foul spots pointed out to them, with a determination not to let the next slip pass unchallenged if not cleansed. God has not enjoyed success upon us but only labor.

Thankfulness for all that Caroline C. Brown had been to our children while at Westtown School came into full expression. Young at heart through life she was sister and mother to the boys and girls. They knew that home was always open to them. Humility and reticence were beautifully combined with vigor and frankness in her character.

We were interested to hear from day to day of the wider issues occupying the Men's Meeting, and acknowledge with thankfulness the provision that hereafter women may share in the work done throughout the year by the Representative Meeting.

Supplications were made for our President and those closest to him in these moments of demand for quick decision and action, that they be shown how to bring about substantial peace relations with neighboring countries. The telegram sent President Wilson by the Men's Meeting was read with deep satisfaction and thanksgiving. It is a cause for great thankfulness that in the midst of a session full of business the need was recognized of a pause for united prayer.

Let the Yearly Meeting of 1914 be the forerunner of one whose key-notes shall be "Love, Sacrifice, Prayer."

FRANCES B. G. BRANSON.

For "THE FRIEND."

"LET US HAVE PEACE."

"Thou shalt not kill," rang out in tones of thunder  
From Sinai's peak;  
And all were bowed in trembling fear and wonder  
Who heard God speak.

Still that command is ringing down the ages  
In accents clear;  
Shall we who read and love the Bible's pages  
Choose not to hear?

When Christ, the Son of God, to earth descended  
For man's release,  
With holy anthems angel choirs attended,  
Proclaiming "Peace."

And He, the Prince of Peace, was meek and lowly,  
No thought of strife  
Mars the grand purpose of that pure and holy,  
That blameless life.

Let earnest cries arise to God the Father,  
For strength and power  
Rightly to penetrate the clouds that gather  
This trying hour.

Not by the roll of drums, the bugles calling,  
The clash of arms,  
The cannon's roar, the battle din appalling,  
War's dread alarms;

But in a patient, watchful, prayerful spirit,  
To wisdom seek,  
That firm forbearance may give weight and merit  
To words we speak.

Relieve those suffering from oppression bitter,  
The hungry feed;  
Show to the world we are in name and nature  
Christians indeed.

Let savage nations, sunk in superstition,  
Claim life for life;  
Be ours the grander, nobler, holier mission  
To banish strife.

And when our hearts are overwhelmed with sadness  
For sin and wrong,  
And bitter memories goading unto madness  
Around us throng,—

Turn to that Saviour in whose love abounding  
We come to live;  
His prayer was, on the cross, fierce foes surrounding,  
"Father, forgive."

War's dreadful spectre with blood-dripping fingers  
And hideous mien,  
Amid the councils of the Nations lingers,—  
Frightful when seen.

The horrid fiend with appetite insatiate,  
Greedy for gore,  
Not satisfied with victims, wan, emaciate,  
Cries still, "More! More!"

"Let us have peace," when Right to Wrong has yielded  
Evil seems good.

May our fair country's name and fame be shielded  
From deeds of blood.

"Let us have peace." Oh, may all strife be ended,  
All clamor cease,  
That as a holy dew from Heaven descended  
May be our peace.

And when the dove of peace with snow white pinions  
Shall float above,  
Then shall the earth in all her wide dominions  
Know, "God is love." A. Y.

TWO TEXT-BOOKS BY FRIENDS.\*

Text-books are often the most interesting reading, especially when they deal with subjects somewhat familiar to the reader. This is the case with the two books here reviewed. The first is by Eleanor D. Wood, of Wellesley College, and was primarily written for use in Adult School home-study. It is far more than a mere outline of Paul's career. It is a continuous and suggestive narrative of all the known events of his life, based on the book of Acts and on the autobiographical parts of his letters quoted in such a way as to throw the fullest light possible upon the circumstances of the several churches. Recent discoveries and the illustrative material of ancient writers have been drawn upon to make vivid and real the successive scenes of his life and ministry. Especially satisfactory is the rapid survey of his early environment before he became a Christian. The book aims more to picture the man's deeds and heart than his extraordinary mind, yet none of the more important phases of his teaching is wholly omitted. Difficult critical questions are not discussed, though their existence is noted in each case, usually with references to other books that treat them more fully. The chief value of the book seems to be that it is simpler and shorter than other books on Paul, but at the same time presents the reader with a clear picture of his life and times. It enables one to read with greater freshness and with new insight the familiar phrases of his Epistles.

Professor Allen C. Thomas has added to his list of histories—of the United States, of England, of Friends in America—another, a history of Pennsylvania. It is intended for use in the schools of our commonwealth, but as an important chapter in national life it is interesting to all. Few adults in this or any State can read it without discovering how much of the history that they ought to know best has been vaguely fancied or forgotten by them. Author, illustrator and printer have conspired to make this concise volume as attractive as possible to old and young. The woodcuts are particularly quaint and interesting. Of course, William Penn and the Friends figure very prominently in the first half of the book. It provides an excellent historical background for the study of local colonial Quakerism. Friends' religious views and especially their attitude toward war, oaths, the Indians and the slaves is explained in a simple manner. Two chapters recall vividly the stirring times of the Revolution, and another is entitled "Pennsylvania and the Civil War." But the commercial and industrial development of the state receives the large amount of attention that it deserves. Nothing less than a long list of headings could give a notion of the great variety of topics treated—from "Christ Church" to "Reform in Philadelphia, 1911; Pennsylvania 'Progressive.'" HENRY J. CADBURY.

\*"The Life and Ministry of Paul the Apostle," by Eleanor Denmore Wood, M. A. Headley Brothers: London (1913). 261 pp.

"A History of Pennsylvania," by Allen C. Thomas, A. M. D. C. Heath & Co: Boston (1913). 312 pp.

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

**LOCAL OPTION.**—A correspondent writes, "I hope that neither THE FRIEND nor its Temperance Department will say anything in favor of local option, but that this scheme, or compromise, will be condemned as a remedy for the liquor evil." The Representative Meeting of Philadelphia Yearly Meeting did not regard as a compromise on the subject of capital punishment their action in going twice before legislatures of the State of Pennsylvania and urging the passage of a law that would allow juries to fix life imprisonment as a penalty for murder instead of the death penalty. The proposed measure would not have prevented juries from choosing the death penalty if they so willed, but it was felt that if they had the option of doing differently they would, in most instances at least, choose the more humane and efficient penalty of life imprisonment. No one of sound mind would charge Friends with favoring the death penalty. But here was a proposition that did not prohibit the death penalty, but merely provided a substitute that gave to the juries and courts the *privilege of avoiding* the death penalty. In like manner local option, as applied to the liquor evil, is an effort to secure for the people the power to abolish the saloon where now they do not have the power. Chester County, Pa., would be free of saloons to-day if the people had the power to abolish them. It would have abolished them twenty-five years ago, as shown by the vote of its electors in 1888.

**VENANGO COUNTY DRY.**—When one thousand saloons are outlawed in one day by virtue of the votes of women in the State of Illinois, one might wonder why we should give special notice to a single county in Pennsylvania, involving only twenty saloons and three wholesalers. But the Keystone State has been the pride of the liquor men. They have made of the Brooks' High License Law a strong entrenchment. But Judge George S. Criswell, of Venango County, is not in sympathy with the liquor business, and the personal equation is all powerful under the Brooks' Law "to give or to withhold." How refreshing to read the "opinion" of this brave jurist, viz.:

"It is axiomatic that the purpose of all government is the promotion of the public good, and that laws should be construed with that purpose in view. This thought was anciently expressed by the Latin maxim, '*Salus populi suprema lex.*'"

"While, therefore, necessity for liquors depends primarily upon the demand therefor, the effect of any such demand in moving the court in the exercise of its discretion to grant a license is necessarily modified by the considerations to which reference has been made. In the investigation and determination of these matters an applicant for either a new or renewal license has no standing to arrogantly insist upon a grant to him. There has never as yet been recognized any aristocracy of privilege along such lines. *There is no presumption that an applicant is entitled to a license, and neither he nor any other person in this state has any property in the right to sell liquor.*"

THE YEARLY MEETING ADVISED its members to use their personal influence with their senators and representatives in an effort to induce them to work for the passage of the "Prohibition Amendment." We printed in last issue the names of all the Congressmen from the territory covered by our Yearly Meeting. In writing letters, address the individuals representing your district by their official title, Washington, D. C. (not at their home address).

SOME REASONS for favoring the Amendment are as follows:—"The license system, instead of eliminating the evils of the liquor traffic, has become its last and strongest fortress. The traffic refuses to be regulated or controlled. It is a federal evil; a national menace, too powerful for state authority, requiring national jurisdiction and treatment. It beggars the individual, burdens the state and impoverishes the nation.

It commercializes vice and capitalizes human weakness. It impairs the public health, breaks the public peace, and debauches the public morals. It intimidates and makes cowards of public men. It dominates parties and conventions. It cajoles, bribes or badgers the makers, interpreters and administrators of law, and suborns the public press. Refusing all domestic regulation and control, it leaves the American people but one alternative—the abject surrender of their inherent right of self-government, or its national annihilation. Between such a choice free men should not hesitate."

PRIMARY ELECTION DAY in Pennsylvania this year will be Fifth Month 19th. There will be some contests of great importance to the cause of Local Option and Prohibition. Every one who is old enough to be concerned for the public welfare should endeavor, by vote or by influence, to secure the nomination of the best candidates on the tickets. No candidate of bad moral character, or representing corrupt interests, should be permitted to obtain the endorsement of his party without some protest, even though it be only the guarded expression of the supporters of other parties. It is a poor policy that leaves all the "sifting out of undesirables" until the general election in the autumn. Make it your business to find out how your candidates stand on the liquor question, and do not be a party to the nomination for Congress, or the Legislature, or any other office of men who would deny to the people any longer the right to refuse to license the sale of intoxicating liquors. Of the possible candidates for Governor, all have declared favorably to local option *except* Michael J. Ryan, on the Democratic ticket. He is opposed by Vance C. McCormick, a former Mayor of Harrisburg, and highly esteemed also as an editor, a Presbyterian, and is sound on the liquor question.

For Lieutenant-Governor, Frank B. McClain, the present Mayor of Lancaster, is running on the Republican ticket with little if any opposition. But his record is one of loyalty, *not* to temperance legislation, but to the liquor interests. The aspirants to the office of U. S. Senator appear to be satisfactory to the no-license people with the conspicuous exception of Boies Penrose. He is opposed on the Republican ticket by J. Benjamin Dimmick, of Scranton, a highly-esteemed manufacturer and ex-mayor, a member of the Episcopal Church, and favorable to local option and prohibition.

THE DECISION OF THE SUPREME COURT of the U. S. in the case of an appeal from the action of a court in Nebraska holding a saloonkeeper responsible, financially, for losses incurred through the drunkenness of a patron, has aroused much interest and comment in that the inferior court was sustained, and the liquor dealers of Nebraska must face the likelihood of many future damage suits of like character. The State of Pennsylvania is said to have on its statute books a similar law which might now be invoked with good chance of success in cases where damage is incurred by a drunken person. In the case of our law, however, no penalty attaches unless the saloonkeeper shall have been duly instructed within one year not to sell to the individual in question. Would it not be well to *begin* proceedings at least, by instructing the venders of intoxicants not to sell to persons (giving their names in full) of known intemperate habits?

THE PENNSYLVANIA RAILROAD yesterday (Fifth Month 1st) took a step which is said to mark "the beginning of the end" of every connection of the liquor traffic with the big railroad system.

Sale of liquor was discontinued at the Union Station in Pittsburgh.

Decision of the railroad company concerning the sale of liquor, though coming somewhat as a surprise, is in line with the company's demands for strict prohibition among its employees and the abolition of rum from its dining cars about a year ago.

The action was taken without any preliminary announcement. The superintendent of restaurants simply failed to

make application for the renewal of the old liquor license which expired the end of Fourth Month.

This leaves Broad Street Station, Baltimore and New York the only terminals with bars on Pennsylvania Railroad lines east of Pittsburgh.

Another important anti-*rum* move taken by the *Penny* was in connection with the new law designed to trace shipments of *rum* to speakeasies in the "dry" counties of Maryland.

Freight agents of the Baltimore, Chesapeake and Atlantic Railway division of the *Penny* were notified to make a record of all liquor sent by rail over its lines to the saloonless counties.—*North American*.

### YOUNGER FRIENDS.

**VICIOUS HABITS.**—Evil associations are the first steps toward evil habits. And the point of least resistance to temptation is found when some one urges the suggestion that "everybody does it." That particular argument usually brings the youthful freshman to time if anything will. A certain young man attended one college six successive years and managed in that time to get into the junior class. He was known to be an expert at inducing younger boys to learn to smoke. In fact, he seemed to possess a passion for this thing, as he always carried a good supply of materials which he would furnish free of charge to learners. Three of his victims came personally to the attention of the author, who attempted in vain to assist two of them to break off the habit after it had got a firm grip on them. All finally failed completely in their college-work before reaching the junior year and had to leave.

Elsewhere (in a widely-circulated bulletin entitled "The Cigarette Smoking Boy") the author has made a study of 2500 cases, and has shown that the smokers among college students rank 17½ per cent. lower in their class-work than the non-smokers; also that they are predisposed to half a dozen serious ailments in the eyes, throat, lungs, heart and nerves. In the Kansas State Agricultural College, enrolling about 2500 students, few of the habitual smokers are able to be graduated, and none ever come through as honor students.

The National Hygiene League, with Ex-President Charles W. Eliot at its head, asserts that our annual tobacco bill has now reached \$1,200,000,000.

When we understand the fact that probably ninety-five per cent. of the men who learn to use tobacco early in their teens are never able to quit the habit, and that probably ninety per cent. of those who do not take it up before they are fully matured never do so, the tobacco problem becomes a still more interesting one.

The tobacco-producing interests are organized in form of powerful trusts. They support expensive lobbies and keep not a few of their friends and representatives in the National congress and in the State assemblies.

A part of the important business of the big tobacco organization is that of making the use of this insidious narcotic enticing to boys. Attractive advertisements are displayed everywhere; the makers of fine clothes and other articles dear to the heart of every youth are induced to show their attractive models in the attitude of smokers. The typical college youth is pictured everywhere as having a cigarette or pipe in his mouth. Thus in every conceivable way the young boy is made to believe that smoking is one of the manly accomplishments without which he cannot get into the best circles of society. *Training the Boy*, by WM. A. MCKEEVER.

A FATHER one day said to his son, Tom, who, he knew, had refused to fill his mother's wood-box that morning: "Tom, I'm sure you'll be glad to go and bring in some wood for your mother." And without a word, Tom went. Why? Just because his father showed so plainly that he expected him to do the right thing. Suppose he had said: "Tom, I overheard what you said to your mother this morning, and I'm ashamed of you. Go, at once, and fill that wood-box!" I'll warrant that wood-box would be empty yet, so far as Tom was concerned.—*From Pollyanna*.

### NOTES FROM ABROAD.

BY JOSEPH ELKINTON.

As our many and dear Friends may be interested to keep in touch with us while abroad, it has been suggested that our itinerary should be stated, as the first in the series of these notes.

The *Cedric* is due to arrive at Queenstown on the 30th inst. We propose to go directly to Dublin, as the Yearly Meeting is sitting there between the 29th inst. and 5th prox. There will be about two weeks between its sessions and those of London Yearly Meeting, which will be spent in Ireland.

After London Yearly Meeting there will come seven weeks, during which it is our prospect to visit English Friends, making Birmingham our chief home or centre from which to visit meetings and places of common interest. Denmark Yearly Meeting assembles in Copenhagen, Seventh Month 23rd, where we hope to meet with some of our Scandinavian Friends and afterward visit those in Norway. The Eighth Month will probably be spent in that country and in Germany. The Ninth Month is to be devoted to Italy, while the Tenth Month may find us in Greece and Syria and Palestine. It is planned to make a short stay in Egypt and Ceylon, as it will be desirable to reach China by the first of 1915. The Yearly Meeting of Chentu will be held in the Second Month, and this is one of our chief points of visitation on the borders of Tibet. It will require three months to traverse China and we desire to reach Japan by way of Korea, about the first of Fourth Month next, so as to spend two months in that land of cherry blossoms before returning to America about the first of the Seventh Month, 1915.

### NEWS ITEMS.

The following communication has been addressed to the Monthly Meetings at Fourth and Arch Streets and at Sixth and Noble Streets:

The undersigned, being a Committee appointed by the three Associations conducting charitable work at the Aimwell School, the House of Industry and North House, desire to lay our aims and situation before you, in the hope that you may feel willing to co-operate with us in furthering our common purpose.

Being located in one community, with its true welfare as a common purpose, we have felt drawn to co-operate with each other under one roof, and thus to avoid duplication of expense and effort.

The fulfillment of this plan involves no small amount of foresight. The Aimwell School is housed for another year, the House of Industry owns property and must make disposition of that before it moves, and the North House cannot immediately leave its present location. We feel, however, that the effort is a good one, and that by the Fall of 1915 our plans might be fulfilled. The question of funds is, as always, a leading one.

The House of Industry is independent, provided it can sell its house. The Aimwell School also has an endowment, though smaller than the House of Industry, and both of these Associations have lists of contributors. The North House is entirely dependent upon contributions, amounting to about \$2400 annually.

As an ancient Monthly Meeting, composed largely of non-residents, we know that the burden of the community is also upon your hearts, with the desire that your influence may be for its best welfare. As this cannot, as formerly, be exerted by your homes, we suggest to you the form of influence which our work involves as the best available means for effecting this purpose, and discharging our undoubted responsibility, believing that the benefit would accrue to you and us as well as to the community.

\* We lay this matter before you in the hope that your interest, in common with us, in this locality, may incline you to appropriate from such funds as may be at your disposal a sum of money to aid us in the furtherance of the Kingdom hereabouts.

There are many details which should be laid before you, if you unite with our concern, but we feel that this can more appropriately be done later.

With sincere regards, we remain,

Your friends,

ANNA M. W. SHIPLEY, Clerk  
(For House of Industry.)

HANNAB C. REEVE, Clerk  
(For Aimwell School.)

ISAAC SHARPLESS, Vice-President  
(For North House.)

AN ATLANTIC CROSSING IN 1726.—In "The Life and Travels of Samuel Bownas," 1756, p. 136, we read:

"I left my home the 22nd day of the Tenth Month, 1726, to Pool, being to take shipping there, but the ship was not quite ready; and when it was ready, the wind being against us, we were obliged to stay there about five weeks, so I had sundry satisfactory opportunities both amongst Friends and others.

"All being ready and the wind fair, we set sail the 24th of Eleventh Month with a fair wind and pleasant weather, which carried us a considerable distance off the land; but it held but three days and then it was very contrary hard winds after that, which made me very sick and other ways out of order. . . . We had a very long and tedious passage, being eleven weeks and two days upon the sea, from land to land, and on the fourteenth of the Second Month 1727 we landed at Hampton, otherwise Kiekatan, in Virginia."—*The Journal of Friends' Historical Society.*

PROFESSOR RUFUS JONES'S new book, "The Spiritual Reformers in the Sixteenth and Seventeenth Centuries," is about to be issued by Macmillan & Co. This is a volume in the series of books designed to deal with Quakerism and Mysticism, two of which already stand to the credit of Rufus Jones.—*The Friend* (London).

In concluding a review of the life of John Edward Ellis recently issued by Macmillan & Co., *The Friend* (London) has the following:—

"Only the other day a leading Englishman placed him alongside John Bright as one of the greatest Quakers of our day and generation. No doubt he had characteristics which veiled from our eyes some of those inward traits which really predominated in his life. A lover of nature, a disciplinarian, a stickler for exactitude and accuracy, a prodigious worker, sympathetic and responsive but reserved and careful, without the gifts of genius he arrived by native honesty and force of character. He loved duty, human equality and integrity. He ensued peace. He sought to obey God rather than men, and he loved truth. These surely are the greatest things for which to live. He followed Burke's example of serving his constituents by educating them. Membership of Parliament was not self-aggrandizement or self-advertisement to John Ellis. He could truly say: 'Huekall is always near to my heart, and to my dying day my highest ambition will be to serve its people.' And faithfully he fulfilled that ambition. On the way thereto he trod the grand orbit and played his part in large enterprises. But always he kept the inward light burning, always he came back to his garden, to his own people, to the Unseen. His roots lay deep, and in his heart, in spite of outside conflict, there reigned a peace which the world could neither give nor take away. We do well to keep his memory green, and to be thankful for the testimony of his life."

FRIENDS belonging to Westley Yearly Meeting have been holding occasional meetings for worship in Boston to which they invite all who have had connection with the Society of Friends. They are appreciated by those who are able to attend, for there had previously been no meeting conducted by this branch of the Society.—*The Olney Current.*

THE pupils of several of the primary Friends' schools in Ohio have kept up a circulating letter among themselves the past year. As it is received from the last place a committee is appointed to represent the school and send it on. In this way they have an interesting opportunity to compare notes and progress.—*The Olney Current.*

OUR Harrisburg Friends have lost another valued co-worker in the death of Anna Middleton Smallwood, in her seventy-eighth year.

A COPY of the fac-simile reproduction of the very rare portrait of George Fox advertised in this number has been sent to the office of THE FRIEND. It has the merit of looking like the George Fox of our imaginations. It will be of much interest to those who have a taste for such things.

HAVEFORD MONTHLY MEETING invites Friends to three addresses on some distinguishing views of Friends, to be given in the meeting-house on First-day afternoons, at 4.30 p. m.

Fifth Month 10th—The Message of John Woolman, by Amelia M. Gummere.

Fifth Month 17th—The Meeting for Worship, by Rufus M. Jones.

Fifth Month 24th—In a Friends' Meeting, Nobody's Business is Everybody's Business, by Anna R. Ladd.

MOORESTOWN, N. J.—An opportunity of rare value was afforded men Friends and some others of Moorestown and vicinity on Sixth-day evening, Fifth Month 1st, when, after a supper had been served in the Friends' Academy, they were addressed by G. Sherwood Eddy, International Secretary of the Young Men's Christian Association for the whole of Asia. About one hundred were in attendance, who listened spell-bound to the wonderful achievements of the past few years in the awakening of Asia to the influence of the Gospel, which the speaker laid before his audience with marked ability and power. It is safe to say that few if any left the meeting, which was throughout of the most impressive character, without a clearer vision of the great Christian awakening of the Orient, its deep needs, and call for consecrated service upon the part of those who may be fitted to administer to them.

THE FIGHTING QUAKER.—*To the Editor of the Friend.*—DEAR FRIEND.—It was the late Sir Wilfrid Lawson who once wrote that Gladstone was "struggling in the breakers,

Encouraged there by fighting Quakers;"

and still to-day—unhappily not without justification—there are those who are keenly alert to detect our defections from high principle.

In a recent issue of the *Nation* a correspondent—a man of war from his youth, or possibly not yet past the period of adolescence—harks back to a certain Adult School meeting at Sheffield where an influential Friend confessed himself a convinced National Service Leaguer and no Friend present had a word to say against it.

One danger to Quakerism in our days seems to be that it has become too gentle to make a stand against wrong, for fear of hurting someone's feelings. The fighting Quaker, however, is not an anomaly, although there are many who fail to distinguish the real nature of his campaign from that of the militarist. One can scarcely wonder that people who see everything through red spectacles should misunderstand the Quaker. One would have expected a better estimate from Tom Hughes when he said in "Tom Brown's Schooldays":

"After all, what would life be without fighting I should like to know. . . . Everyone who is worth his salt has his enemies who must be beaten, be they evil thoughts and habits in himself, or spiritual wickedness in high places, or Russians or Border ruffians, or Bill, Tom or Harry. . . . It is no good for Quakers or any other body of men to uplift their voices against fighting. Human nature is too strong for them, and they don't follow out their own precepts. Every soul of them is doing his own piece of fighting somehow or somewhere."

Let us who are Quakers not confuse the issue. Let us not whittle conscience and principle down to a question of mere political expediency. "I don't see how the world could get along without war and war preparation, and so I must adopt the motto of *laissez faire*." "We must take the world as we find it." "It's no use living in the clouds." "We are not in the millennium yet."

What thin, hollow maxims! Had these been the watchwords of Fox and Penn and all the great world reformers, how would their moral victories have been won? Slavery, intemperance, the Mosaic doctrine "an eye for an eye," and all the downward drift of the unregenerate would never have been faced. To be in the minority, alone in the crowd, like Elijah or John Bright, should be an inspiration to the earnest soul. If we see the right way, let us tread it. Let us not, as Canon Crane finely says, "bury the sword of the spirit in the scabbard of compromise."—BEDFORD POLLARD.—*The Friend* (London).

LONGSIGHT, Manchester.

THE address at our concluding Meeting was a powerful call to each of us to walk according to the rule of the new creation, if we would learn the secret of Practical Evangelism (Gal. vi: 11-18, R. V.). We must know newness of life through a new birth; newness of worship in the spiritual sanctuary of God's presence; newness of vision and of guidance in daily life and service; and newness of exultation in the Cross of Christ, and in finding all our supplies in the risen Son of God.—*Friends' Witness.*

#### WESTTOWN NOTES.

SCHOOL has reopened for the spring term, the net enrollment being three fewer than for the session which ended Fourth Month 7th last; quite a number of pupils were detained at home because their quarantine period had not expired, a number of cases of mumps having developed during the vacation period. In order to complete the notes for last term, it may be stated that on First-day evening, Fourth Month 5th, Henry J.

Cadbury spoke to the boys on Quakerism; the girls were addressed by Mary G. Branson and Ryu Sato concerning the Student Volunteer Convention, held in Kansas City last First Month.

THE usual vacation renovations have been attended to, though there have been fewer important repairs about the premises than at some other times. Three new tennis courts are being made on the boys' campus east of the house occupied by Walter Magill and family; the five courts on the girls' side have been overhauled, the terraces regraded and other improvements made. The Old Scholars' Association is supplying the cash for these improvements. Six wells have been sunk in the meadow to an average depth of about fifty feet; four of these have proved themselves to yield a satisfactory flow of excellent water. Arrangements are being made to transform the old mill into a first-class pumping station, using these wells for a supply. It is likely that the water power will be used for other purposes when contemplated plans have been completed. For the present no grinding is being done at the mill, though the old pumping outfit is in operation.

The orchard department has been pressed with work: a cistern having been finished to complete the water system; a large tool shed is being erected, and the spring crops have been planted to some extent. An acre of radish seed, 1½ acres of spinach seed have been sowed, and about 15,000 strawberry plants have been cared for; 10 bushels of onion sets have been put in; a few additional apple trees have been planted.

#### SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington of the 27th says: "The United States Supreme Court to-day found no constitutional objection to a State law making saloonkeepers liable for damages resulting from their sale of liquor."

Philadelphia's population in 1914, according to a bulletin issued by the Census Bureau, is estimated at 1,657,810, an increase of 108,802 in four years. The population in 1910 was 1,549,008. Pittsburgh in 1910 had 533,905 persons and to-day its population is estimated at 564,878 an increase of 30,973. New York's estimated population is 5,333,537, including the five boroughs, as against 4,766,883 four years ago. Chicago grew from 2,185,283 to 2,393,325 in four years. The population of the United States and its possessions was estimated at 109,000,000, as against 101,748,269 in 1910. This is an increase of more than 7,000,000 persons in four years. The estimated population of continental United States is 98,781,324, as against 91,972,266 in 1910.

Liquor dealers who persist in selling to a person of intemperate habits are liable, under the laws of Pennsylvania, to pay damages to the wife, child or parents of the injured one. In addition to the liability of paying damages the offending saloonkeeper also may be fined and imprisoned.

President Wilson has ordered Federal troops sent to the scene of strike disorders in Colorado and issued a proclamation directing all persons "engaged in or connected with said democratic violence" to retire peacefully to their homes on or before Fourth Month 30th.

A bill has been passed by the House of Representatives at Washington, appropriating \$500,000 for the transportation of American citizens in Mexico to their homes in the United States. The action was in response to a request by President Wilson transmitted to Congress earlier in the day.

A despatch from Washington of the 28th says: "Prevalence of powdery scab to-day caused the Department of Agriculture to declare quarantine against Maine potatoes, effective Eighth Month 1st."

Steps have been taken in Wilmington, Del., to prevent the spread of mosquitoes by having lots in the city properly drained where possible, and where it is not possible the owners of marsh lands and lots containing water will be asked to use oil on the water.

A despatch from Washington of the 1st inst. says: "Constant increase in the meat production of the country is predicted by experts of the Federal forest service in announcing to-day an increase in the number of live stock for which grazing permits have been authorized on the 160 national forests for 1914, as compared with last year. This year nearly 11,000,000 animals can be grazed, including nearly 2,000,000 head of cattle and horses, nearly 9,000,000 head of sheep and goats and about 65,000 hogs. This is an increase for the current year of about 38,000 more cattle and horses and 347,000 more sheep and goats, although the gross area of national forests at the beginning of the year is almost 1,000,000 less than at the beginning of last year. During 1913 more than 27,000 stockmen paid the Government for grazing permits on national forests."

FOREIGN.—The Spanish Ambassador has announced that a formal acceptance of an offer of mediation by Argentina, Brazil and Chili had been received. It is stated that Secretary Bryan on the part of the United States having accepted the offer of the good offices, the first step now is completed and the way for actual negotiations looking to a peaceful clearing up of the difficulty between the United States and Mexico.

Secretary Bryan has received a telegram from the Brazilian Minister in Mexico City, who is representing American interests there, that the capital was quiet and that Americans were being permitted to leave the city freely. The Minister said that Americans were departing from the capital on every available train.

It is stated that electric power for operating plows has been tried with satisfactory results in the neighborhood of Florence, Italy. The advantages of this system are: the small cost of equipment compared with other mechanical systems; comparatively low cost of maintenance; but few laborers needed; all expense for power can be instantly stopped by shutting off current when plows are not desired to be operated; and surplus power from motors and transformers can be used for other purposes.

It is stated that according to the last official census, the production of coal in the world may be estimated for 1913 at 1,250,000,000 tons compared with 1,245,000,000 tons in 1912, 1,184,000,000 tons in 1911, and 500,000,000 tons in 1910. Of this amount the United States mined about 4 per cent., Germany and England about 21 per cent. each.

A despatch from Peking of the 1st inst. says: "The amended Constitution for the republic of China, remarkable for the powers it confers upon the President, was formally promulgated at noon to-day."

#### NOTICES.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

WM. B. HARVEY, Superintendent.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

By authority of the Visitation Committee of Haddonfield and Salem Quarterly Meeting, a meeting for Divine worship is appointed to be held in Endicott Hall, Marlton, N. J., on First-day, Fifth Month 10th, at 3 P. M. A cordial invitation is extended to all who may feel interested to attend.

Under authority of a Committee appointed by Concord Quarterly Meeting, a meeting for Divine worship will be held at the Institute for Colored Youth, Cheyney, Pa, on First-day afternoon, Fifth Month 10th, at 3.30 o'clock. All interested are invited.

#### MEETINGS:

Concord Quarterly Meeting, at Media, Third-day, Fifth Month 12th, at 10.30 A. M.

Caln Quarterly Meeting, at Coatesville, Sixth-day, Fifth Month 15th, at 10 A. M.

#### MONTHLY MEETINGS:

Upper Evesham Monthly Meeting, at Medford, Seventh-day, Fifth Month 9th, at 10 A. M.

MARRIED.—At Friends' Meeting House, Pasadena, Cal., the nineteenth of Third Month, 1914, VERLIN L. PEMBERTON, of West Branch, Iowa, to SARA M. HINSHAW, of Pasadena, Cal.

DIED.—At North Dartmouth, Mass., on the morning of the twenty-first of Fourth Month, 1914, ELIZABETH B. TUCKER, wife of Jesse R. Tucker, and daughter of Thomas and Sarah Blackburn (the latter deceased), in the forty-fifth year of her age.

—, at his home, Sunset Hill, near Pennsdales, Lycoming Co., Pa., on the twenty-fourth of Fourth Month, 1914, HENRY E. WARNER, in the fiftieth year of his age. He was a member of Minney Monthly Meeting of Friends.

—, on the twenty-eighth of the Third Month, 1914, ORLAND R. FOWLER, in the fifty-fifth year of his age, a member and Elder of New-Garden Monthly Meeting of Friends, Ohio.





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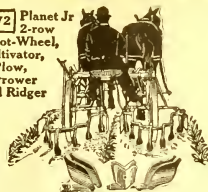


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The Fifth Month number, just coming out, includes in its table of contents:

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HUMAN GOODNESS The Author of *Christus Fulvius*  
CHRIST AS EDUCATOR William C. Braithwaite  
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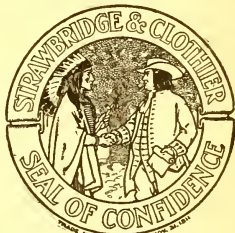
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## Announcement

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# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. 87.

FIFTH-DAY, FIFTH MONTH 14, 1914.

No. 46.

THE FRIEND.

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Editors, { J. HENRY BARTLETT,  
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## PREPARATION FOR SERVICE.

There has been much in our Friendly periodicals of late concerning John Woolman; always a rich topic in Quaker circles, his life and writings for some reason seem to have called forth unusually copious notices within the past few months.

A new life of the saintly man has just been written by W. Teignmouth Shore, which has called forth reviews that are themselves as rich in John Woolman history as the biography itself. The Philadelphia Friends' Historical Society have in process of composition, under the special oversight of Amelia Mott Gummere, a new and complete edition of the Journal, which will contain considerable of interest and of value that most of us have never seen. A translation of selected parts of the Journal has been made into the Japanese language, and through the generous assistance of Inazo Nitobe, that which is too subtle for many translators to grasp has been fixed into the pages of this Japanese volume, and the simplicity and tenderness of spirit of John Woolman made to speak in a foreign tongue much as it has spoken to the many who have come under its spell in the language in which he wrote it.

It has often been brought home to us that the Society of Friends has rendered a full measure of service to the cause of human advancement in the various fields of reform that have opened out as generation has followed generation. It is indeed well that this has been so, but it becomes us to under-emphasize rather than over-emphasize its importance. This is in no sense *the* mission of the Society of Friends, nor are we to be over-anxious as to the outcome of our effort. We have ample assurance in the words of our Lord that the fruits of the spirit will be to His praise and to our exceeding joy.

The service rendered is a necessary by-product for which the Society has stood and must continue to stand if it expects to hold to its original teachings, but this is a secondary matter; it exists because the other which we wish to speak of has previously existed. What we claimed and must continue to claim as fundamental is a profounder belief in and a fuller participation in the felt presence of God in our daily lives. All about us are evidences of the lack of this, not essentially in individuals, but emphatically so in organizations.

It must never become with us a mere routine and matter of form that when we assemble to transact important business in committee capacity we wait in reverent silence a few minutes before we enter upon the task that has brought us together. It is this feeling after and acknowledging His Presence that is the principle, the work we do, the relief we offer, the memorials we may be enabled to draft and the countless other things that go under the all-embracing title "good works" will savor of this spirit if it be genuine.

What is it in John Woolman's journal that leaves the keenest satisfaction? With some it may be little more than the simplicity of his English, but to most who turn over the last page with a feeling of real satisfaction it is much more than this. It may be in part due to a keen admiration for the spirit of courage he has shown and the everlasting patience he has manifested. It may, we admit, be one of several other reasons that is responsible for the feeling that has come to so many who have enjoyed John Woolman's message, but ultimately, if the spirit of the man is allowed to pervade us, it will be felt that more than all else it is his absolute trust in the fatherhood of God, in the feeling that fatherhood stands for guidance, and that the guidance of His Spirit made manifest in the heart will be the only safe one to follow.

We cannot all be John Woolmans in the measure of usefulness we render our fellows; possibly no man ever lived who gave less thought than he did to this phase of his life. We can, however, imitate him in the only way it is essential that we should imitate him, and we can do this to the full extent of our powers by waiting, as he did, for the guidance, and by following it day by day as strength is granted us to do so.

This is the central thought of Friends' message, and in this John Woolman stands for the heart and kernel of Quakerism far more even than he does as the exponent of equality and freedom. This, too, is why we may be allowed to rejoice that a new life of John Woolman has been written, that the full extent of his written message is soon to be printed, and that into yet another foreign tongue has gone not only the words he wrote, but the spirit of the man that was the mainspring of what he did and what he said.

In our late Yearly Meeting some of the "exercises" that were so feelingly introduced by those deeply concerned to be upon their Master's errands may have seemed to lose somewhat of their essence as in the quiet of home we tried to reproduce them; it is the exercise that is blessed; it may return to us, and its purpose for the time being may be fully served, or it may take outward form and find expression in an action of far-reaching importance.

Now if this spirit we have alluded to is the father of the works in John Woolman's life, is there a way we can foster it in ourselves and in one another? Surely a religious Society that recognizes the great importance of a principle would not fail to find a way of developing it. Years ago, more than now, there was a little expression "creaturally activity" which we

often heard. It has almost been lost from our language now, but we know what was meant. Like everything else it opened up a question that admitted of over-emphasis on either side, but rightly interpreted it meant that there is an activity that finds expression in service, and that activity is rich in final and lasting results which has a foundation on something broader, deeper and stronger than mere desire; it rests upon the principle that God guides His children who seek His guidance, that He asks them to come aside and listen to Him, that He will plan for them better than they can plan themselves.

This it seems to us is our explanation of the value of silent worship. It may be in the closet of our home when the quiet half hour is found free from care and worry, or it may be in the closet of our heart, when our hands are busy about some simple but important task, it may be in family or congregational worship, or what is most to be desired, it may be in all of these ways that we listen and hear what our hearts long for, "the blessed words that proceed out of His mouth".

In a recent number of the *Australian Friend*, a young man alluding to the value of this silent waiting as a fitting introduction to what we may have to do, writes:

"This quiet time is essential for reading, for meditating on deeper things, for reviewing the use made of past opportunities, and above all, for seeking God's guidance in the coming day. The daily circumstances of each of us vary greatly, but none of us can afford to leave this undone. We can make the time if we are really honest about things. And so much may depend upon it; the deeper beauty of our own lives, the spiritual state of our meetings for worship, the impetus for all our commercial, social and philanthropic life. One year's earnest carrying out of this by ten per cent. of the attendance at our meetings would make a wonderful difference in the power of the Society to attract and influence others. Ten years with continuous growth of such a movement can leave its mark upon the century. Are we willing to make the necessary sacrifice of time and convenience in order to strengthen not only our own lives, but the life of the Society which we love so well?" D. H. F.

#### KAISER AS BIRD PROTECTOR.

On the personal request of the Kaiser an order has just been issued by the Ministry of War pressing local commanders to see that protection and hospitality be extended to wild birds settling in the immediate neighborhood of barracks and other military buildings. The Ministries of Agriculture, Public Works and Railways have, upon the same request, issued circulars recommending the protection of birds nesting in or near churches and castle buildings. The swallow is specially mentioned in these circulars. On their own initiative the foregoing departments have also instructed their subordinates to plant bushes on hospital grounds and at railway stations and even to erect bird houses under the trees within their jurisdiction.

Within the last twelve months the Emperor has also completed the planning of a portion of the estate of his castle at Celle, near Hanover, which is to be reserved as a "birds' paradise." The laying out of this little artificial wilderness is said to be accepted as a model by the German National Society for the Protection of Wild Birds. Special nesting boxes of various shapes and sizes adapted to different families of birds have been skillfully disposed of so as to be at once hidden from men's eyes and accessible to winged creatures. The designer of this colony has since been engaged in laying out a second one on similar lines on the Island of Hiddensee.—*Late Paper.*

EXPRESSED AT A MEETING IN GERMANTOWN PRECEDING THE YEARLY MEETING.

"The comprehensive nature of the promises of God respecting the Holy Spirit, is a point to which the attention of our religious Society has always been directed with peculiar force. They believe them to be addressed to the whole Church of Christ in all ages, for they read that the Comforter was to continue with the disciples of Jesus 'forever,' that His influence was to be bestowed not merely on the earliest converts to Christianity, but on their children also, and on all that are afar off, even 'as many' as the Lord our God should 'call.'

"And what are these promises? Large and various indeed! That the spirit should be poured forth from on high and convert the wilderness into a fruitful field, so that the work of righteousness should be peace, and the effect thereof quietness and assurance forever, that God should write His law on the hearts of His people, and that all should know Him, from the least to the greatest.

"That the Holy Spirit should convince the world of sin, of righteousness and of judgment, that he should testify of Christ, that he should receive of the things of Christ and show them to His disciples, that He should teach them all things and bring all things to their remembrance whatsoever Christ has said unto them, that He should be in them and dwell in them, that He should show them things to come, finally that He should guide them into all truth.

"There is probably no body of Christians by whom these precious truths have been more clearly advanced than by the Society of Friends. It has appeared to them, that the free and immediate teaching of the Spirit of Christ is the main characteristic of that new covenant which was established in the world by His propitiatory death. It seems, indeed, to have been the chief business intrusted to them, in the Church of Christ, to wean men from an undue reliance on an outward ministry, and from all merely human systems of religion, and to lead them to the feet of Jesus. Rightly they have deemed it to be the highest privilege of the Christian believer to draw near to the Father of mercies, through His Beloved Son, to wait on God in the silence of all flesh, and to be guided and governed, in all things, by His Holy Spirit.

"It is under this guidance, as Friends have always believed, that the disciples of Jesus are enabled to apply to particular occasions the general rules of God's law; and that even in temporal matters which, more or less, involve their spiritual interest they may be led along in a path of safety. Christ, their Divine teacher, cannot be removed into a corner—His light shines in their consciences. If they patiently wait upon Him and pray for His Spirit, He will, from time to time, arise for their help, He will guide them with His 'council,' and make His 'way' straight before their face.

"But if this be true respecting our common course of life and duty, who shall deny that it is also true in relation to the particular services into which we may be called for the benefit of the Church? It is on Scriptural authority, that Friends have always asserted, that no voice can lawfully call into these services but the voice of the Holy Spirit, and that nothing can truly qualify for the performance of them but the Lord's anointing.

"Shall we exchange a child-like obedience to the Shepherd's voice for the mind which is ever ready to criticize and argue?"

"If such, through the wiles of Satan, should be our course, how awful and affecting must be the consequences! The gracious purposes for which we were raised up to be a people, will be frustrated through our want of faithfulness. By forsaking our own place and sphere of duty in the fold of Christ Himself, we shall become wanderers in the barren wastes of an empty profession. But if, on the contrary, we are bold in the Lord to answer these questions in the negative—if we resign ourselves, through every loss and cross, to the disposal of our Holy Head, and diligently endeavor to 'keep' all His 'testimonies,' if we resolve to follow the Lord's Spirit in all things—we may reverently believe that He will preserve us unhurt. The humble hope may then arise, that His eternal

power will again be known to abound among us, and that many living witnesses to the truth will yet be raised up, within our borders, to the praise of His glorious name."

#### PHILADELPHIA QUARTERLY MEETING.

The first of the series of Quarterly Meetings was held in regular course on Third-day, the 5th. A downpour of rain just at the hour of meeting affected the attendance very perceptibly. During the period of worship a visiting Friend of another Quarter had service in the ministry and there was fervent supplication from one of our own ministers.

The business of the meeting was principally transacted in joint session. Selections from the Yearly Meeting Extracts were read. These included the portions referring subjects to the subordinate meetings, the minutes of Exercise and the epistles prepared by Women Friends for College Students and on Gambling.

The report of the Committee to consider the situation of "those just outside the membership," given in the Extracts, was read and referred to the Monthly Meetings for action in the form determined by the Yearly Meeting.

A written report of a Committee to consider the hour of holding the Quarterly Meeting was presented. The meeting accepted the proposal to change from 10 to 10.30 A. M. It also approved the recommendation that the Second Month Quarterly Meeting should have a morning and afternoon session with lunch intervening.

After some years' experience it has been found to cost about \$400 to serve lunch to the four Quarterly Meetings in the year. A minute authorizing this expenditure and directing Monthly Meetings regularly to forward their proportion of the amount was adopted.

A supplemental report forwarded by the Western District Monthly Meeting elicited much approving comment. It was suggested that this report might profitably be printed in THE FRIEND. It therefore follows:—

AT A MONTHLY MEETING OF FRIENDS OF PHILADELPHIA FOR THE WESTERN DISTRICT, HELD IN JOINT SESSION, FOURTH MONTH 15, 1914.

A supplemental report of the condition of this Meeting was brought forward by the Overseers. It was satisfactory to the Meeting, and a copy was directed to be forwarded to the Quarterly Meeting.

To the Monthly Meeting:—

At our Monthly Meeting, held Twelfth Month 17, 1913, the Overseers were directed to prepare and present at a future meeting a supplemental report of the condition of this Meeting. They have given the matter careful consideration and feel that this is the right time to submit such a report to the Monthly Meeting, that it may be forwarded to the Quarterly Meeting, held in Fifth Month. It is as follows:—

#### SUPPLEMENTAL REPORT OF WESTERN DISTRICT MONTHLY MEETING.

In 1812, when the Meeting House on Twelfth Street below Market Street was built, it was thought by some Friends to be in the suburbs and too far west, and that it would be inconvenient for Friends to attend meeting held at this place. Fifty years later, most of our members lived within walking distance of the Meeting House. Now it is situated in the centre of the business section of the city and very few of our members live near. This property is a valuable one, and many feel there is a real testimony, in the age of materialism, in retaining for religious purposes, a place for quiet meditation and prayer in the midst of a busy neighborhood, while others take exceptions to this view.

Our total membership is 605, consisting of 501 adults and 104 minors. They are scattered over the world from China on the east to Honolulu on the west, and being thus situated it is difficult to ascertain what proportion of our total membership attends meeting.

Our Meetings for Worship are held at 10.30 on First and Fourth-day mornings. The average attendance during the winter months on First-days is near 175, and on Fourth-days near 70. The meeting held First-day evening is under the joint responsibility of the three city Monthly Meetings and from 30 to 60 are present. During the summer months many Friends are absent from their homes and the attendance at all meetings is small.

Our Meetings for Discipline are held on Fourth-days before the next to the last Sixth-day at the close of morning meeting. The men hold an

adjourned evening session during eight months. Many Friends show much interest in our business meetings and are concerned to be faithful therein.

In addition to our members there is a large number of attenders, of whom a printed list is kept, and efforts are made to interest them. Strangers in the city often visit us and afford opportunities to distribute Friends' literature, which is kept in boxes at the doors of the meeting-house.

During the school year a part of the faculty and 300 or more of the pupils from the William Penn Charter School attend the Fourth-day morning meetings. Although very few of these are members of the Society of Friends and many have had but little knowledge of our views or practices, yet we believe they are a very important part of our meeting and on this account a deep concern rests upon us. We desire that our manner of worship, the message spoken, and the whole atmosphere of the assembly may be such as becomes our profession. We would have these boys and their instructors feel that they are one with us in communion with our Heavenly Father, and that together, we may be permitted to partake of that spiritual refreshment which He graciously gives to those who wait upon Him. We trust and believe that much good seed is sown in this way and who can tell what the harvest may be?

We are brought under much exercise on account of the ministry amongst us, as well as the manner of our silent worship, not only for our own members, but also for those who may meet with us—that those who speak in these meetings may be instant in season, rightly dividing the Word—and yet careful in the exercise of their gifts to wait for the ability and the message which God alone gives. With these vital interests upon our hearts, we would ask each member of the Quarterly Meeting to seek to know whether he should share in any way or any time this responsibility with us.

At present there is under appointment a large joint Committee to consider what can be done that a greater number of our men members may have the privilege and opportunity of attending the mid-week Meeting for Worship.

Our meeting-house property and the Friends' Institute built thereon, are by reason of their central location, used during the week, not only by our own members, but also by many other Friendly organizations.

It is no easy matter to summarize our various activities. The officers and committees work harmoniously and unselfishly together for the good of each other and the uplifting of the body. A large Committee on Attention to Members and Attenders is actively occupied in visiting, welcoming the stranger in our midst, arranging Tea Meetings and Yearly Meeting Teas, keeping the boxes at the doors filled with suitable literature, and having the oversight of young Friends coming to the city, and those attending schools and colleges.

The First-day school, including the Adult Bible Class, held at the close of meeting, are now under the care of a joint Committee of the Monthly Meeting.

Through the kindness of our late friends, Rebecca White and Hannah W. Richardson, funds were given to our Monthly Meeting, the income of which is used to support the Western District Colored School, which is under the care of our Women's Meeting. It is now located at 718 Catharine Street and is attended by about 100 colored boys and girls who receive religious and industrial training, as well as the regular school course.

The Southwestern Burial Ground is under the care of the Monthly Meeting. Together with the other two Monthly Meetings our members are active on the "Committee of Six" and in having the care and oversight of Friends' Select School, Friends' Library and the William Forrest Estate.

During the past year, we feel there has been a growth in love and unity among our members and in the spiritual life of our meetings. A living concern exists that we may be willing laborers in the vineyard of Christ and doing our share of the work in spreading the knowledge of His kingdom. We have only two recorded Ministers, one of whom resides in Canada, but the responsibility of the meeting is very largely shared by the body, and the spirit of true worship is apparent by the manner of those assembled. A living, vocal ministry is exercised amongst us and we believe precious gifts are being developed.

On behalf of the Overseers,

(Signed) PHILA., Fourth Month 6, 1914. PAUL D. I. MAIER, }  
FRANCES E. WHITSON, } Clerks

Taken from the Minutes,

BENJAMIN CADBURY, }  
JANE W. BARTLETT, } Clerks.

## THOMAS HODGKIN.

[The following extracts from the notice of Thomas Hodgkin in the *Annual Monitor* have more than passing interest.—E.S.]  
 "It must be understood at once that the business into which, as he himself said, he put all the hardest work of his life, never obsessed him or became in any way his master. He was able to bring a strong, sane Christianity right into the centre of his commercial life. So much was this the case, and so plain to him were the issues between the right course and the wrong, that in later years he found it difficult to believe that complexity of conditions might seem to leave no choice except between two inevitable evils. It puzzled almost as much as it pained him that Friends whom he loved and admired should feel it their duty to engage in undertakings which they did not fully approve, in order to compass the good of the nation as a whole. Historical work, during the years at Newcastle, had already won him wide fame, through his great book, 'Italy and her Invaders,' and to this he brought the same broad Christian outlook. He read the past in the light of the present, and he was able to see in the present the forces at work in the past. The problems of old Rome had for him their corresponding problems in England to-day; Paul's arguments with the Jews on the subject of outward ordinances lived again in the testimony of Friends against water baptism."

"With regard to his outlook on doctrinal questions, it seems best to quote his own words in 'The Trial of Our Faith.'

"*The Spirit of the risen Christ still dwells in the hearts of the children of men.* It is not merely certain historical facts which occurred under the sway of Augustus and Tiberius Cæsar that we as Christians believe; it is a living and abiding Spiritual presence in the world to which we bear witness.

"Whoever so thinks about Christ, whoever can truly say, 'He is to me unique among the sons of men, He brings to me a message from the Eternal One such as none other that I know of has ever borne'—such a man seems to me to be my brother in the faith. I know that many, perhaps most, of those who are called 'heterodox,' could come as far as this; still it seems to me that all who have got thus far have at least their faces towards the light, and I would say to all these, 'Let us live with this Man, Who is above all other men, as much as we can, let us imitate His spirit, study His words, and translate them day by day into acts, and then our understanding of Who and What He is will grow.'"

"I can only speak that which I do know; but I know I am in a temple of freedom, and even those who differ from me will let me say the things which I know for myself to be true. It was well that I was called Thomas, for truly I have always had an infinite capacity for doubt; and yet the longer I live, and increasingly with every year in later life, I feel intensely that Christ is the key to all my spiritual difficulties. He said, 'And I, if I be lifted up, will draw all men unto Me.' He is the remedy for all our sins and all our sorrows. . . . 'In the name of Jesus Christ of Nazareth I would say unto paralyzed humanity, 'rise up and walk.'"

SECRETARY BRYAN is not appalled and turned aside by the fact of mystery in religion. He says: "People should not reject the Bible because of its mysteries. If a man never at anything until he knew the mystery of its growth, he would die of starvation. But mystery never bothers us in the dining-room. It is only in religion. If people will live up to the things in the Bible they do understand, they will be so busy doing good that they won't have time to think about the things they do not understand."—*Selected by W. C. Allen.*

CHARACTER is made by the Bible. Daily Bible readers are sure character builders. But they must read the Bible, not skim it, so many verses a day. To read one Beatitude and keep it before the mind, is better than to read many chapters only to forget them as soon as you close the Book.—*Selected by W. C. Allen.*

## OUR TOO MILITANT IDEA OF OVERCOMING.

The word overcoming was one of the favorite words of the Apostle John, and this fact is one to stir a great deal of reflection. For John seems to most of us the serenest and the least military of all the disciples. His work was done in a different way from that of Paul, and overcoming difficulties by might and main does not seem consonant with most that we know of John. But here lies, perhaps, the reason why so many of us fail—namely, that when we think of overcoming, our most natural thought is that of force. We want to fall upon our enemy and crush him, or we want to strike a blow which shall be so marked and decisive that all our lives we shall remember with a thrill of pride the stroke by which we conquered our sin or our adversary. Many of our most natural metaphors are military ones, and we hardly have room yet in our minds for the truth that when the victory does take place, it is more likely than not to be a very quiet experience, and accomplished by seemingly inadequate means.

The means by which men win great moral battles are, as a rule, strangely lacking in the spectacular qualities which we so naturally covet; yet it is not enough for us that we gain deliverance from our enemies, but we often think more about the flying colors than about the reality of our success. If one watches the prevailing thought of men to-day in religious warfare, one cannot help feeling that there is an inordinate craving for showy ways of doing it, and these large programs, great conventions, and the prowess and fame of well-known leaders, are apt to dishearten many a solitary struggler fighting out his battle in some corner where the pageantry of moral effort never comes.

Overcoming then, perhaps, in most cases is rather lacking in dramatic color. Many a man might have achieved it if he had not been so intent on watching for the romantic signs which we are apt to demand as the accompaniment of victory. No doubt by far the greater number of victories take place by way of supplanting something, than by some sudden onslaught and rout. The good thing which good men try to build up tends to take the place of the evil. The terms of building operations are far more true to the spirit of conquest than the terms of battle as ordinarily understood, and the words which describe growth and gardening are more applicable yet. Our main contest is for the good rather than against the evil. The Christian's triumph is in the fact that he is there, on the scene and in possession of it, when the enemy is no longer there. When our sin is taken away we do not know just how it went. Something else is there instead. Glad as we should all be to realize that by some definite and memorable blow of ours it was conquered, most of us have to do without such knowledge.

Looking in upon people like John and his followers as pitted against that strong and rampant world of Ephesus, a worldly mind would have said it was impossible that such as they could ever make any serious impact against it. The one way of overcoming known to the world of that day was that of hurling yourself against your enemy in pitched battle and with main force. But new forces were entering the scene, and there were unsuspected ways of conquest which the world had never seen before. To most of those early Christians there came, as there comes to us, the temptation to wish they could make some valiant stroke to forward their conquest. But it was seldom that the opportunity came; yet they went on, and one day the scene was changed.

And it is not very different to-day, after all these centuries of Christian life and effort. If evil is overcome, it is not by some swift, military foray in which the victors are distinguished at once, but more likely it is achieved by settling down to one's task, resisting the desire to do something splendid, and keeping on until at last one has the field and freedom.

Many times our overcoming takes the form, not so much of receiving the surrender of the enemy, as in realizing that the atmosphere is changed. A changed atmosphere is perhaps a greater achievement than to be able to enumerate the number we have conquered. Perhaps, also, more personal

victories are won by our fleeing than by our pursuing. What failures all of us can count, because in some given situation we did not simply walk away! We lingered a moment too long, and out came the word from our own lips which defeated us. Then we realize how near and modest and quiet a thing our greatest victory may be. "He that ruleth his spirit is better than he that taketh a city."

As it was men's fanciful and showy notions of how a Messiah ought to come that made men reject Christ at the first, so it is even now. We cannot understand how all that we need of Him may be accomplished gently and obscurely, without banners or pomp. There are many who are overcoming and do not know it, just because it has been a long time since they have seen any of the popular signs of conquest connected with anything they do. They were never nearer to it than in just those moments of self-abasement, which are so frequent with them that they feel almost excluded from the list of those who achieve. And to all such, word needs to be brought that they should not give over because they cannot see the ordinary and worldly signs of their success. Without mentioning one of the usual marks of what the world counted a conqueror, John's quiet insistence on overcoming shows us how different a thing it is from the prevailing martial view of it. Overcoming is a very quiet thing. Perhaps the quietness and patience of it are altogether the hardest thing about it. And one may be doing most when he seems to be doing nothing.—*The Sunday School Times.*

#### MARY CAPPER'S EXPERIENCE IN REJECTING WINE, AS RELATED BY JAMES BACKHOUSE.

In the course of the conversation, she informed me that she had adopted the principles of total abstinence as regards intoxicating liquors; that, though on the first mention of the subject, she had doubted its propriety, yet on reflecting upon it, and considering the numbers led away into inebriety, and that all these began their course of drunkenness by taking intoxicating liquors in what had been thought to be moderation, she came to the resolution, that no one should be able to plead her example for taking them at all. At the time she left them off, she was upwards of eighty years of age, and in the practice of taking a single glass of wine daily with her dinner, and having been for many years unable to take animal food, this glass of wine had been thought almost essential to her existence, especially as she had been accustomed to it from an early period of her life. She told me that she expected to have something to suffer, in making this change, and that she might probably have to endure a greater sense of feebleness during the remainder of her days, but the welfare of those by whom she was surrounded, and on whom her example might have some influence, she considered to be of much greater importance.

On making the trial she was, however, agreeably disappointed; for though she felt some languor for a few days, she soon became sensible of an increase of strength, and was more vigorous without the wine than she had been with it; so that she had cause to commemorate the goodness by which she had been enabled to make this little sacrifice.

And I believe that her example in this respect, as well as her Christian practice exhibited in a great variety of other points, had a beneficial influence on many.

At an earlier reference to her, James Backhouse wrote: "She is an encouraging example of the power of religion in old age; and while her heart expands in Christian love towards all, she retains a clear and strong attachment to those views, or rather, I might more properly say, to those experiences of Christianity to which true Friends through faith have attained."

She died on the twenty-third of the Fifth Month, 1845, in the ninety-first year of her age.

THEY are slaves who dare not be in the right with two or three.—LOWELL.

#### THE CAPITAL ON THE JAMES.

BY CHAS. E. GAUSE.

If there is a Niobe among American cities it is Richmond, Virginia. Not that she stands like Rome in other days,

"An empty urn within her withered hands."

Richmond is not sunk in despair. On the contrary, a busier, more ambitious, more metropolitan and rapidly-growing town of its size can hardly be found. Hope prevails there. The people, more than 125,000 of them, are self-reliant, are traditionally a ruling class, and accept the responsibility of high birth, polished manners and ancient leadership. More and more since peace was renewed in her walls has prosperity come to be within the palaces of Richmond. Yet as one goes about and sees the memorials of the city, when one realizes what hardships it has been through, how much its history includes (if alliteration be pardoned) of devotion, defiance, defeat, desolation and despondency, yet how resigned, half reconciled, to the failure of their cause the citizens, even the older ones, seem generally to be, one is so touched by the pathos of it all and so stirred to admiration by the way they have accepted their baptism of fire, as to invest the town to one's fancy with that haunting melancholy which we associate with the name of Niobe or of Rachel.

One coming from the North with Northern sentiments regarding slave labor and State rights, is apt to approach Richmond for the first time in a spirit of hostility, with the feeling that a chasm lies between him and what Richmond has stood for, that he is going to be an alien there in his own country. Well, differences do exist between Massachusetts and Virginia. It is possible to find bitterness in one and want of charity in the other. But after he sees the dismantled importance of the city and catches the people's spirit, sympathy rises, or ought to rise, like a tide over prejudice. He begins to say "perhaps," "I see it differently now," "if one had been brought up here," phrases that crowd out sectionalism till the visitor finds that he has come and seen and been conquered.

It becomes quickly evident to a stranger that Richmond has been more than a State capital; fifty years ago it was the seat of government of a republic. Its present State-house was a national capitol. There is in the city a mansion, now a museum, which was the home of a president and was called the White House. Monuments about town commemorate not only Virginians but other sons of the South, as should be the case at the seat of a national government. The Confederate dead buried in Hollywood Cemetery are remembered like the soldiers who lie at Gettysburg and Arlington. These features give the city historic worth of a high order, though at the same time they impress the visitor with a sense of departed influence, of fallen greatness.

Another feature of Richmond easy to remark, is the comparatively small scale but the sound, artistic and economic judgment on which and with which the city is built. The State-house, used now by the legislature and formerly by the Confederate Congress, is not large, but is of noble design and proportions; it stands in a park of moderate size set with ancestral trees, and wears the priceless beauty of dignified age; but if it had to be measured with the yardstick of cost it would rank low in a list of capitols, including those at Albany and St. Paul, Harrisburg and Austin. Compared with the Executive Mansion at Washington the Richmond White House, especially as to the ground about it, is meagre, yet it carries an air of distinction. In Hollywood Cemetery stands an obelisk in memory of Confederate troops. The obelisk is majestic in height and solidity; its rudely-dressed blocks of stone are beautiful in their drapery of climbing vines; but in point of size and expense it dwindles beside the shaft that towers over the Potomac at Washington. Nothing in Richmond approaches in splendor Grant's Tomb on Morningside Heights, yet grace and refinement attach no less to the colonnade commemorating Jefferson Davis and to the unobtrusive but touching plot of ground in Hollywood where

he and his family lie buried. No, Richmond is not big or costly, but it rebukes mere expenditure by its reasonableness, harmony, just proportions, taste and finish.

What the Old North Church is to Boston, the Old Swedes' to Wilmington, Delaware, or the Franciscan Monastery to Santa Barbara, that to Richmond is little St. John's—quaint little St. John's, yet twice as big to-day as it was in 1775, when the House of Burgesses, driven out of Williamsburg by Benedict Arnold, removed to it and heard Patrick Henry, standing in that very pew yonder, call on the future to give him liberty or give him death. Hearts that make their appeal through tone, are, even in these days of the Victrola, more or less ephemeral in their effect, but Patrick Henry has been spared the orator's usual doom, thanks to a hundred thousand schoolboys and also to the verger of St. John's. Now the verger of St. John's must not be ranked with schoolboys, though like them he cries out for liberty or death. There are ways and ways of doing things, some crude, some skilful, and the verger, who is in fact a plain janitor, from sweeping and dusting Patrick Henry's pew has reached such a pitch of understanding and emotional insight as to deserve a place by himself. Born in Genoa, he has yet lived nearly all his life in Richmond and speaks English with a rich negro accent. You will be sorry to hear that fate has not been kind to him. "What are you doing here?" say distinguished visitors who hear him recite, "when you might be in the pulpit or at the bar or on the stage?" "Yes, sir, right many people come to hear me declaim, members of Congress, cabinet officers, Supreme Court judges, professors, actors, great ladies, everybody of quality, and they all say, 'you're a wonder.' I gave the speech for Pres. McKinley when he was here, and for Pres. Roosevelt and his wife. Admiral Schley brought a big party down from Washington to hear me, and before I got through he done went and cried, for I tell you I gave it to 'em hot. Thank you, I couldn't do it justice to-day, never can in summer. You come sometime when it's cold. Besides there's only two of you and I can't git het up unless I have a crowd. Suppose though I might give just the last few sentences." And so we heard the great peroration. At the time of my reader's visit may the weather be propitious for spouting! Never mind if the janitor's voice isn't in its usual fine condition (it never is); a little urging will prevail against hoarseness, especially if it be hinted that a performance so peerless is worth more than applause. Let me caution the visitor not to allude to the passage about Charles the First having his Cromwell as being part of this speech. The janitor fairly blisters such ignorance, as if everybody didn't know that "If this be treason make the most of it" was said ten years before at Williamsburg.

In order to get a little understanding of the people when one is visiting a strange city it is well to find accommodation in a private family. You sometimes meet in this way with interesting examples of vicissitude. In Tallahassee I have stayed with a young man and his wife, cousins to each other, who are descendants of William Bradford, governor of Plymouth Colony, who are great-great-grandchildren of Thomas Jefferson and great-grandchildren of General Branch, once governor of North Carolina, governor of Florida, U. S. representative, U. S. Senator, and Secretary of the Navy. In Richmond I have three times been entertained by Major H., deceased since my last visit, who with his wife, children, grandchildren, relatives and friends maintained with dignity and refinement a representative household of the reduced and scanty sort. There is of course a family ruined by the war, though still counted among the Old Dominion gentry. The younger members are setting themselves to the conditions of this generation, but those who remember the 60's seem unequal to the new era. Earning and saving money was not the way of the older time. Slavery bred an indolent plenty which the war swept away, bending many a proud lip above a humble plate. Opposite me at the major's table sat a young woman stenographer, whose grandfather was president of the United States, President Tyler. In speaking of the war there was

about the major a considerate restraint. He had lived through the siege of Richmond. If the old antagonism at any time kindled his eye it was when he touched upon the period of Reconstruction, which he said was harder on them than was the war itself. "No, I have never been North. There was a time when I might have gone, but I was principled then against going, and now when I feel differently, I'm not able to go." We talked about some of the figures in the "Irrepressible Conflict." "General Lee," I said, "comes in for high admiration among Northern people, but I can't say we feel the same towards Jefferson Davis." The major replied, "Neither do we," a feeling that may in part have sprung from the fact that after his death the wife and daughter of President Davis by fixing their home in New York seemed to Southern people unwilling to share the general distress. The major's loyalty to a government that had passed away appeared by the following incident to be shared by one of his daughters. Her little son was sitting on my young companion's knee and was asking to have "something real pretty" played on the mouth organ. Apollas chose "Dixie." The little chap heard it through and then said, "Now play something real pretty." This time it was "Marching Through Georgia," at the close of which he said, "Now that is real pretty." "The little traitor!" laughed his mother.

The family sent us to see their burial plot in Hollywood, where are the graves of two or three older relatives who lost their lives in a certain theatre fire, still remembered in Richmond with a shudder. They sent us to see the church that stands where the theatre stood, and to visit St. Paul's. It was at St. Paul's on a certain First-day in the Spring of 1865 that Jefferson Davis was at service when an orderly dashed up to the door and had the president called out. Richmond, the messenger said, was being evacuated by the Confederates and would soon be held by the Union army. The president must leave immediately. He did so and thus ended his administration. St. Paul's was recently, at the time of his death, in charge of Robert Forsythe, who was also long and favorably known in Philadelphia. We asked the colored sexton whether they had a new rector or were merely using substitutes. He replied that they hadn't no rector and no substitutes, just got anybody they could.

The major's wife told us that as a young woman visiting from her home near the Natural Bridge at the governor's mansion in Richmond, she found herself in a party of guests that included Robert E. Lee. When the morning came when he must leave, the young people crowded round and shook hands with him, but coming to her she said, "I think I must have a kiss here," which the other maidens most virtuously disapproved of, and said, "You made him do it, you're so pert." The major, however, had already come above the horizon. War and wooing went on together till the wedding day. In spite of servant's freed and farms wasted a festival was prepared for the houseful of guests, who were staying several days. About daybreak on the glad morning the major was called out of bed and told that Union troops would be at the house in half an hour. Two colored men packed a basket of food and with the bridegroom hurried away into the woods. It was glorious not to be captured, but when he was able to come back in safety he found the bride eaten out of house and home. The marriage took place five days late in a banquet hall deserted, for the guests had fled and the feast was strictly a Barmecide one. The Union soldiers alone had enjoyed that wedding breakfast.

An outburst of temper in a Christian has been known to set back indefinitely the acceptance of Christ by one who was trying to begin a Christian life. The failure of a Christian minister to pay a little debt to a man not a Christian but interested in religion, destroyed the minister's influence over the man, and drove him back into the world.—J. R. MILLER.

If a successful man boasts that he is self-made, do not believe him unless he shows that he is still at the job.



## A PEACE TRIP.

WM. C. ALLEN.

The other day I took a flying trip on behalf of the international peace movement to a town which for obvious reasons we will call E. It is a brand-new, beautiful city of about 40,000 people. En route I stopped at a little city that had been on my mind in connection with such work. Leaving the troublesome handbag at the station, I got up to the high school about half-past one o'clock, inquired for the principal, introduced myself and the nature of my errand, and after literally sizing one another up he granted a request to call a special assembly of the student body within the next hour. About two hundred and twenty-five were present, and they, and the instructors, listened attentively to a general talk on the peace movement. All seemed very glad of the opportunity.

It is desirable when commencing operations in a city where you are little acquainted, to start with those who know of you, or at least first call on the most influential people you can reach. They generally are gratified at your asking their assistance, and their help counts for much. Seldom is it well to first see the less influential people—they generally lack in power to help because they are shy or timid, or do not possess clear-cut convictions. The first man I went to see in E. was Bishop S., of the Protestant Episcopal Church.

We had corresponded a little and were mutually glad to meet. His first thought was for me to address the Commercial Club. He rang up sundry officials of that organization and arrangements were soon made to that end. After a pleasant interview, I called on some of the pastors of the city.

These good brethren were bashful about tackling peace work—it was easy to see that. They knew of me, but the thought of specifically preaching or teaching, or aiding and abetting anyone preaching or teaching the doctrines of our Lord on the subject, was new to them, and required care. I soon found that, as has so often been the case, it would be necessary to drop the church people for a time. So the Y. M. C. A. secretary, that never-failing and sympathetic worker, with broad outlook and love for men, was called upon. He could not arrange any program in the limited time at our command, but offered the opportunity of addressing the men at a supper the following evening, which I was glad to accept.

As time was short, I followed the then only and generally very bad plan of ringing up the principal of the high school, but he thought he could not arrange for an address. That was a mistake on my part, because it is necessary for a man in his position to personally see what kind of a person he is dealing with. He evidently did not desire to see me. Defeated here, I could only watch for some other way to get into the high school.

It soon developed. The presiding person at the Y. M. C. A. supper the following evening proved to be the county superintendent of public schools. He was much interested in the peace talk there and offered to meet me the following morning and take me over to introduce me to the city superintendent of schools. The latter listened to my concern on behalf of the young folks, was very sympathetic, and promised to try to arrange for a talk at the high school. This was subsequently accomplished, and, although the evidently-disapproving principal was absent, I had time given to address about eight hundred pupils.

A word about that city superintendent. I showed him a copy of the leaflet, "Waste of War," asking if he could use some in the city high school. He immediately responded, "That is fine; I can use them in the high school and would like them for all our seventh and eighth grades throughout the city." I could but compare his attitude with that of the preachers I had just offered the leaflets to. They had handled them gingerly, evidently did not quite approve of them, and had failed to accept them.

The State Normal president was the next man to see. He was cautious, as was his duty, but arranged for a special assembly the following day. Here I was enabled to ask several

hundred young men and women to enlist themselves on the side of the Prince of Peace. It was a most satisfactory occasion. I endeavored to lay before them the moral and economic evils of militarism, and their responsibility in connection with shaping the ideals of the coming generations.

The meeting with about fifty leading business men of that locality in the handsome rooms of the Commercial Club was encouraging. I had previously thought of the antiquated work with some apprehension as their view-point, quite likely to be influenced by political or financial bias, might naturally be such as to excite controversy or disapprobation. Whilst discussing the far-reaching economic damage done by war, and preparation for it, I also was led to plead for a wider vision of the rights of other races and a willingness on our part to admit their claims for justice and for courteous treatment. The increasing close commercial and social intercourse with mighty Asia, awaking out of her long sleep, and the need of adjusting our racial prejudices to new conditions was pointed out. At the close of this meeting a number declared their satisfaction with what had been said, particularly in respect to the moral issues involved.

Having been so happy as to land most of the quickly available listeners in this city I again took up the churches and preachers. The president of the pastors' union was interviewed and he seemed quite eager to assist after being told of the reception the school and business people had accorded me. Ah! if the pulpit only knew how church membership is curtailed because workmen especially feel that the churches only follow where they should lead the way! The real reason for coming to E. had been to interest the church people and all this work had been necessary in order to secure the accomplishment of that end. Anyhow, my good brother, the pastors' union president, helped right royally. As I desired to leave town the following noon he agreed to call a meeting of the ministers for ten o'clock.

This incident recalled an experience of two years ago when in a certain western city I tried to get a meeting of the ministers to consider the heretofore unthought of peace question. Strenuous efforts to have these representatives of Christ interested were made by the dean of a large college in that city. He is a rare Christian, possessing wide influence. In spite of his solicitude the only ministers who turned up were two colored men. A number of other people who happened to learn of the meeting were present and they proved to be exceedingly sympathetic.

But the pastors' meeting this time came off somewhat better. Six ministers were present. I laid before them the moral damage to young men resulting from barrack and warship life, as personally observed in different lands, the efforts of secular organizations and great commercial bodies to secure arbitration, the failure of the churches to lead in the movement, the loss to the churches in prestige at home and abroad, the jeopardy in which the foreign missions are being placed by a failure to protest against militarism. They appeared much moved, promised co-operation, thanked me heartily for the interview, and wound up with prayer that strength and the right words might be granted me at home or beyond the sea.

Of course, the newspapers made some reports of these addresses, but I did not do much with the newspapers. Years ago, I used to try to obtain publicity for the work, through them, and this would be very helpful if reports could only be correctly made. But nine times out of ten an immature reporter, with no doubt the best intentions, will enlarge on the least important things that are said or make some mistakes about matters of larger significance. Occasionally a reporter will seek me after an address and get information for private or public use. Such interest is very encouraging. I have had ground for apprehension that some newspaper editors regard the international peace propaganda in relation to its probable effect on their sales. They seem to think that big headlines and war-scares help business.

To leave home, and live in a hotel, very much alone, and try to reform people who do not particularly care to be re-

formed, involves some sacrifices. The lack of social contact with excellent men and women, who under other circumstances would gladly welcome you into their houses, is discouraging. They talk about your errand and then let you go your way. But in this city of E. there was an exception. Good Bishop S. hunted me up and called at my hotel. He was full of the spirit of love and cheer, and desired to help. How often we conservative Friends of Philadelphia realize a subtle social and spiritual fellowship with ritualistic Episcopalians.

Were the six days consumed in this experimental trip wasted? Not at all. Some thirteen hundred or more people heard six addresses on a vital subject for the first time. Many of them are at an impressionable age, for young people are generally idealists. A good deal of literature was started on its way. The church people—or their leaders—were finally reached. If I could only go to E. about three weeks later the ministers would no doubt heartily welcome me. The doors of places of worship would be opened. Congregations would be glad of the message. The preachers would thereafter be my sincere friends. If I met them later at some synod or conference they will no doubt be honestly glad to support any resolutions or remarks I may offer. The very ones who at first were a little frosty will later display the greatest warmth. The sowing of the seed of the kingdom is never fruitless. Only by faithfully doing so can we hasten the coming of the transcendent glory of the Lord.

These lines have been written to encourage others. It is not an easy task to carry the message to people who do not think as we do. But it pays.

LOVING God is the secret which reconciles all. This is the secret of being occupied, with great interest, in the things of earth without ceasing to love the things of heaven. But ye divided hearts, who have dreamed of a compromise between heaven and earth, and have appeared tormented with fears and scruples, now know the cause of your condition: Ye fear God, but ye do not love him. Love had speedily cut the difficulty; everything for God: nothing for self, is its motto.—ALEXANDER R. VINET. *Selected by W. C. Allen.*

#### NEWS ITEMS.

*Journal of the Friends' Historical Society* [London] is always interesting to the least bit of an antiquarian, and even to those who have little interest that way there is enough to make a careful examination of the pages yield a compensating return.

The number for Fourth Month is recently from the press. The following, somewhat abridged, are from its pages:

The paper by William Charles Braithwaite, read at the Reading Summer School, 1913, entitled "Lessons from Early Quakerism in Reading," has been issued in pamphlet form.

Jesse Edgerton's "A Brook by the Way," noticed in *THE FRIEND* some months ago, is alluded to and two of the shorter poems—Ambrose Boone, 1871, and Silent Worship, 1886, quoted in full.

Headley Bros., London, have added to their "Friends' Ancient and Modern" series a sketch of the poet Whittier. "This is an admirable production and cheap withal—four illustrations inside and one on the cover, the last-named representing a statuette group of Whittier, Beecher and Garrison interviewing a female slave with infant in arms." This is a valuable series. The copies cost five cents each and may be had by addressing 144 East Twentieth Street, New York. The complete list embraces the following—the sketch of William Penn having been written by a member of Philadelphia Yearly Meeting. Over 100,000 of these little biographies have already been circulated: George Fox, Elizabeth Fry, Stephen Grellet, Francis Howgill, Joseph B. Braithwaite, Daniel Wheeler, George Whitehead, Margaret Fell, Joseph Sturge, Dr. William Wilson, William Penn, Thomas Ellwood and Richard Hubbertborne.

There are appearing in a Welsh paper, in a column headed "The Pembroke Antiquary," several papers on the Quakers in Pembrokeshire. In the second article, our late Friend, George Phillips of Haverfordwest (d. 1889, aged sixty-seven), receives warm eulogy. He was born of a Wesleyan family, but he united himself with Friends in 1857, when thirty-six years of age. For long he was the only Friend in the county.

Several papers report interviews with John Gilbert Baker, F. R. S., "the world-famous botanist and horticulturist, who for so many years occupied the position of keeper of the Herbarium at the Royal Gardens, Kew" (*Morning Post*, 14 i. 13), and who was presented with an address of congratulation on his eightieth birthday. In one interview Gilbert Baker narrates his Quaker upbringing and school-life at Aekworth and York, and mentions some noted school-fellows, as Joseph and John S. Rowntree, Henry Seeborn and George and Henry Brady.

[The following statement is furnished for *THE FRIEND*. We have abridged it somewhat.—Eds.]

THE HAVERFORD SUMMER SCHOOL.—The plans for the Summer School, to be held at Haverford College, Sixth Month 20-29th next, are now almost perfected, and give promise of one of the most attractive Friends' conferences ever held in this country. A number of well-known speakers, both Friends and others, have consented to take part in the program, and to judge by the advance applications for rooms the gathering will be unusually large and representative. As several times before Haverford College has generously turned over its halls and beautiful campus to the accommodation of the guests, where board and lodging can be secured at a reasonable rate. Various forms of recreation and plenty of good fellowship supply sufficient diversion from the not too strenuous program.

The full announcement, shortly to be published, will show a daily arrangement of two lectures each morning (except First-day) beside a short meeting for worship and an hour for study classes. The afternoons are practically free. In the evenings an address is given by a prominent speaker. Among the speakers are included President W. Douglas Mackenzie, of Hartford, Professor Hugh Black, of New York, Walter Rauschenbush, author of widely read books on Christianity and the social order, Arthur Holmes and J. P. Lichtenberger, Professors in Pennsylvania State College and in the University of Pennsylvania respectively. These speakers will deal in a broad way with some of the present-day religious questions or with permanent spiritual needs. A number of the more prominent Quaker scholars will be on hand, including Elihu Grant, of Smith College, Augustus Murray, of Stanford, Eleanor Wood, of Wellesley and others.

Those desiring to secure lodging and board at the college are advised to apply for reservations as early as possible to Henry J. Cadbury, Haverford, Pa., to whom all inquiries should be addressed. Attendance at the meetings and lectures of the school is free to all.

THE note in No. 44 of the death of Granville E. Wood in Harrisburg was a mistake. Our correspondent intended to say May R., wife of Granville E. Wood. In the sudden loss of two of their number, the Harrisburg Friends have our sincere sympathy.

WITHIN the past two years, three manuscripts of the *Journal of John Woolman* have become accessible to the student of history and literature. All of them are originals. MS. No. 1 is a small, unbound quarto of forty pages, consisting of the rough draft to the year 1747. No. 2 is thicker, on the same size sheet, and is that into which the first volume has been copied. It is carried down to the year 1770. Accompanying these is the thin paper memorandum or pocket-book, containing the diary of John Woolman's voyage to England in 1772. Together with a few letters, these are all deposited at Swarthmore College.

To the Historical Society of Pennsylvania has been given the leather-bound folio No. 3, made with characteristic care by Woolman as the final and fair copy for the printer. It was the gift of another descendant, now living abroad. This MS. was used by the Committee of Friends who prepared the first edition of the *Journal*, which was printed in Philadelphia by J. Crukshank in 1774, two years after the death of the author.

Many editions of this famous *Journal* have been published in Europe and America and various translations have been made into foreign languages, but not since 1837 has any attempt been made to collate the printed copy with the original. The text has been very severely edited. John Comly's edition of 1837 [in which his name does not appear] is the most faithful to the text, but he also follows many of the corrections and omissions of the original editors. For instance, two dreams, a half page on inoculation, the only case where Woolman went to law, and several pages and many paragraphs, are wanting. "Everyman's" edition omits an entire chapter—the tenth—which is given in the London "Century" edition and also in that of J. G. Whittier, in both cases with much alteration from the original.

The Friends' Historical Society of Philadelphia proposes to publish a final and accurate edition of this great Journal, with full biographical notices of each person mentioned in the text, fac-similes, unique illustrations, and a sketch of the life of John Woolman, based upon material now for the first time accessible. The volume will be edited by Amelia M. Gummere. This book should make a strong appeal to all who are interested in Quaker history, as portraying the life of the earliest of our modern philanthropists.

John Woolman's Journal is one of the few Quaker classics whose literary form has made a world-wide appeal ever since its first appearance, just before the stormy days of the American Revolution.

This will be called the "Ranocoe Edition," and will not be a large volume. It will be published at the price of one dollar and seventy-five cents (\$1.75). Cheques may be made payable to Mary S. Allen, 24 West Street, Media, Pa.

THROUGH Walter G. Heacock, Friends in Harrisburg give notice that their meetings must be suspended for the present as the room they have been using is no longer at their disposal.

FRIENDS are again urgently solicited to consider their duty in the matter of writing to Senators and Representatives on behalf of the legislation to secure a Prohibition Amendment to the Constitution. Progress with the bill is reported from Washington.

The Committee of Haddonfield Quarterly Meeting on an appointed meeting at Greenwich, N. J., has had some difficulty in arranging a date. The announcement for Sixth Month 7th is printed this week so that Friends may be informed well in advance.

### FRIENDS' SELECT SCHOOL NOTES.

The plan has been adopted of having every member of the graduating class appear publicly before the School during the latter part of the Senior year, with some appropriate exercise, either the recitation of some worthy literary selection, or an original essay. Up to the present time essays have been read on the "Movement from the City to the Country" and "The Panama Tolls Question," and the following selections have been recited:—"The Legend Beautiful," and "King Robert of Sicily," by Longfellow, "My Soul and I," by Whittier, and Shelley's "Ode to a Skylark."

EXERCISES suited to Arbor Day were presented by some of the younger children at our morning collections last Fifth and Sixth-days. There were several recitations, individual and concert, and the Primary class made presentations of pussy willow twigs for planting to the class and teacher just above them.

MUCH interest is shown in the plans for the reunion to be held on the 22nd. It is the first general reunion of all who have ever been connected with the School that has been held, and promises to be an occasion of much significance to the School, as in previous years such reunions have proved to Westtown.

### WESTTOWN NOTES.

At the present writing (Fifth Month 8th), most of the pupils who were detained at home on account of quarantine regulations have gotten back, and thus far there has been no fresh outbreak of the mumps, so that we feel justified in having prolonged the vacation.

THERE is but slight variation in the school program between the winter and spring terms; some regret has been expressed that the outlay made in the school gardens yields this year no return, for the class has been discontinued. Probably a year hence it will be resumed.

THE annual tree planting took place during the week. This dates back so far as Westtown knows it as a ceremony to the year 1876. In the spring of that year the graduating class, numbering six, planted a silver linden, which has grown to be one of the handsomest trees on the campus; many others, almost as large, have had a like origin. Last year's class planted an extensive grove on the slope to the south of the new lake, the year previous a cluster of hemlocks near the lake house were planted, prior to that the different angles of the girls' hockey field offered attractive sites for groups of evergreens, so this year, there still being one unclaimed angle, a group of twelve or more white pines were planted. The exercises attending the tree planting are always interesting and this year was no

exception. Each member of the graduating class has some part, if it is nothing more than the putting in of a handful of soil upon the roots. There were speeches by various members of the class and a few of the teachers when called on had a word to offer.

CAMP suppers are again popular; a party of boys spent the afternoon and evening of the 2nd at "Castle Rocks," and a large company of girls have their schedule for a full afternoon on the Brandywine. On the afternoon of the 7th about half the members of the faculty enjoyed a similar outing, their objective point being a serpentine hillside on the hospital farm near Newtown Square. Here a large tract, embracing several acres, was literally covered with mountain pink, the finest display of its kind any of us had ever seen.

MOST of the voluntary clubs and societies that have been quite active during the winter months have adjourned until autumn, the hour immediately after supper is better spent on the campus; the "Union," however, is an exception, and at the first meeting of the term the following officers were elected: President, George H. Buzby; Secretary, Elizabeth H. Biddle; Treasurer, Donald Kellum; Vice-President, A. Douglas Oliver, and Curator, Samuel H. Brown. The program planned for next week is to embrace five-minute speeches on the Mexican situation.

ANNOUNCEMENTS have been made concerning the Elliston P. Morris Peace essays, and already work on them has begun. The last of the month is the date fixed for these being completed.

With the advent of spring the lake and lake house are in demand; the latter has dates already scheduled for Seventh-days near the opening of next autumn term. This has not been a popular year in canoe-building, due to the fact that the place is well stocked. The canoe-room at the lake house contains between thirty and forty canoes, most of them Westtown-built. A well has been bored near the lake house, and when the needed plumbing is complete it will give the kitchen there the water supply that it has never had. The new well is about thirty feet deep.

WE have had no Committee Friends during the week, but on the second and third a company of twenty-five young women, most of them Westtown graduates and all of them identified with the interests of the Friends' School in Japan, had a meeting at the lake house and later took supper there; they were acceptable guests at the School and farm-house the following First-day. At the same time we had the company of Francis R. and Elizabeth R. Taylor and their little daughter. The former addressed the boys in their First-day evening collection. His topic was "Attainment," from the familiar text of Paul, "I count not myself to have apprehended," etc. He drew a strong lesson that it were well for us all to heed. The same evening Esther A. Balderston spoke to the girls. Her talk centered about the word "Intercession." As our thoughts and aspirations and prayers include others and grow less and less selfish, so shall we the better be fitted to reflect the Image of Him who knew no selfishness.

These visits from the old scholars are one of the richest privileges the school-family enjoy. It is a cause for real rejoicing that among some of the more recent graduates, quite as much as among those who date farther back, are those who carry the serious questions of life in no light or trifling style. This of itself would lead us to reflect that beneath the surface of our daily life in the School there is a strong religious feeling. There is much to foster this and we believe it in good measure abounds. We would in this connection commend to all who have our best interests at heart a paper written by George L. Jones, which appeared in the Fifth Month *Westonian* this year.

### SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington, D. C., says: "The United States is now a country of 109,000,000 people, according to the bulletin containing the estimates of population for the years subsequent to the 13th census, soon to be published by Director William J. Harris, of the Bureau of the Census, Department of Commerce."

It was stated on the 3rd inst. from Washington respecting the Osage Indians: "There are 2230 members of this tribe, and their average wealth is \$20,000. The Osages own the richest oil and gas lands in the United States, and the royalties they draw from these lands amount to more than \$4000 a day. Each member of the tribe has an allotment of 160 acres of land, besides participating in the royalties. There is now on deposit in the United States Treasury more than \$9,000,000 belonging to them, and this, together with the further income from the tribal lands,

will be kept intact by the United States until 1921, when it will be divided equally among those who are qualified to participate in the distribution."

It has been recently published that at the first annual banquet of the National Association of Waste Material Dealers, held in New York City, it was brought out that by collecting and utilizing waste products the members of the association transact an annual business of \$700,000,000, says Bradstreet's. The utilization of cotton-seed oil and of cotton seed, until very recent years a mere waste product of the cotton crop, it was pointed out, is now valued in the United States alone at \$50,000,000 a year.

Military government was lately established at Vera Cruz, with General Funston as Military Governor.

Three new postage stamps are announced by the Postoffice Department—7, 9 and 12 cents. The new seven-cent stamp will bear the likeness of George Washington; the nine and twelve-cent stamps that of Benjamin Franklin.

Forest fires at many points in Pennsylvania have lately caused great damage to the timber. Volunteer firemen in several instances saved valuable property, and hundreds were engaged in attempting to stay the flames.

Coal tar is now used as a fuel in steel furnaces at Gary, Ind. It is first heated to liquid form, then sprayed into the furnaces, mixed with blasts of air under pressure. A somewhat similar use of coal dust has been made as an experiment. The dust is fed to the furnaces in a continuous stream, mixed with air under pressure. The success of this plan has been so great as to raise the question whether it would not be economical to crush and grind all the coal used in large manufacturing plants. The dust burns with an intense heat. There is no smoke, because the combustion is perfect.

A despatch of the 5th from Washington says: "National prohibition and woman's suffrage will be leading issues in the congressional campaign of this year. In many States, from present indications, these two questions will push into the background the tariff, currency, foreign policy and all other national problems. The advocates of suffrage and national prohibition, particularly the latter, have for months been insisting that, once the resolution reached the floor, victory was assured."

It is also stated from Washington that thousands of women from every State in the Union will march in the suffrage parade, arrangements for which have been completed. The demonstration will be under the auspices of the Congressional Union for Woman Suffrage, and the march will be from the White House to the Capitol, where the women will present to every member of Congress a petition adopted by suffrage bodies in every State asking a constitutional amendment to enfranchise women.

A recent despatch says: "One hundred thousand students are enrolled in professional schools in the United States this year. Nurse training is the profession which has the largest number of students, 34,417. Law comes next with 20,878, and then follow medicine with 17,238, theology with 10,965, dentistry 8015, pharmacy 6165 and veterinary science 2324."

A despatch from Ridgway, Pa., of the 6th inst. says: "A 6,000,000 gas gusher was drilled in to-day on the P. R. Smith lease in Elk County, making a new record for this wonderful gas field. When the record gusher was struck rocks and earth were blown high into the air and persons nearby narrowly escaped. The well is about two miles from Ridgway. It was decided to-night to continue drilling, as the pressure might be increased at a greater depth."

It was stated from Washington on the 5th inst.: "Announcement was made to-night in behalf of the mediators of Mexico's troubles that Niagara Falls, Canada, had been selected as the place of their proposed conference with the contestants involved. This announcement was made by Secretary Bryan: The mediators have notified the different parties that Niagara Falls, Canada, has been selected as the place where the mediators will confer with the representatives of the different parties interested in the mediation, and that the 18th inst. has been fixed as the date when the conference will begin."

The crop reporting board of the United States Department of Agriculture has made public its report on growing crops. The prospect is for a yield of 630,000,000 bushels of winter wheat, the largest in the history of our country.

A suit at law has lately been brought against the Mount Holly Water Co. It is stated that the suit was an action of B. Harry Jones to recover for the expense incurred by reason of the illness of three of his children with typhoid, which illness he attributed to their drinking the water

furnished by the Mount Holly Water Company. Repeated analyses of the town water during the typhoid scare showed evidence of bacillus coli, and testimony that sewage was undoubtedly finding its way into the source of the water supply at Mount Holly, Smithville, Pemberton and New Lisbon for a period of three years prior to 1912 was adduced by the plaintiff. It was alleged that the water company knew of this and was negligent by reason of its failure to correct conditions. The jury decided that the illness must have been caused by the water, and awarded damages accordingly.

FOREIGN.—A despatch from London of the 6th says: "The woman's suffrage bill was rejected to-night by the House of Lords by a vote of 104 to 60. One speaker said the arguments for the extension of the parliamentary suffrage to women which were based on the results obtained in those States of the United States where it had been tried did not apply in the United Kingdom because in those States men were in the majority, while in the British Isles they were in the minority. Consequently, he argued, the granting of the parliamentary vote to women in the British Isles would mean the handing over of the destinies of the country and of the empire to a female electorate, which was a perilous step to take."

It is stated from Washington: "Secretary Bryan and Marquis Cusani Confalonieri, Italian Ambassador, have signed a treaty providing that any question between the United States and Italy which cannot be settled by diplomacy shall be submitted to an international commission. The treaty follows in a general way the terms of a similar pact negotiated with the Netherlands. It is the 15th of the new Bryan peace treaties."

A despatch from Mexico City of the 5th says: "Refugees arriving here from the north to-day report that Villa's troops are advancing southward leaving a trail of devastation in their wake. Demoralization and anarchy are rapidly spreading before their van."

## NOTICES.

NOTICE OF APPOINTED MEETING.—By arrangement of Haddonfield and Salem Quarterly Meeting, an appointed meeting will be held at Greenwich, New Jersey, on First-day afternoon, Sixth Month 7, 1914, at 3 P. M. Friends interested are invited to join in this opportunity.

FRIENDS' HISTORICAL SOCIETY, of Philadelphia, announce an afternoon excursion by boat to Burlington, N. J., on Fifth Month 23rd. Cost of the round trip, seventy-five cents. Mary S. Allen, of West Street, Media, will give full particulars. Burlington, as a city and as a settlement of Friends, is older than Philadelphia. This occasion promises to be an interesting one.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—  
Bridges—Poetical Works.  
Hodgkin, ed.—Friends' Witness (3 vols.)  
Howells—Familiar Spanish Travels.  
Hungerford—Personality of American Cities.  
Mateer—Character-building in China.  
Whitney—Summer in Leslie Goldthwaite's Life.

LINDA A. MOORE, *Librarian*.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

WM. B. HARVEY, *Superintendent*.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

DIED.—At Poplar Ridge, N. Y., Fourth Month 17, 1914, JAMES J. OTIS, in his seventy-first year; a member of Scipio Monthly Meeting of Friends.

—, at Britanny, Gertards Cross, England, Fourth Month 26, 1914, FRANCES FULLER KENNEDY, wife of William S. Kennedy, in her fifty-eighth year; a member of Chester Monthly Meeting, New Jersey.

—, in Columbus, Ohio, on the eighteenth of Fourth Month, 1914, after a lingering illness of several months, ANBARILLA COWGILL, aged near seventy-five years; a member and minister of Alum Creek Monthly Meeting, Ohio.



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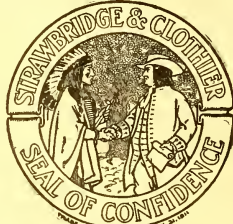
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## WAITING AND PRAYING.

A waiting spiritual worship and a living spirituality have become so precious to us—so satisfying in efficient reality—that we guard with especial care the byways and hidden paths that lead away from such a vital experience. To some of us who heard the feeling request for a short season of silent prayer for a most laudable and definite purpose—to appeal to the Throne of Grace, that the gathering war-clouds might, in the Divine Wisdom, be dissipated—the question presented itself, are we thus opening the way to something akin to will worship and thus marring the pure and holy way of access to the Father of spirits into which we have been so mercifully led? The spirit and purpose of the request my whole being most fully responded to, but when I looked into my own heart and there realized that without the extending of the scepter of Divine love and favor the essence of real prayer is wholly wanting, I questioned the wisdom of such a request, feeling that possibly there were others in that large congregation in a similar spiritual condition to myself. We cannot doubt there were many spontaneous prayers lifted to Him who rules the destinies of nations, and the expression of the body was crystallized in a way not to be mistaken or misunderstood.

It is no unusual thing for exercised minds to request a season of silence in social gatherings, thus recognizing our dependence upon our Heavenly Father and preparing the way of the Lord, and many vitalizing experiences have followed such faithfulness. The restlessness of our minds is such that we often need to pause in the hurry and bustle of this busy life long enough to realize a preparation for the coming of our Lord, and, blessed be His name, He does come to those who look and wait for Him.

Our Lord and our God, our Atoning Sacrifice, and our Mediator, has most fittingly taught us how to pray, exemplifying His holy pattern on His knees in Gethsemane—interceding with the Father, that if it were possible the cup of suffering which He well knew was before Him might pass from Him—but let us ever remember the glorious words which follow, “Nevertheless not as I will, but as Thou wilt.” Would that we might be favored to emulate the spirit of this most remarkable invocation and in holy confidence in the wisdom,

goodness and love of the Almighty Father be prepared to say, “Nevertheless not as I will, but as Thou wilt.” We remember, many years ago, when the Chief Magistrate of our beloved country, stricken by the assassin’s hand, was lying at the point of death, almost the whole Christian Church in our nation were by prearrangement praying for his recovery. How many could say, “Nevertheless not as I will, but as Thou wilt” we do not know, yet He who rules over the destinies of nations and through His well-beloved Son, our Saviour, rules also in human hearts, saw mete to “cut short the work in this case in righteousness, and call the sufferer home.”

It is not ours to say, “What doest Thou?” but it is ours to dwell so near to Him that we may recognize the wisdom and glory of all His works, and bowing in humble submission to His will be enabled to see that the essence of all true prayer is a Divine influence emanating from the Living Fountain through the favor and mercy of God, and flowing back to its source—an acceptable offering—a sweet incense before the Father’s throne.

B. V.

## ABINGTON QUARTERLY MEETING.

On Fifth Month 7th, Abington Quarterly Meeting held its usual session in Germantown. The beauty of the day with its spring sunshine and the opening blossoms and foliage was felt as a benediction. Ellwood and Sarah Cooper and Anna Crawford were visitors whose service of interested sympathy was helpful.

The business meeting began with a joint session, when the extracts from the Minutes, both of the Men’s and the Women’s Yearly Meeting just past, were read. The helpfulness, interest and beauty of these reports was felt, and the meeting was impressed with the active work which had been accomplished.

The charge from the Yearly Meeting that subordinate meetings make a careful study of our relations with those who, in their church affiliation, lie just outside our membership was received as a solemn trust. The Quarterly Meeting, under a deep sense of its responsibility to these, and with the earnest desire that the fostering care of the meeting may be the means of help and strength to them, could but pass on the trust to the subordinate Monthly Meetings for their active labor. While it was hoped that loving, tender care would be immediately extended, statistics are desired in the Twelfth Month Monthly Meetings.

On account of the resignation of Samuel Emlen from the Representative Body, which was a Quarterly Meeting appointment, a joint committee was named, in accordance with the recent decision of the Yearly Meeting, to bring forward a name to the next Quarterly Meeting to fill his place.

The hour for lunch was a helpful and pleasant time, when members from the different meetings had opportunity to extend to each other the right-hand of fellowship.

Early in the afternoon the Germantown Branch of the Friends’ Foreign Missionary Association held a meeting to which all were invited. Julia Cope Collins told of the two Japanese girls from the Friends’ School in Tokio, Toki Iwasawa and Ryu Sato, who are studying in this country preparatory to returning to teach in their home-land. One is doing good work at Columbia, and the other winning high honors at

Bryn Mawr. The needs of the famine sufferers in Japan have so touched their hearts that they have been active in gaining financial help for them. The meeting was told of the spread of interest among children in forming helpful bands. Every year boxes of presents are sent out to workers and pupils in the schools. We were told of the great pleasure these gifts have given.

CAROLINE C. WARREN.

### CONCORD QUARTERLY MEETING.

Concord Quarterly Meeting was held at Media on the 12th instant. Memory calls up the picture when a generation ago a long string of carriages drove into the capacious enclosure at the old Concordville house and unloaded their occupants who had driven from the four corners of the compass to attend the spring Quarterly Meeting. There was every thing in the meeting of last week to remind one of the meetings of generations back, nothing that was essential to the solidity and dignity of a Friends' meeting was lacking, the same air of importance that attached to it then pervaded the assembly last week, the same spirit of reverence by the magic which no one tries to explain soon passed into the higher stage of worship as we gathered within the large and comfortable meeting-house and it was made clear to all of us why we had left our daily tasks at this busiest season of the year, for that which we had anticipated upon leaving home soon passed into realization.

We were favored with the company of two Friends not members of our Quarterly Meeting, and each in turn was given a clear Gospel message for the meeting; so closely did the other vocal offerings, and these were not few in number, follow in thought the two that had already been given, that there was a most beautiful harmony in the service of the meeting and no heart could help but be impressed with what Friends have always claimed for their mode of worship, that if in all simplicity and truthfulness they would give the management of their meetings over to Him who rules by laws which we neither fathom nor question, those meetings would be held to His honor and to our help and comfort.

It is often profitable to review a set address and give it a much wider circle of readers than the audience to which it was originally spoken; on the other hand, so much in a really devotional meeting depends on the time and the spirit of the occasion that in one's endeavor to pass the message or messages on to others the most precious element is lost and the value of the opportunity very much minimized. One who tries to pass to others the real spirit of a Friends' meeting oftener than not fails in the task he sets himself. The meeting at Media was a fresh confirmation that our faith in the efficacy of silent worship and the willingness of the Master to pour out His gifts upon whomsoever He will should not waver.

The second meeting presented several matters of interest. One of the large Monthly Meetings, feeling that the best welfare of their membership would be served by holding their business meetings jointly in the future, the request was willingly granted and the way left open for them to return to their former practice should it seem wise to do so.

In connection with the inquiry among our members respecting the use of intoxicants as a beverage, which has long been the righteous concern of the Yearly Meeting, the Quarterly Meeting encouraged its Monthly Meetings to appoint their committees on this subject in the very near future; they were advised to meet in conference with similar committees of other Monthly Meetings beyond the limits of our Quarter, or if it seemed wise they were encouraged to initiate such a conference of committees, with the feeling that there was much to be learned from an honest interchange of views on the part of those who should be appointed by their meetings to this important service.

The concern that originated in our Yearly Meeting in the spring of 1913 touching our duty toward those just outside the pale of the Society of Friends, but in one or more ways affiliated with us, came before the meeting, as it has already been before others and will in due time be considered by all

our Quarterly Meetings. Doubtless different meetings will take different action, but it is certainly incumbent upon us all to give the matter the deliberate and prayerful consideration the Yearly Meeting expects at our hands. The following was in substance the minute adopted by Concord Quarterly Meeting—"That Monthly Meetings be encouraged to give serious care to this matter by the appointment of committees, and that the Monthly Meetings report what progress they have made to this meeting next Eleventh Month. It is recommended that these committees meet together collectively before the reports come to the Quarterly Meeting."

A question of such importance as the foregoing naturally and properly called up much exercise of spirit. It was the manifest concern of the meeting that whatever our duty might be in the lines suggested by the Yearly Meeting minute, we should be diligent in all our subordinate meetings to do our full task. It was felt that by the appointment of committees, individual members, wherever situated, would have a channel whereby their views and feelings could best reach the superior meeting. It is expected that six months hence the report of these committees can be submitted to the Quarterly Meeting, and there will still be a period of three months during which suggestions that they may make can be worked out and put in form for a report to the Yearly Meeting.

The most important matter to come before the meeting at its business session was the report of a committee of six men and six women Friends who have been under appointment the past year to visit the "indulged" meeting at Llanerch and for some other Gospel service to which they may have felt called. This report can best speak for itself, and we hope to be able to print it, if not in this issue, in that for next week. The extracts from the Yearly Meeting Minutes were read, some other routine business attended to, and with the hour well advanced the meeting closed with the feeling that the days to follow should have something well worth while contributed to them by these few hours spent apart from our accustomed tasks.

### THE QUESTION OF THE PANAMA CANAL TOLLS.

BY THOS. RAEBURN WHITE.

The controversy now in the Congress of the United States relative to the repeal of the Panama Canal Act is deserving of serious attention. It involves not only questions of economic policy, but the good faith of the United States in performing its treaty obligations.

The Act of Congress under discussion provides that the President shall have power to exempt from the payment of tolls American ships passing through the Panama Canal, which are engaged in "coast-wise traffic," that is, vessels plying between two ports of the United States.

Soon after this Act was passed, it was contended by Great Britain that it was a violation of a treaty which the United States made with Great Britain in 1901, commonly known as the "Hay-Pauncefote Treaty." This treaty provides that the United States shall adopt as the basis of the use of the canal by all nations certain rules, which are substantially those which have long been in force for the use of the Suez Canal. The Treaty then provides:

"The canal shall be free and open . . . to the vessels of commerce and of war of all nations observing these rules (the rules above referred to) on terms of entire equality, so that there shall be no discrimination against any nation or its citizens or subjects, in respect to the conditions or charges of traffic, or otherwise."

In passing the Panama Canal Act, giving the President power to exempt American vessels engaged in coastwise traffic from the payment of tolls, it was assumed that the expression "all nations," as used in the above language, means all other nations except the United States, and that there was no intention by the treaty to prevent the United States from discriminating in favor of its own ships if it saw fit to do so. It has also been suggested that it is not a discrimination against



vessels of other nations to allow American coastwise traffic to pass free through the canal, because, it is said, no foreign vessels can engage in American coastwise trade, and therefore there would be in fact no discrimination in favor of American vessels as against any foreign vessels of the same class.

Considering first the last proposition: A little reflection makes it clear that to exempt American vessels passing from one United States port to another, through the canal, from the payment of tolls would be a discrimination against vessels of other nations engaged in similar traffic, and especially that it would be a discrimination against citizens or subjects of other nations engaged in like trade. For example, it is apparent that vessels moving between New York and San Francisco would have a great advantage over vessels moving between Canadian ports on the Atlantic and Pacific coast in the transportation of similar merchandise. This would clearly be a discrimination against citizens of Canada engaged in coastwise traffic.

It is perhaps even clearer when we consider that a vessel from a Canadian port on the Atlantic, passing through the canal to San Francisco, would have to pay tolls, whereas a vessel from an American port on the Atlantic, although perhaps but a few miles distant from the Canadian port, and destined also for San Francisco, would pay no tolls. Such vessels might carry the same character of cargo, and it is obvious that the American shipper would have such an advantage that his Canadian brother could not compete with him at all.

It is, therefore, clear that the Panama Canal Act may operate as a discrimination against the citizens or subjects of foreign nations. There still remains the question, whether it is a violation of the treaty, and whether the words "all nations" above referred to were meant to include the United States.

It is not possible in a brief article such as this to review fully all the evidence bearing upon this subject, but a few general references may be made.

The United States made a previous treaty with Great Britain relative to this same subject. It is known as the Clayton-Bulwer Treaty and was made in 1850. Great Britain prior to that time had certain exclusive rights over a portion of the coast of Central America, including what was then thought to be every available location for a canal. The United States had recently acquired California from Mexico, and was more interested than it had ever been before in the question of a ship canal through the Isthmus of Panama. It therefore requested from Great Britain a treaty by which Great Britain should surrender its exclusive rights and the two nations should engage to build a canal and control it jointly. In making this request of Great Britain, it was expressly stated by our representatives that the United States did not seek any exclusive privilege or preferential right, but that it merely wished to be admitted to a share in the construction and control of a waterway which should be "dedicated to the common use of all nations on the most liberal terms, and a footing of perfect equality for all."

It was further said by our Minister to Great Britain, in a communication to Lord Palmerston, "that the United States would not, if they could, obtain any exclusive right or privilege in a great highway which naturally belonged to all mankind."

In pursuance of the negotiations in which this declaration was made, the Clayton-Bulwer Treaty was concluded. It provided for the construction and control of a canal jointly by the United States and Great Britain, and that the canal should be "open to the citizens and subjects of the United States and Great Britain on equal terms."

Subsequently the United States became dissatisfied with the provisions of the Clayton-Bulwer Treaty, deeming it more advantageous to the United States to have the right to construct and control the canal, without the concurrence of Great Britain. Accordingly, overtures were made to Great Britain for a re-examination of the whole subject and the conclusion of a new treaty. The modification of the existing contract between the two nations was proposed as far back as 1881, at

which time James Russell Lowell, who was then our minister to Great Britain, said in endeavoring to secure such modification of the Clayton-Bulwer Treaty:

"Nor, in time of peace, does the United States seek to have any exclusive privileges accorded to American ships, in respect to precedence or tolls through an inter-oceanic canal."

There were other similar declarations, made from time to time by the United States ministers to Great Britain, but enough has been said to make it clear that both in seeking the Clayton-Bulwer Treaty, to admit us to an equal right with Great Britain to construct the canal, and in seeking a new treaty to take the place of the one last mentioned, which subsequently became the Hay-Pauncefote Treaty now in force, we repeatedly declared in a most unequivocal and solemn manner that we sought no special privileges for American ships, but intended to treat the ships of Great Britain and the United States, as well as all other nations, on equal terms.

When the Hay-Pauncefote Treaty was under consideration, by the Senate in executive session, it was proposed to insert a clause giving the United States the right to exempt her coastwise traffic from the payment of tolls. This proposed amendment was defeated by a large vote in the Senate, and many of the Senators who were then present have said that in their judgment the reason the amendment was defeated was because it was believed to be inconsistent with the understanding then existing that the ships of both nations would be treated on equal terms. If this be true, it would show conclusively that in adopting the Hay-Pauncefote Treaty, without the amendment, the Senate believed itself to be binding the United States to treat her vessels on equal terms with the vessels of all other nations.

There are some Senators who claim that the amendment was rejected because it was thought unnecessary; that in any event the United States would have the right to exempt her coastwise traffic from the payment of tolls, if she saw fit to do so. The weight of opinion, however, is the other way, and it does not seem reasonable that if it was then believed that we could consistently with our representations to Great Britain exempt our coastwise traffic from the payment of tolls, we would not have done it, as proposed, in terms so clear that there could be no future misunderstanding.

It is difficult to escape the conclusion that the President is right in the admirable stand which he has taken for the repeal of the Panama Canal Act without further delay. The arguments which have been urged against repeal, so far as they attempt to justify the Act, conspicuously fail. Some argue that there is no discrimination, and others attempt to uphold the Act on the theory that "all nations" as used in the treaty means all other nations. As we have seen, neither of these propositions is tenable.

The real obstacle to repeal is the feeling on the part of Senators and Representatives that it would be unpopular. This is due to the fact that thoughtless members of the community, without considering the merits of the question, desire to reject Great Britain's view of the treaty. There are many persons who believe that patriotism consists in asserting a position which it is thought would be to our material interest, without regard to the justice of a claim which may be advanced by another nation. It is the clear duty of those charged with responsibility in connection with this matter not to yield to clamor of this kind, but to do what they know to be their duty, and is only simple justice to another nation, and in fact to all nations, for we have guaranteed that all of them shall have equal treatment in the use of the canal.

If this controversy shall have served to impress upon a greater number of our citizens the lesson that we must regard principles of right and justice before we do our material interest, it will have served a useful purpose, even though it has for a time placed us in a false position before the world.

HERE is an earnest question, "If a man love not the immigrant whom he hath seen, how shall he love the foreigners in other lands whom he hath not seen?"—*Evangelical Herald*.

From *The Westonian*.

### THE RELIGIOUS LIFE OF WESTTOWN.

This subject, "The Religious Life of Westtown," shapes itself in my mind under three aspects: first, our religious life as an outsider might gather it observationally from a visit of a few days; second, the real underlying current of life, which one can gather and interpret only feebly at best; third, our duty to the Society at large.

First, the external aspect, briefly summarized. Our imaginary visitor would, at the end of a week's stay among us, label us as a fairly religious community. He would have listened thrice daily to the reading of the Bible, followed by a longer or shorter period of silence, a silence almost invariably genuinely reverent. He might discover that a fair proportion of our boys and girls have a short period of devotion of their own. Twice a week he would find the whole school, in sections of fifteen or twenty, engaged in Bible study—on Fifth-day in oral recitation of memorized selections; on First-day in regular Bible classes for study and discussion. On First and Fifth-days also he would attend our regular meetings for worship, and on First-day evenings the half-hour collections addressed, by prearrangement, by some outside speaker or one of the officers of the School. He would discover two groups of boys, fifteen or more in each, meeting for mutual spiritual development. The officers of the School gather occasionally in devotional meetings of their own, which are open for concerns which any may have for our spiritual welfare. Several of our number are connected with various outside religious interests and movements, a fact which has a very definite reflex influence on the School at large. Thus would our visitor judge us—a fairly religious community.

Second, a closer view. A longer and more intimate knowledge of our religious life does not weaken this judgment. Compared with many schools as to religious activities, we do not, it is admitted, exhibit much of the emotional and demonstrative. But beneath the undemonstrative exterior there is, as I see it, a life that is solid and substantial. That two hundred young people, still under twenty years of age, should gather twice a week in our meeting-room, and, with few of the outward allurements to worship, should sit for an hour in reverence and quietness, not a quietness due to disciplinary compulsion but to a native sense of appreciation of the purpose of worship, indicates a pretty satisfactory basic religious conception, either inherited or acquired; and that there should envelop us at times a very sensible covering of Divine power, due in no little measure to a receptive and responsive attitude of soul on the part of the boys and girls themselves, shows a spiritual capability that is full of promise. One potent reason for this rather gratifying condition is that those who render service in our meetings do so almost invariably under weight of concern, felt by the speaker and recognized by the listeners; visiting ministers come to us because they have a message for Westtown; our teachers who speak do so out of a living concern for our spiritual growth; and we can easily believe that no pupil's voice is heard in our meetings except as a result of a long wrestling of spirit, out of which he is emerging with a very definite sense of a drawing to service.

In no spirit of boasting, then, but rather of gratitude, it can truthfully be said that our student body has a good intuitive conception of the measuring of the spiritual life, and a well-defined appreciation of the reality of the voice of God.

That there also is a strong spirit of mutual helpfulness among our students impresses me. A goodly number of our boys interest themselves in some younger pupil, or one who finds it hard to "fit in," or one who is going wrong. I have been surprised at the number of boys who come to various teachers with a concern for some other boy or with some proposition in mind which bears on the welfare of the School. The evidence of a genuine interest in one's (elbows and of a conception of the spirit of Christ, working itself out, it may be unconsciously, in practical Christian service, is most gratifying.

I am not sure but that, in this connection, we suffer from isolation, and from a somewhat self-centered and self-con-

tained life. Were we situated in a large, active Friends' community, whose meetings for worship we attended, losing thus the element of a school collection, which is now too apparent, merging our religious life in with theirs, and being swept along irresistibly on the current of their greater activities and broader interests, it would without doubt quicken our spiritual pulse. There is, of course, ample opportunity for helpful service within the School; but so nearly do we constitute one large family that after all it savors of service spent by ourselves on ourselves. The broader, altruistic, self-sacrificing motive is not always in evidence. If there were some special religious activity around which our interests rallied, something for which Westtown stood specifically responsible—a neighboring mission school, or the support of some foreign missionary worker—our religion might gain in vitality and potency. Young people are by nature hero worshippers; they admire the man who has "done things;" the lecturer who comes to us with a reputation of having accomplished some noteworthy achievement in the world is always sure of close attention. I am not sure, then, but that we should place greater emphasis on activity, encouraging outward expression of the inward life, idealizing those who, in self-sacrificing devotion to their Master, have accomplished and achieved.

In the third place, I believe that Westtown, in its religious mission, has a profoundly important work. Its environment, its history and traditions, yes, and its very restrictions, lead it, whether it will or no, to a task peculiarly its own. It is none other than this—with mind facing toward the light and with soul open to the truth, to comprehend clearly and to give to the world, by the teaching of voice and pen, by spirit and life, and consecration, through faculty and student body, our interpretation of the spirit of the Quaker message, going back not simply through the traditions of the decades to the source of Quakerism in George Fox, but on back through the centuries to the fountain head of all truth, Christ himself. To Westtown come yearly the successive groups of boys and girls from almost every Yearly Meeting in our country, and often from beyond the seas. They represent every type of Friendly community and every phase of Quaker belief. It is as if Westtown were the heart of our Quaker organism, into which flows regularly from near and distant parts the life-blood of our Society; and whence, under the pressure of our impelling strength, it should again flow out and on, sparkling and clear and life-giving. Westtown's duty and Westtown's opportunity are not toward itself alone, nor simply toward our Yearly Meeting, but to the Society of Friends at large. I know of no school or college with so unique a privilege or so peculiar a fitness for the task. With elderly Friends in our midst, ripe in experience and clear in judgment, occupying important positions in our Society and in closest touch with its work; with younger Friends intensely loyal, open-minded, clear-visioned, willing for service; with a student body alert, vigorous, pliable, yet with positive convictions of its own; with a multitude of supporters, open-handed and loyal—surely, as the young life of our Society, with its variety of belief, and practice, and inheritance, draws in to Westtown year by year to catch our spirit and our life, it ought to find here a positive, thoughtful, vigorous interpretation of a Quakerism that satisfies the cry of a needy world; and so deeply imbued should it be with the reality and power of this life that, at its outgoing from us, it will carry back to our Quaker communities near and far our spirit and our message, not so much to standardize and to unify as to vitalize and uphold. GEORGE L. JONES.

DOUBTLESS thou hast had accounts of my weak state of health; I am indeed again reduced very low, but I see it is my place to be quiet and patient, which is the petition of my spirit more often than the day. Subjection of the will, and the reduction of all that is contrary to the righteous law of Christ, however secret it may be, is the work and end of pure religion in the soul; whatever our name, situation or rank in life.

MARY CAPPER.

## EDITORIAL IN "THE OLNEY CURRENT," FOURTH MONTH, 1914.

One of the reasons given why the School should take up the subject of industrial training is that in our present-day civilization the home as a training place for the growing child has lost its former importance on account of the changed manner of our life-to-day as compared with what it was a generation or two ago, and has become so lacking in some of the most important matters of training, like housekeeping, manual training, etc., and in many cases even in moral and religious training, that if our race is to still progress the School must more and more assume these functions that formerly belonged to the home. Taking it for granted that these things are so, and the writer believes that in a measure they are true, it does seem on the surface of things that it is a deplorable condition into which our civilization is falling, if the home and the home life is to lose its very important place in the life of the child. That we have to bring up our children like chickens are brought up in a brooder is not pleasing to the thoughtful. Is it not within the province of Friends to check this tendency away from the home as much as possible? It is no doubt true that our modern system of industry, even in farming communities, is forcing a different condition on us and that Friends have to fall into the same condition as the world around them seems inevitable, especially in places like Philadelphia, but it is also true even here in the country communities of Ohio that the pressure is felt, and from time to time we are urged to introduce this and that new thing into the curriculum of our already overloaded schools. And while the first thought is one of discouragement at the condition things are taking, a second thought reveals a wonderful opportunity, the like of which has seldom been vouchsafed to the people of any other age of the world. The common brotherhood of all of us will perhaps be understood better as we grow to have a common interest in the children in the public school, in the university and the college; that is, when we begin to realize the very important place the school has to play, we will see to it, more than we now do, that our neighbors' children are what they should be for the sake of our own, and thus will grow that feeling of brotherhood mentioned. If the school and the college can be made the proper training ground for the race in all the things that the age demands of them, if we can be made to feel in a very real sense how much we are becoming in these days our brother's keeper, then will the knowledge of the Lord cover the land as the waters cover the sea.

In all of this work we as Friends must hold our own if we are to live up to the best traditions of our past. Never before since the early days of our Society has there been such a demand for the simplicity of the true Friend, never before has there been felt such a need for these things by the thoughtful of the outsiders, and the spirit of brotherly love that is manifested when we go amongst them is touching in the extreme. It would seem that somebody with the authority like the Yearly Meeting's Educational Committee might carefully investigate the prevailing conditions in our home life, and in what respects it is failing and in what ways the schools are also failing to meet these deficiencies of the home. That there are such deficiencies on both sides needs no proof here now. It might be a great help both to the home and the school to know the things that such a body would discover. Home life might be made nobler, purer; school life truer to the great ideals of educational effort. To jump blindly into what for a better name is called the new education, without proper investigation, may bring on us more woes than the plagues of Egypt. All agree there is need of some changes both in the school and home. Let us have more real light thrown on the situation, the demand both of the concerned parent and the concerned teacher. We would like to see in these pages articles from both parents and teachers telling in what ways they think the home is failing and in what ways the school is deficient, and how these conditions may be improved.

J. W. HUTTON.

From the *Olney Current*.

## "I LISTEN FOR THE COMING OF HIS FEET."

On one of those last sad days of my precious Elizabeth's life, after her severe stroke, as she lay moaning her life away, I thought to allay her pain, or call her attention from it, by reciting a little poem, which we had together learned, "The Coming of His Feet," the last verse of which was:

"He is coming. Oh, my spirit! with His everlasting peace,  
With His blessedness, immortal and complete.  
He is coming, Oh, my spirit! and His coming brings release,  
I listen for the coming of His feet!"

As I came to the last line, the dear sufferer joined with me, finishing the line, then repeated it again and again,

"I listen for the coming of His feet."

These being, I believe, the last words she uttered.

Yes, dear heart! thy ears have listened  
For the coming of His feet!  
Night and morning, late and early,  
In the home and on the street!

Turning from the stir and tumult  
Of the busy world away!  
Oft thy ears have heard the trailing  
Of His garments by the way.

In the gloaming of the evening  
And in labor's glad surcease,  
Like a footfall of the angels  
Comes the whisper of His peace.

When the dawning of the morning  
Breaks upon the eastern hills,  
And the glory of the sunrise  
All the heart with rapture fills,

Then thy ears have caught the music  
Of the coming of His feet!  
With a soft and gentle rhythm,  
With a melody complete!

But to-day the nearer footfall  
Of His blessed feet we hear,  
Drawing nearer, ever nearer,  
But it brings to thee no fear!

And as morning breaks, we gather  
At thy side, where, still and sweet,  
Thou dear sufferer, still art waiting  
For the coming of His feet!

They have come! the eternal morning  
Breaks for thee, a blessed boon!  
And we'll list, a little longer,  
For His feet are coming soon!

JESSE EDGERTON.

DAMASCUS, Ohio, Second Month 6, 1914.

BEING favored to feel some liveness of spirit, and interest in those things which make for peace, I earnestly desire the increase of spirituality among all professing Christians; that we may manifest of a truth, that we believe in God and in Jesus Christ whom He hath sent. To experience the change from nature unto grace, is more to be desired than kingdoms; and it is worth enduring conflicts and distress, to know realized in ourselves; and if so might be, to prepare us, to strengthen, help and encourage other burdened souls.

THE nature of silent waiting, for the renewal of our spiritual strength, was a little explained; it is but little understood, among Christian professors; and to be fully so, its incalculable benefits must be, in some degree, experienced.

MARY CAPPER.

## THE SPIRIT OF THE DISCIPLINE.

(SHOWN BY EXTRACTS FROM OLD AND NEW EDITIONS.)

BY EDITH SHEARPLESS.

Our Discipline is a subject in which I am glad to know many of our younger members manifest much interest. Its beginning and development doubtless have been treated amongst you, but there are parts, perhaps, that can yet be reviewed and not become burdensome.

George Fox at different times wrote Epistles to Friends advising them regarding many particulars; from these the body of our Discipline was formed. Quotations from some of these and from our own present Book of Discipline, show the concern of the living members for the help and preservation of Friends. Quoting from the Institution of the Discipline. "Scarcely had those who embraced the Christian principles promulgated by George Fox and his co-workers, been recognized, as a distinct body of professors, ere occasions arose in which the exercise of a brotherly care over each other became necessary."

In those days, when the faithful were so severely persecuted, many in certain parts were brought into suffering, while in other parts it was not so severe. It seldom happened, however, that the storm fell with equal violence on all parts at once; sometimes it was severe in one county, while others adjoining it would be comparatively exempt, so that some were mostly in a condition to extend help to the sufferers. None appeared to regard what they had as their own exclusively, but as a trust for the general benefit of all, to be freely applied in relieving the wants of their more destitute brethren. The history of the Society at that period furnishes numerous examples of disinterested affection and self-devotion on which the mind delights to dwell. The exercise of the spirit of kindness and accommodation towards each other established a habit of benevolence, which showed itself in their conduct towards others and became proverbial. It was from this source that the first meetings for the affairs of the Church originated.

That we may have a glimpse of the love and zeal of these early Friends, we will quote from George Fox regarding one of these meetings held in 1660:—

"From Warnsworth I passed in the Lord's power to Barton Abbey where I had a great meeting and thence to Thomas Taylor's and so to Skipton, where there was a general meeting of men Friends out of many counties concerning the affairs of the Church. . . . To this meeting came many Friends out of most parts of the nation, for it was about business relating to the Church, both in this nation and beyond the seas. Several years before when I was in the north I was moved to recommend the setting up of this meeting for that service, for many Friends suffered in divers parts of the nation, their goods were taken from them contrary to law, and they understood not how to help themselves or where to seek redress.

"But after this meeting was set up, several Friends who had been magistrates, and others who understood something of the law, came thither and were able to inform Friends and to assist them in gathering up the sufferings that they might be laid before the justices, judges or parliament. This meeting had stood several years and divers justices, judges and captains had come to break it up; but when they understood the business Friends had met about, and saw their books and accounts of collections for the relief of the poor, how we took care, one county to help another and to help our Friends beyond the seas, and provide for our poor that none of them should be chargeable to their parishes, etc., the justices and officers confessed we did their work; they passed away peaceably and lovingly, commending Friends' practice. Sometimes there would come two hundred of the poor of other people, and wait till the meeting was done (for all the county knew we met about the poor) and after the meeting Friends would send to the bakers for bread, and give each one of these poor people a loaf, how many soever there were of them, for we were taught to 'do good unto all; though especially to the household of faith.'"

It appears from the preceding account of the meeting at Skipton, to have been with our Society as it had been with the primitive church, that the care and provision for its poor members was amongst the earliest occasions of disciplinary arrangements. A second and perhaps contemporaneous object of the meetings for the discipline of the Society, was the obtaining of redress for those illegally prosecuted or imprisoned, as also appears from the extract relative to the meeting at Skipton.

Our Discipline contains much valuable counsel and advice, some of which may be brought before us in the order of the Queries, which are all read and answered in our meetings yearly.

First, Regarding religious meetings, "We exhort all to a Christian zeal for the performance of worship of Almighty God, and as we are not capable in our own strength to perform this great duty, we recommend to a diligent waiting in true silence and retirement of mind for the renewed sense of the inward power and virtue of His spirit whereby alone we can be qualified to worship Him in an acceptable manner."

"Let our faithfulness and sincerity herein appear by the humility, meekness and circumspection of our lives and conversation, adorning the doctrines and principles of Truth, as declared by Christ and his apostles;" also "that Friends be careful to encourage their children and those under their charge in this important duty, believing this practice would do more for us and them than any outward acquisition of wealth, and without doubt some of these who have been placed under our direction, may with thankfulness have to view our pious care in taking them from worldly business to seek a city eternal in the heavens."

George Fox advises on this subject, "Friends meet together, waiting upon the Lord, that nothing but His life may reign among you, and that you may grow up in love and wisdom. All of you wait in the measure of the grace of God received, that by it your minds may be guided up to God.

"The anointing of the mental vision, to behold the excellency of inward spiritual worship; and the goodness of the Lord in giving us faith to sit down in silence, depending wholly upon the Shepherd of the sheep to feed his flock, are among the unspeakable favors for which we must give an account. We do not doubt there are many who would rejoice to be liberated from the bondage of human ordinations and to receive the same precious confidence in the immediate teachings of the great Minister of the sanctuary, waiting for the bubblings up of the waters of life with which He refreshes the thirsty soul. For the gifts conferred on us our responsibility is great, and the desire has been felt that we may not suffer the things of the world to deter us from the steady and right performance of the duty of public worship."

"And it is advised that such as come late to meetings, or when there fall asleep or otherwise demean themselves unbecomingly our holy profession, on those solemn occasions, be tenderly and seasonably admonished." "Also where a drowsy spirit appears upon any of the members in our religious meetings, there should be caution used in employing such in the weighty services of the Discipline."

(To be continued.)

A MISSIONARY in Nyassaland, traveling in a distant part of his field, where no European preacher had yet been, found that a negro boy passing that way on business had told the Gospel so effectively that the people had built a wooden church in which to worship God. "And how do you worship Him?" said the missionary. "We just come together on every Seventh-day," was the reply, "and sit down in the House of God, and there we wait before Him and are quite silent. We have no one to read to us or teach us, and we do not know how to pray, so we just sit still, and we think that the great God will see us, and He will say, 'There are some people who have no one to teach them, and who want the Word,' and perhaps He will send us a teacher."—Copied from *Our Missions*, by E. C.

## YOUNGER FRIENDS.

## WILLIE'S WILL.

## A TRUE INCIDENT.

Clear brown eyes whose wistful wonder  
Lifts to mine, long lashes, under  
Which the thought awakes from slumber

And the rosy healthful staining  
Of the cheeks, whose dimpled smiling  
Shows a child above repining.

Yet my Willie, tired with pleasure,  
Comes at even, seeking leisure  
From the books above his measure.

Droops his tangled curls down slowly  
On my knee—then speaking lowly  
Whispers, "Mother, God so Holy

"Might, some day, call me to Heaven,  
I'm a big boy, nearly seven;  
Cousin Walter was eleven;

"When he died. Life is a vapor  
You have told me. Now some paper  
And your pretty wax and taper.

"Make a will for me, dear mother,  
All in writing, just like other  
People do; my top to brother;

"Cousin May likes my red flower,  
Little Frank the wind-mill tower."  
Thus his words come in a shower.

Ah! my heart aches silently  
At his prattle flowing free,  
And the thought of what might be.

From his brow I stroke the tresses,  
Tighter clasp the hand that presses,  
That his earnestness confesses.

While I see, far off, a vision  
Of a time when full fruition  
May be changed to sad submission.

Gaze into his eyes, and falter  
"Oh, my darling! let me alter  
Your bequest, but do not stir

"Till you tell me, what dear token  
Will be mine, what gift unspeaken  
Is for me, when life is broken?"

Quick revulsion, sudden feeling  
Shadows all his face, revealing  
Tenderness beyond concealing,

As he answers, "None! I knew  
Nothing need be left for you,  
When I die, you will die too."

(This boy, now grown to manhood, still lives to gladden his mother.)

HANNAH P. MORRIS.

business is a confused memory, but the "concerns" aroused by the queries and reports, etc., remain. The second Query brought forth the beautiful quotation from Matt. 5, "Therefore, if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Each one who thinks of the meaning of this Query feels a sense of guilt in regard to unkind gossiping. There is an unconscious answering in the heart of each one who listens to these Queries. They cannot but mean something as year after year we hear them read and answered. The concern which arose Second-day, in regard to the young children, helped many of them to realize that they are included in the heart of the meeting, even if they do not take an active part.

The letters of encouragement written to the young Friends at college give courage to more than those at college. Many of the summer-resort meetings are helping young people to find themselves. The lack of formality of a meeting in a home often makes the younger persons feel the responsibility more keenly.

The telegram sent to President Wilson made us feel how vital the Friendly principles of peace are.

No less important was the message sent to the legislators, referring to the National Constitutional Prohibition Amendment. Old and young were asked to impress this message by personal letters to their state Representatives in Congress. This action cannot help but stimulate the local temperance organizations.

Perhaps the subject which aroused the keenest interest, among the young people out of school, was the one referred to as gambling. Often the extreme views of some who speak arouse antagonism, which makes some impervious to persuasion or conviction; nevertheless, the sweet powerful concern of others is not without its results. It sets some to thinking. May we not hope it will be with those who play for prizes, as it was with Wm. Penn and his sword? He wore it with an open mind and with a desire to know what was right, and when he realized it was not right for him to wear it, he was not afraid of the jests of his friends and took it off. A Friend referring to this subject spoke of the parable of the blind man who first saw "men as trees walking," but, after Christ's second touch, saw clearly. Could it not be the duty of those who enjoy the privilege of "seeing clearly" to do as the friends of this poor blind man—beseech Jesus to touch, even twice, the eyes of those who are leading and those who are following?—perhaps to ask more, even, that their lives may be so filled with Him that they will not have the desire for or pleasure in unprofitable pastimes. Two books treating this subject were mentioned: S. D. Gordon's "Quiet Talks on Personal Problems," and Biederwolf's "Christianity and Amusements."

The testimonies from those in the meeting as well as the memorials of deceased Friends show how worth while and far-reaching a good example and a useful life are.

It is impossible to give a complete outline of Yearly Meeting, but there is a common cause for thankfulness with us all, I think. There was a spirit which pervaded the entire meeting, one which made us bear and forbear, and realize that other opinions may be just as right as ours. This humility and sweetness, which drives out dissension, we cannot help but feel is a gift from our Heavenly Father to our meeting. Let us all (we cannot start too young) strive to realize this gift, and be in our later years the blessing to our families, friends, neighborhoods and meetings that some of His special instruments are to our meeting, who, with their spiritual insight, pour oil on troubled waters and lead us into peaceful paths.

HELEN WILLS DARNELL.

Fourth Month 28, 1914.

YEARLY MEETING AFTERTHOUGHTS.—What are the little children, who come with their parents, and the school children, who are one stage older, taking home with them this year? With most of them only an impression, but it is a beginning. Even with the older ones the regular routine

MEN are daily throwing away the prospect of the larger success of life for the "pleasures of sin for a season." Expediency arms are not usually fitted with telescopic sights.—J. M. LUDLOW.

## "I WILL NOT LEAVE YOU DESOLATE."

A MEDITATION.

Sometimes a declaration like this comes home to the heart, as though personally addressed to one by the Divine Speaker.

This saying of our Saviour, so consoling and encouraging as it is, may possibly catch the eye at a juncture when all within is depression and perplexity.

Then—perhaps in a moment, through the infinite goodness of God—the troubled soul may find itself visited, cheered, enlightened, and glowing with a sense of our loving Lord, fulfilling His promise even now.

We can readily call to mind the memorable occasion on which these gracious words were uttered, and we can realize, to some extent, the "desolation"—as of "orphans"—which was about to overtake the company to whom Christ addressed them.

On that Gethsemane evening, when Judas had withdrawn into the night, our Lord seems to have expressed Himself with an added dignity: announcing His glory as "The Son of Man," speaking of God as being glorified by Him, and of Himself as shortly to be glorified by God.

At that supreme moment of exalted contemplation, the eleven men before Him seemed but as "little children"—and as children, in some respects, they might then have been regarded—in their spiritual life but recently begun,—in their knowledge of Divine truth; of Himself; His power; His purposes; His unparalleled destiny. In all these things they were as yet but children, as well as in their characteristic impulsiveness, and, in common with us all, their absolute dependence upon the Lord Almighty for every breath they drew.

So now, the voice of Him who had invited the young children to his arms was heard by these eleven men, addressing them also as "little children" in descending love, as though to inspire them with renewed affection and confidence in Himself; notwithstanding the portentous prospect which He soon began to uphold, as He told them of the mournful parting which—all unsuspected by themselves—as already nigh at hand.

"Little children," He said, "yet a little while I am with you." Then came further allusion to their impending separation, accompanied by loving commands, while an ever-growing feeling of apprehension, on the part of the disciples, led to question after question, which met with veiled replies from our Lord, who, at length, gave forth a personal prediction so startling and so sad that, to calm them after it, He exclaimed, "Let not your hearts be troubled," and encouraged them to higher hope in, and expectations from, Himself.

Then followed yet more questions with answers from Him no longer veiled, but many of them "precious and exceeding great promises," which were triumphantly recalled by Peter, afterwards, as "granted unto us," that by means of them we "may become partakers of the Divine Nature."

Promise followed promise, and revelations of the profoundest truth, as He claimed their loving obedience and faith, holding forth to their view the magnificent results that should follow their continued fidelity to Him.

At length, perceiving them still oppressed with the gloom cast over their spirits by His mysterious foreshadowings, and to encourage their hope in Him, He sweetly said:

"I will not leave you desolate, I come unto you." And we well know how wondrously and graciously He made good His guarantee.

Is it not true that in His "coming unto" us is involved the fulfillment of all His promises, and do not they all belong to those who "let themselves be led" by Him—to "any man" who fulfils the conditions of discipleship: "If a man love Me he will keep My word, and My Father will love him, and WE will come unto him and make Our abode with him." "He that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him."

May we not ask, Is not this love, this manifestation, all-sufficient? Does He not manifest Himself to us as our Light,

our Guide, our Helper? As our Spiritual life, our Wisdom, our Strength? Indeed He surely does.

"If a man love Me"—perhaps here we might remember that, as no doubt many of us are aware, the form of expression used by our Lord implies: If a man *continually* loves—feels an unceasing flow of affection to Me; and similarly, "He that believeth" conveys, by the same form, the notion of *incessant* trust, *unwavering* confidence.

But is not the most wonderful promise of all undoubtedly this: "He that believeth on Me, the works that I do shall he do also, and greater than these shall he do; because I go to the Father." Who can measure the full content, the profound significance of such promises as these? How very much more in them there is than meets the eye. May we not yield, for a moment, to our feelings and exclaim: "Oh! what a marvelous recompense is this for 'leaning' on the bosom of our Lord!"

The thought occurs that possibly in some mind the recollection may arise of occasions when one might truly say: "My lot is that of the desolate." At such a time, it may be, that one is suddenly confronted with some vicissitude or crisis in which immediate and decisive action is absolutely necessary. Yet with us all is uncertainty and indecision, every way closed up. We know not what to do. Time presses, and yet there seems no way, no light, no one to ask, no one to help. At last He who "will not leave us desolate" comes into our mind, and when, in the very height of our silent longing, we kneel to Him for help, He has pity upon us, and shines upon the path that we must take; so that in His light we can walk with confidence and a joy all the greater for the depth of our previous distress.

Circumstances of another kind, however, may present more serious conditions: when, for instance, through carelessness our treatment of Him is quite unworthy. Or we fall into some dereliction of known duty, or even into actual delinquency, whereby our spiritual life in numbed, if not absolutely paralyzed. And though, for awhile, all seems to go smoothly and well, the tendency is to drift still further astray, until—with something like a shock—we awake to the discovery that He is gone! That has taken place which Isaac Pennington calls "the withdrawing of the life and sweet presence of God from the soul."

A thick cloud has choked the light of our existence. Things drag on heartlessly, miserably, and perhaps go seriously wrong. Then come fears and nervousness. "The Peace of God" hath given place to irritability and confusion. The Earthly hath hid the Heavenly entirely from our sight. "The darkness deepens." Should He who will not "leave us desolate" then come into our mind, how needful at once to catch at the relief, though ashamed in His presence, and humbled low in the dust before the Divine Majesty, before the offended Love.

There—what can we possibly feel, but that contrition which is due? and how happy it is for us if then, through Faith in our Redeeming Lord, the joy of forgiveness is ours.

J. S. K.

CRITICIZING WITHOUT JUDGING.—We all of us have to use our brains and judgment under certain circumstances in forming an estimate of our fellow-men. It may be a positive duty to know what others' weaknesses are, as well as wherein their strength lies. Yet we are told plainly in the Scriptures not to judge others. What, then, are we to do about it? A Missouri reader seeks light on this practical problem as she asks: "When does 'criticism' become 'judging,' or what is the difference between these?"

We have no right to condemn others. Judgment, in the sense of condemnation of the individual life, belongs to God, not to men. "Judge not, that ye be not judged," says our Lord. "Who art thou that judgest thy neighbor?" asks James. Only God is competent to pass judgment, as meaning condemnation, upon the lives of men. We may safely leave this to him; we may never safely take it as individuals into our

own hands. The sentence of a judge on the bench is another matter; he is there to express the law of the commonwealth as related to the legal offenders who are brought before him. But he can do this as the representative of the law, while at the same time refraining as an individual from judging the person who is before him.

Criticism, in the best sense of the term, is a consideration of the qualities, the strength and the weakness of that which is before us; and it can be exercised without condemnation of an individual, even when weakness is revealed.

In their root meaning, the words criticism and judgment are practically the same; either one may stand for a wrong action or a right action. But as distinguished in the ways suggested, one may criticize without judging; that is, he may form a discerning estimate of the strength or the weakness of an individual, or of the qualities of the actions of that individual, without assuming to condemn the individual. Thus there are other Scripture passages that recognize or enjoin judging as a duty; but, so far as judging in this life is concerned, they may evidently be understood as referring to the forming of estimates rather than the condemning of a life.

Only the spirit of love can hold us true in this distinction. One in whom the love of Christ abounds is kept by the power of Christ from the sin of judging his fellows even while discharging the duty, when it is laid upon him, of forming an estimate of their work or actions.—*From the Sunday School Times.*

[The following communication from Salem Quarterly Meeting, Ohio, shows that our neighbors are alive in the Peace Cause.—Eds.]

*Woodrow Wilson, President of the United States, and William J. Bryan, Secretary of State, Washington, D. C.*

DEAR FRIENDS: It is with feelings of keen appreciation that we have noticed your earnest efforts to preserve peace between the United States and Mexico, and your expressions of sorrow for the lives sacrificed in the occupation of Vera Cruz; and we are craving Divine guidance for you in the trying and strained relations existing between the two countries.

We desire that you may be strengthened to uphold the cause of the Prince of Peace and that your attitude as the President and Secretary of State of a great and enlightened nation, may continue to further the cause of world peace and thus redound to the glory of God.

Signed by direction of Salem Quarterly Meeting of Friends, held at Salem, Columbiana Co., Ohio, the Ninth of Fifth Month, 1914.

THOMAS A. CRAWFORD, } Clerks.  
BEULAH EDGERTON, }

Attest:—

ELWOOD B. CONRAD, JESSE EDGERTON, ELISHA B. STEER,  
GEORGE G. MCGRAIL, WILSON J. STEER, FINLEY HUTTON.

### NEWS ITEMS.

JESSE EDGERTON recently obtained a minute from Salem Quarterly Meeting, Ohio, to attend New England and Canada Yearly Meetings, and the meetings composing them, and, if way opens, some other service within their borders; also the school for Indian children at Tusnessa, N.Y.

Esther Fowler was also liberated by the same meeting to attend New England Yearly Meeting.

Under authority of a Committee appointed by Concord Quarterly Meeting, a meeting for Divine Worship is appointed to be held in the M. E. Church, Glen Mills, Pa., on First-day afternoon, Fifth Month 31st, at 3.30 o'clock. All interested are invited.

ABBARILLA COWGILL, whose death was noticed in our last number, was some years ago active in religious service with her husband, Eli Cowgill. In 1876 they attended London and Dublin Yearly Meetings and had service in Scotland, Denmark and Norway, being absent from home three years.

Eli Cowgill died in 1894. Since then Abbarilla Cowgill was not called

to any extensive service, although she continued a faithful ambassador of her Lord Jesus.

The fig tree and the other trees are putting forth leaves and shooting forth. Summer, therefore, is drawing near. In the light of these things no Christian should be indifferent to the study of the prophetic Scriptures, which constitute so large a portion of the Bible which God has given us to read, and from which to gain instruction about His great plan for His church and people. It is our desire to help every person who wants help on this line.—*The Friends' Minister.*

On Third Month 20th, we recorded the fact of the presentation, on the 12th, of the Meeting for Sufferings memorial on the Defence Act to the Australian Premier and the Minister for Defence. From details now to hand we learn that the deputation included William Cooper (who headed it in the absence of Alfred H. Brown), Indiana Pearson, Ina Allen, Thomas B. Robson, Frederick Coleman, Joseph B. Howie, Charles E. Howie, Christopher Flynn and Frank A. Erskine. In reply to the Premier's criticism of the reference to the imprisonment as criminals of boys with conscientious objections, the cases of Sydney Crosland and Douglas Allen (whose mother was in the deputation) were cited. As indicated in the previous note, Ministers gave little hope of alleviation, and their attitude to the deputation certainly suggests that unless the law can be altered through a change of public opinion, very difficult times lie ahead of Friends with young families in Australia.—*The Friend* (London).

On Fourth Month 23rd, T. C. Gregory, of Bristol, met on arrival at Avonmouth from New Zealand, H. Worrall and his wife, parents of J. K. Worrall, a leading Passive Resister in Christchurch who has endured goal and imprisonment on Ripa Island for his peace principles. In course of conversation, he writes, "H. Worrall laid particular emphasis upon the right attitude towards the Defence Act—namely, that no sort of Alternative service should be entertained for one moment, as by recognizing alternative service, the right of Government to demand compulsory military service was thereby admitted, and such right should not be acknowledged in any way whatsoever."—*The Friend* (London).

The connection between the wealthy Quaker merchant, Benjamin Furly and John Locke, the famous philosopher, is illustrated in the current *Journal of the Friends' Historical Society*. It is suggested that Locke had the run of Furly's remarkable library of over 4,000 volumes, sold in 1714 at Rotterdam for the sum of £7,638 19s. An interesting letter of Locke's written to two women Friends in 1699 is quoted from the *Annual Monitor* of 1828, in which it was stated that Locke, in company with King William III (inognito), had previously attended a meeting of Friends in London. The last paragraph has its bearing on present-day controversies. "Women, indeed," he wrote, "had the honor first to publish the resurrection of the God of love, why not again the resurrection of the spirit of Love? And let all the disciples of our Lord rejoice therein as does your partner John Locke."—*The Friend* (London).

A TEACHER'S encouragement is suggested in the article on "The End of Education" by Christofer G. Naish in the new *Our Missions*. He quotes from the essay of a boy who had been studying the life of Livingstone. At home and at other schools previously this lad had grown up in an atmosphere of warlike sentiment and the direct inculcation of Peace principles had seemed to produce little effect. Now he wrote of Livingstone, "His love to Christ was very great; always he used to depend on Him and not on his (own) strength." "He is more famous than generals are, although he did not attack or invade one fortress and take it like Napoleon; but he fought a good fight in which he took his renown, and his fight was for Christ and for humans. . . . In his fight he averted bloodshed."—*The Friend* (London).

"THE SUFFERINGS AND THE GLORY" is the title of a new volume of addresses delivered at Woodbrooke by Rendell Harris, just published by Headley Brothers. The volume is dedicated by the author to Isaac and Mary Snowden Braithwaite, in remembrance of seven years of united service with them at Woodbrooke.—*The Friend* (London).

WILLIAM LITTLEBOY in Liverpool recently urged steadfast continuance in prayer, in spite of the difficulty of its apparent non-effectiveness, for "it does pay." We should apply ourselves to the practice of the pres-

ence of God, and the real presence would impress itself on our consciousness, and we should find ourselves at home with God. The unseen, unfelt presence was always seeking to impress itself on the mind of man. The Quaker message, if adequately presented, would meet a wide response; wherever there were spirits craving for light and liberty, there was the opportunity for the Quaker evangelist.—*The Friend* (London).

EXTRACTED from letter from Herman H. Sharples, of Calgary, Alberta, Canada, dated Fifth Month 6th, 1914, to George Vaux, Jr.:

"The Society of Friends in Calgary seems to be in a flourishing condition. It is practically just a year ago since Friends first came together and every week they have held a meeting in the home of one of their number. But a month ago some of the Friends thought that the time had come for us to have a little home of our own. [One of our friends] had a garage on their property that they made no use of except as a tool-house, so we have rented that and remodeled it to some extent, and last First-day we had our first gathering in it. We are a mixed body and as yet have not associated with any Monthly Meeting. Many of the Friends are from England or Ireland and do not feel that they can wholly subscribe to the practices indorsed by Young Street Meeting. So until more meetings form in the West I think this gathering will remain unattached. We have about forty attenders here. Since we started Friends have come together both in Winnipeg and Edmonton, but at each of these places they have but about ten attenders. Vancouver has an established Monthly Meeting, but the number of its members I cannot state. I have thought that the above might be of interest to thee."

#### SUMMARY OF EVENTS.

UNITED STATES.—It is stated that "Illinois women who for the first time have just voted in township elections in that State have decreed the closing of more than 1,000 saloons outside of Chicago and have added 16 counties to the 30 already dry. Women's votes put 11 of the State's larger cities on the "dry" list and prevented three others which were "dry" from going into the "wet" column."

A despatch from Panama of the 11th inst. says: "The Panama Canal was opened to the traffic of the world to-day without ceremony of any kind."

A despatch from Reading, Pa., of the 11th says: "A shipment of 10,000, 000 pike perch, to be planted in Berks and Lehigh streams, arrived in Reading to-day. The fish are known as the Susquehanna salmon."

It was stated from Detroit, Mich., on the 12th: "A heavy rainstorm swept over Michigan and parts of Ohio and Illinois last night and to-day causing large property losses. The rainfall here was 2.36 inches, the heaviest within 24 hours in 42 years; in Bloomington, Ill., the fall was 3½ inches."

A despatch from New York City of the 14th says: "Wireless telephony, as developed at the Marconi station at the Wanamaker store building, has made it possible for New York to talk to Philadelphia and to steamers at sea. One of the operators in New York City has said, 'Under moderately adverse conditions we should talk 800 miles, and under the worst conditions should always reach Philadelphia.'"

Thomas A. Edison is reported to have lately stated in regard to cigarette smoking: "The injurious agent in cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called 'acrolein.' It has a violent action on the nerve centers, producing degeneration of the cells of the brain, which is quite rapid among boys. Unlike most narcotics, this degeneration is permanent and uncontrollable. I employ no person who smokes cigarettes."

Wireless telephonic connection for commercial purposes has lately been established between New York and Philadelphia.

It is stated that Boards of Health are urging the destruction of the common house fly, which is now known to be a great danger to health. Flies are especially dangerous when they alight on food. Typhoid fever is often conveyed in that way.

FOREIGN.—It is stated that a giant biplane is making daily flights over St. Petersburg and its environs. Carrying 16 persons, the machine has made flights extending over one and a-half hours, and when carrying only the regular crew of eight it has remained in the air for more than two hours.

An earthquake has lately occurred in Sicily, by which many persons have lost their lives. A despatch of the 11th says: "The official estimate of the dead as a result of the recent earthquake which destroyed many

villages on the eastern slope of Mount Etna places the number at close to 200. This is said to be the largest percentage ever recorded, considering the smallness of the area affected by the disturbance. On the 15th it was stated that earthquake shocks continue with alarming frequency. Mount Etna is extremely active. A number of the houses weakened by previous shocks have fallen. There have been no fatalities, as the residents of the city and country-side are camped in the open."

A despatch from Panama of the 12th says: "A seven-days' quarantine has been declared against all ports of Columbia, owing to reports indicating that the outbreak of bubonic plague there has become serious."

The latest figures showing the tonnage of the merchant fleets of the principal maritime powers prove that Great Britain has a tonnage nearly one-third greater than that of all other maritime powers combined. Thus Great Britain possesses 20,275,791 tons; Germany, 4,998,746; United States, 3,489,736; the greater part of which is domestic shipping. Norway has 2,475,323 tons; France, 2,246,504 tons; Japan, 1,700,062, and Italy, 1,571,701.

It was reported from St. Petersburg on the 14th inst.: "A hundred thousand factory employees went on strike here to-day. The strike is an expression of the workers' anger and discontent under the present system of political repression of the labor classes."

It is stated in reference to the new large steamship called the *Vaterland*, which has lately started from Cuxhaven on its first trip across the Atlantic with 600 passengers: There is no question that the *Vaterland* embodies every imaginable device for making a transatlantic trip under the most luxurious conditions. Seven and a half million dollars were spent on her and her first-class accommodations are unexcelled by the finest hotel in the world. Her third-class passengers travel in quarters which would have been considered first-class less than a generation ago. Even her stokers work under comparatively pleasant conditions, as the new arrangements for ventilation of the stokehold are working admirably.

Immense deposits of phosphate rock are reported discovered in the northeastern part of Africa. They appear to extend, with some breaks, all the way from the Delta of the Nile to near the Strait of Bab-el-Mandeb.

A despatch of the 14th says: "For the first time in the world's history, traffic is now passing through the Panama Canal." A barge service is to be operated on a 12-hour schedule from the Atlantic to the Pacific, which allows about an hour's delay in each of the locks.

#### NOTICES.

A MEETING to be held at Upper Springfield, N. J., on First-day, Fifth Month 31, at 3 P. M. This meeting has been arranged by the Committee of Haddonfield and Salem Quarterly Meeting. All interested persons are invited to attend.

NOTICE OF APPOINTED MEETING.—By arrangement of Haddonfield and Salem Quarterly Meeting, an appointed meeting will be held at Greenwich, New Jersey, on First-day afternoon, Sixth Month 7, 1914, at 3.30 P. M. Friends interested are invited to join in this opportunity.

FRIENDS' HISTORICAL SOCIETY, of Philadelphia, announce an afternoon excursion by boat to Burlington, N. J., on Fifth Month 23rd, 2 P. M., Chestnut Street Wharf. Cost of the round trip, seventy-five cents. Mary S. Allen, of West Street, Media, will give full particulars. Burlington, as a city and as a settlement of Friends, is older than Philadelphia. This occasion promises to be an interesting one.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

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DIED.—Fourth Month 30th, 1914, at her home in Pasadena, Cal., RHODA M. ENGLE, wife of Caleb T. Engle, in the seventy-eighth year of her age; a member of Pasadena Monthly and Particular Meeting.

—, at her residence in Media, Fifth Month 7th, 1914, REBECCA PANCOAST, daughter of the late Samuel and Tamar Pancoast, of Springfield, Penna.



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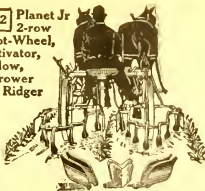
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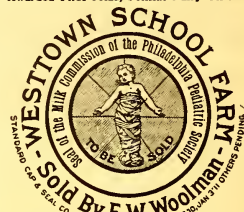
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HISTORICAL GLEANINGS.

I.

JAMES MONTGOMERY AND THE FRIENDS IN YORK CASTLE.

It occasionally happens that an interesting bit of history is picked up from an obscure or neglected source, or is fallen upon unexpectedly in the course of one's reading. By some such circumstances the following facts and incidents have come to notice, and they are here presented on the supposition that they may not be too familiar to yield interest to some of the readers of THE FRIEND.

In the latter part of the eighteenth century there lived in the region of Lothersdale, in the West Riding of Yorkshire, a community of Friends who still suffered heavily from ecclesiastical oppression. In the spring of 1795, eight men of the aforesaid group of Friends were taken from their farms and trades, on prosecution by the Vicar of Carlton, and sent to York Castle for non-payment of tithes. Here one of their number, John Wilkinson, died, and a funeral was held in York Meeting-house. Much sympathy was aroused among the people, and it would seem that public opinion had some influence, for the Friends were finally released by Act of Parliament in the autumn of 1797. This release did not free them from the demand for tithes, however, and heavy distraints followed.

During the period of their imprisonment the Friends wished to be employed, and indeed they could ill afford to be idle; so other Friends in Yorkshire raised a relief fund, part of which was laid out in buying a loom for the use of the prisoners. Thus they were able to assist their families. Meetings for worship were held in a room allowed them for the purpose; and others, both prisoners and visitors, met with them. It is related that Ann Tuke once brought to the meeting forty girls from the Friends' school in Castlegate.

Whilst these Friends were confined in the Castle, the poet Montgomery was for a time also a prisoner there (unjustly, to be sure), for having given some political offense through his newspaper, *The Sheffield Iris*. He became much attached to his Quaker companions, and some years afterward, on the death of Joseph Brown, who had been one of these fellow-prisoners, Montgomery wrote a memorial poem, "Spirit, leave thine house of clay."

In one of his letters written from York Castle, he thus pleasantly describes his situation:

"In this building there are four well-behaved persons, who have lived in the most respectable circles and seen better days; and also eight of the people called Quakers, who are confined for refusing to pay tithes, though they never did nor ever would have resisted the seizure of their property to any amount the rapacious priest required. There are three venerable grey-headed men among them, and the others are very decent and sensible. One of the old Quakers is my principal and my best companion; a very gay, shrewd, cheerful man, with a

## MILITARY POMP AND GLORY.

In three at least of our largest cities we have recently had great demonstrations intended to emphasize the side of duty and of service in sacrificing one's life in pursuance of military operations. In Philadelphia much larger numbers of our fellow-citizens filed past the bier of the two soldiers who were laid in state in Independence Hall than were in the famous line on the occasion of Lincoln's funeral in the same place. Of course, the city has grown immensely in the fifty years since then, and any one could easily recognize that the crowd was largely held by the "pomp and circumstance" of the occasion. In the main it was much else besides an expression of commendation of the kind of service rendered by the "boys" who had "fallen so gallantly at Vera Cruz." It should concern us, however, should concern all opponents of war very specially, to remember the great principle of sacrifice involved in the transaction thus celebrated. In the last analysis it is that principle which appeals to intelligent men and women who still believe in war. In our peace work we need to magnify this principle as the very root of civic virtue. Somehow in the development of the world the "game of politics" has come to be regarded as a field in which great rewards are to be won. Even reformers very soon after espousing good causes, seem to be very specially bent in winning place and salary. Men (and women) cannot give up their time and strength without some adequate return, but it is necessary that a way shall be found so that all public service will partake, in much larger measure indeed than military service partakes, of the ennobling spirit of sacrifice. Those who seek public office—those who accept it, must willingly sacrifice something, else the very essence of good citizenship is lacking.

So a military demonstration, which must have been very painful to us in most of its aspects, may be turned to good account if it enables us to restore the lost emphasis on service in all public engagements. "Public office," Wm. Penn said, "is a public trust." In proportion as it is made so the "glamour of military glory" will be eclipsed. For it is surely true that the "sacrifice" involved in war will not bear close scrutiny. It is lacking in the very essence of sacrifice because a gun is aimed at an opposing party.

J. H. B.

heart as honest and as *tender* as his face is clear and smiling. My time, on the whole, passes away in a smooth and easy manner. I employ myself in reading, writing, walking, etc., and never, on the whole, enjoyed better spirits in my life."

After six months at York Castle, Montgomery was released on bail, and thus had, as he said, "the miserable privilege of being a prisoner at large for two years longer." Yet he must have thought even this condition greatly preferable to that of prisoner in York Castle, and he did not now forget those with whom he had been a companion in bonds. To Henry Wormald, who no doubt was the cheerful, tender-hearted Friend referred to in the letter above, he wrote:

"I have observed with much concern the slow progress of the Bill before the House of Commons in your favour; it is adjourned, and adjourned again, so often and under such trifling pretences, that I do really fear it will never reach the House of Lords. I believe you are prepared for the worst, Henry, and that you are as much resigned as a man and a Christian ought to be under such severe and undeserved calamity. . . . I hope your worthy friends and brethren in misfortune support their spirits and submit to their cruel and infamous fate with their wonted cheerfulness. Remember me most kindly to them all, and assure them of my warm and undiminished friendship."

Surely the Friends in prison could not fail to reciprocate this kindness, affection and esteem. Henry Wormald, it appears, followed the good custom of "ancient Friends," and kept a journal—at least while he was in prison—and the following entry has happily been preserved:

"*Seventh Month 5th, 1796.*—Went from this place James Montgomery, a very kind and social young man; he was to me a pleasing companion, and he has left a good report behind him. Although he is qualified with good, natural parts, and has had a liberal education, yet he was instructive and kind to me. I think I never had an acquaintance with any one before that was not of my persuasion, with whom I had so much unity. I was troubled and thought it a loss to part with him."

The friendship between these two men continued, presumably through the remaining years of Henry Wormald's life, and letters were occasionally exchanged. Henry was evidently a political sympathizer of his young literary friend, and a patron of *The Sheffield Iris*; but as physical infirmities came on, his circumstances (already affected by discharges, no doubt) became much impaired, and he finally felt obliged to discontinue his subscription to the paper. On being informed of this condition, Montgomery sent him a five-pound note, desiring him to accept it as it was sent—in the name and for the sake of Him "who though He was rich, yet for our sakes became poor, and by suffering all the ills of poverty . . . sanctified them to his people."

Allusion has already been made to the death of Joseph Brown and to Montgomery's verses thereupon; but from the "trembling hand" of Henry Wormald there has come down an account which not only describes more clearly the qualities of his departed friend, but reflects his own solid character as well. A short quotation from that account falls rather appropriately into place as a conclusion to this little narration:

"He was a rightly-qualified minister and prophet also; very useful in the discipline of the church, though he did not meddle much except when he was influenced by the Lord's Holy Spirit; a peacemaker amongst his neighbors, and useful to

them in many respects. He was also a good example when confined in York Castle on account of tithes, and serviceable to his companions there, administering admonition, advice and counsel, and often had to hand forth a cup of consolation to spirits in prison."

M. W.

#### "CALN QUARTERLY MEETING."

One of the impressive features of that gathering on the fifteenth of this month at 10 o'clock was the living silence which seemed to baptize us into sympathy one for another and love for the *Church*. The messages that came forth from under that baptism were very much united. Christ was lifted up in our midst and the way pointed out for his redeemed and ransomed ones to walk in, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there." (Isaiah, xxxv, 8, 9.) "And I, if I be lifted up from the earth, will draw all men unto me." (St. John xii: 32.)

The offices of Christ in the Church conferring his gifts on his people were clearly set forth, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." (1 Cor. xii: 12.)

We were called to consider the gifts of ministry, prophecy, healing and teaching; and then the smaller gifts. "For the body is not one member, but many." (1 Cor. xii: 14.) And each gift is helpful to the church. "But now hath God set the members every one of them in the body, as it hath pleased Him." (1 Cor. xii: 18.) "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Cor. xii: 28.)

We were to cherish the smaller gifts as all were needed to make the whole, and we were led to remember the admonition, "Covet earnestly the best gifts, and yet shew I unto you a more excellent way." (1 Cor. xii: 31.) And then we were encouraged, even though we felt our spiritual poverty, that "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." (Isaiah xli: 17.)

If some of us went to that small Quarterly Meeting discouraged, we went away feeling that God has not forsaken his people. We were commended unto his unfailling love and care; remembering, "Except the Lord build the house, they labor in vain who build it," but "through Him we can do all things." The "Church" is his care and his burden and he will lift it and help us bear our part as he directs.

C. V. S.

#### DUBLIN YEARLY MEETING.

A somewhat detailed account of Dublin Yearly Meeting is given in *The Friend* (London) of Fifth Month 8th. The following abstract is made from that report.

About eighty Friends attended the Yearly Meeting on Ministry and Oversight Fourth Month 29th, and upwards of one hundred were present at the following session. The usual reports indicated that much good work is done by the "Oversight Meetings." A committee was appointed to summarize these reports for the Yearly Meeting. At the Second sitting this summary was adopted. Its conclusion is reported as follows:

"In doing [our work] the great danger is staleness, the great difficulty to keep fresh. As sitting in a closed room tended to make us stupid, lifeless, dull, and letting in fresh air restored our faculties and imparted to us new life, so in the spiritual we needed that breath of life which we gained by contact with Christ, and which if we were faithful might so surround us, that it would accompany us as an atmosphere wherever we were, to the refreshment of others as well as ourselves."

The regular session of the Yearly Meeting, Fourth Month 30th, brought about one hundred and sixty Friends together. Wm. Frederick Bewley was appointed Clerk and Edgar A. Pim and Sarah R. Barcroft assistants. The London epistle and letters from Australia and Pemba were considered at the first session. In the afternoon the American epistles were read. Seven Friends who spoke to them had been in America. They all referred feelingly to Philadelphia Yearly Meeting, and it was concluded to address a letter to it this year.

The evening session, Sixth-day, gave attention to a letter from Ceylon, approved James G. Douglass as a member of a delegation of young Friends to go from England to America this summer, heard a report on Home Missions and on the work of Meath Place Free Breakfasts.

The subjects of Temperance, The Press and Gambling, and Peace elicited interest and concern on Sixth-day.

At the Sixth-day afternoon and evening sessions, "the State of the Society" was under review. Max I. Reich said he had noticed a tendency to blame the Church for defects in the ministry. But the Church, as a church, was not called upon to minister. Christ, its head, gave gifts to men to use individually. The Church's part was to make provision that the various manifestations of the Divine Spirit might have room to be exercised through the members. The remedy for a dead silence was not a dead activity, but as the members entered into and rested and spoke in the Divine Spirit, the dead silence would become charged by the life of God.

Just at the conclusion of the sitting Joseph and Sarah Elkinton came into the meeting.

The Clerk, in reading the certificate of membership, said the visit was one of much interest. That after so many years we should have amongst us Friends officially representing Philadelphia Yearly Meeting was most gratifying, and the Meeting extended the most hearty welcome to our Friends and their two daughters who accompanied them.

Many Friends expressed concurrence, and the gratification which they felt in this visit.

Joseph Elkinton said that they brought a message of love and warm interest from Friends in Philadelphia. They had lived to see a day better than they had hoped, and they looked forward to the dawning of a better day still. The tide of spiritual life all over the world had been perceptibly rising for some years past. They desired to promote a solidarity of Christian life and spirit and the expression of that life more perfectly. Towards that end we could work, and towards bringing about such a union of spirit that all should rejoice together in Him who is our Saviour and our hope of rest.

The sessions continued until Third-day afternoon. In the morning of that day the proposed epistle to Philadelphia was submitted. The following is the report of this subject:

"The draft of an Epistle to Philadelphia Yearly Meeting was read and approved.

"Joseph Elkinton had entered into deep sympathy with the members of Dublin Yearly Meeting in their work. His desire for them and for himself was that all might realize in all efforts, in all intercourse with each other, the seasoning of the heavenly salt. We wanted our Master to be with us, binding us all to Himself and so binding us all to each other in His eternal bond; not resting in present attainment, but growing, the process of sanctification going on from day to day so that our spiritual life might grow stronger, deeper, wider, and more serviceable, enabling us to help our fellows to those higher levels of life to which they were entitled as much as we.

"Sarah Elkinton was very thankful for the cordial welcome they had received. She believed the time was fast approaching when there would be an exchange of 'living epistles' between Dublin and Philadelphia Meetings, expressing that spirit of love and unity which both felt to be binding them together so strongly that though separated by the sea they would feel as though they were meeting together in one room."

#### THE AUSTRALIAN DEFENCE ACT.

William Cooper, clerk of the General Meeting of Friends in Australia, in reply to an inquiry sent him in hope of receiving information and reply in time for our Yearly Meeting, writes:

"I fear it is not possible to write at any length in reply to thy kind letter of Second Month 23rd, which reached me only two days ago, and so am mailing under separate cover two lists of Prosecutions under the Defence Act issued only this week by the Commonwealth Secretary of the Freedom League. I trust they will come to hand in time for thy purpose, but almost fear that at this late day this is hardly possible.

"It will occur to thee and others reading these documents that not many Friends have been subject to prosecution. Did the authorities rigidly enforce the law there would be many more such prosecutions, but we have good reason to believe that as far as Friends are concerned, whose principles are well known to those (or some of those) in authority, the authorities are turning a blind eye to them. It is possible that some of the prosecutions (of Friends) which have taken place have been due to force of circumstances rather than wilful intent. Be that as it may, no boy (Friend) at our own school at Hobart has been interfered with, and my own boys, of whom I have three coming within the age for training, have been subject so far to no disability; and there are other Friends in like cases. The authorities have gone so far as to say that if Friends would show them a way by which they could be relieved without opening the door to a host of 'shirkers' they would gladly consider it.

"There is undoubtedly a growing dislike to the principles of our Defence Act, but inasmuch as both of our political parties are pledged to it and the press is practically unanimous in its favor, and for the most part quite unwilling to present the other side, it has not been found possible thus far to focus the opposition and make it practically effective. The Freedom League, of whom Friends may be said to be the backbone, are doing all they can by distribution of literature, and by public meetings at street corners, etc., to make facts known and so overcome this one-sided attitude of the papers; but it is hard and continuous labor. The last General Meeting thought that more should be done toward keeping the Quaker position well to the fore and the General Meeting's Committee is now discussing ways and means. It is very cheering and helpful that we have the sympathy, practical assistance, and above all the prayers of Friends all around the world. As yet we look upon ourselves as scarcely in the battle and are disposed to pray that when the time shall come, as it may at any moment, for us to bear our testimony, we may not be unworthy of the great Name we bear."

From the list of prosecutions, the following are selected, the first two being "conscientious objectors." The following show the hardship to other than "conscientious objectors."

SYDNEY SHARP CROSLAND.—S. C. was registered under the Defence Act (Sec. 142). He was medically examined and passed as fit for training and his uniform and equipment were ordered.

S. C. is a Quaker and having a conscientious objection to train as a soldier he refused to drill.

When S. C. was about eighteen he was summoned to appear at the Waratah Police Court (Newcastle, N. S. W.) to answer the following charges:

1. Failing to attend statutory drills.
2. For failing to return to the custody of the Area Officer. (He had been previously convicted for failing to attend drills and having been released from the custody of the Area Officer under whose charge he was ordered to make up his drill, he failed to return to such custody.)
3. For disobeying an officer's command, "Fall in and drill" in such a manner to show wilful defiance of authority.
4. For refusing to be medically examined. (A necessary requirement for transfer to Citizen Forces.)

S. C. pleaded conscientious objection to military drill. The Magistrate said that he believed the objections to be true and

considered that S. C. had made his objection in an orderly manner, but he had to enforce the law and convicted S. C. as follows:

- Charge 1. Guilty. £5 and 6s. costs or one month's military detention.
  - Charge 2. Guilty. 20 days' military detention.
  - Charge 3. Withdrawn. (Technical mistake in charge.)
  - Charge 4. 5 and 6s. costs or one month's military detention.
- (The twenty days' sentence to run cumulative with the sentence for Charge 4.)

Thus S. C. was sentenced to fifty-six days' detention in Victoria Barracks, Sydney. The first night he was placed in a cell, in the morning he refused to drill, and so the authorities suggested that he should do office work. This and all other commands given by the military authorities he refused to obey, though he had voluntarily done some work about the tents, etc., but refused to continue same under military command. This state of passive resistance continued for twenty days, when he was released on June 21st without any reason being given. On his release he was summoned on a fresh charge, which was withdrawn on the eve of the trial.

S. C. has since been ordered to report to the office of the Army Medical Corps; this he did, but on being told to turn up for drill he informed the officer that he would not do so.

May 8th, 1913.

WILLIAM INGLE, a Quaker who came out from England recently and settled at Hectorville, near Adelaide, was sentenced and served fourteen days' imprisonment for refusing to allow his son to train under the Defence Act.

On December 8th, 1913, Herbert A. Ingle (15), the son of Wm. Ingle, was sentenced to fifteen days' military detention in Fort Largs.

When sent to Fort Largs Herbert Ingle still refused to drill and gave as his reason that he had a conscientious objection to military drill. One of the officers threatened to strike him with his cane if he refused to drill, and on his still standing out the officer ordered him into cells. He was then taken to Fort Glanville, where he was kept in a cell for two days on a diet of bread and water, being allowed out only to wash his hands and face and for half an hour on the Sunday night.

All there was in the cell was a straw mattress and three blankets.

On December 26th, after the release of young Ingle, William Ingle and the whole family sailed for England.

FRANK GILES OF BROKEN HILL.—Mr. Giles (the father) was fined £100 and put in gaol, but later this conviction was quashed. (S. A. letter, Jan. 29, 1913.)

Frank Giles, the son of Alfred Giles, the well-known Laborite of Broken Hill, refused to drill for conscientious reasons. He was seized at his work and dragged to a court where he was sentenced to fourteen days in the local gaol.

"On making enquiries at the gaol his father was informed that he would be permitted to send his son food during his incarceration, but last night a police officer called at his house and informed him that the permission to send the lad food had been cancelled, and that for the first seven days he would have to subsist on one pound of bread per day and as much water as he cared to drink." (About October, 1912.)

THE GILES CASE. ("Barrier Daily Truth," Tenth Month 15, 1912.)

*Resolution by Adelaide I. W. W.*

At a meeting of the Adelaide Branch of I. W. W. held on 9th inst., the following resolution was carried unanimously:

"That this meeting of the Adelaide local branch of the Industrial Workers of the World congratulates A. Giles, Jr., on his splendid recognition of working-class solidarity in refusing to allow himself to be trained as a member of the Australian conscript army, and preferring gaol rather than the degradation of a soldier's uniform, and we urge all the sons of working-class parents to follow his example, and thus prevent the foisting of the cause of militarism on the workers of Australia."

F. P. ALBERT PARK. (Before April, 1913.)—This story is a very sad one. The lad was arrested on the street, and taken to Queenslife. His mother had not the slightest knowledge of the summons (the boy having kept that from her) until an officer called and informed her of his arrest. F. AND HIS SISTERS SUPPORT THEIR MOTHER.

The boy suffers much with rheumatism and is consequently often unable to work. At the end of last year, after a very severe drenching with rain whilst working on a roof, he came home ill. The night happened to be a drill night and he went, with the result that he was laid up for weeks

afterwards. HE HAS BEEN ILL LATELY AND HAD ONLY RETURNED TO WORK THE DAY HE WAS ARRESTED.

O. M., MELBOURNE.—(Before April, 1913.)—The sentence of this boy to the fortress illustrates not only the tyranny of Conscription, but also shows how our magistrates are in the military grip.

The boy had just recovered from an attack of pleurisy, and had forwarded to the military authorities his doctor's certificate of exemption. They said they did not receive it. WHEN THE BOY OPENED HIS MOUTH TO SPEAK THE MAGISTRATE SILENCED HIM.

The lad's parents had not the remotest idea that he would be sent away, and when an officer came and asked that his clothing be sent on, they were dumfounded. This lad is very delicate and has often been warned by his doctor not to go into the night air.

C. M., SOUTH MELBOURNE. (Before April, 1913.)—C. M., who was sent to Queenslife Fortress, shares with his brother in the support of his widowed mother and younger sisters. The family are strongly opposed to military training, and it was only under protest that C. registered. He was employed in a foundry and had to rise at five o'clock in the morning. He found the drills interfered with his day's work and determined he would not go. For this he was sent to Queenslife.

His mother wrote to his employer asking him to keep the job open for the lad when he returned. The employer replied that he could not do so. SO THE LAD WILL BE AMONGST THE UNEMPLOYED ON HIS RELEASE. IN THE MEANWHILE, C.'S MOTHER IS GOING TO WORK TO SUPPORT HERSELF AND FAMILY.

### FRIENDS' ASSOCIATED INDIAN COMMITTEE.

The regular annual meeting of the Associated Committee of Friends on Indian affairs met in Philadelphia on the thirteenth and fourteenth of the Fifth Month. The chairman, Edward M. Wistar, presided, and there were present, aside from the Philadelphia Friends, delegates from New England, New York, Baltimore, Indiana, and Western Yearly Meetings. The absence of delegates from several of the Yearly Meetings was much regretted by those present, and a minute was passed suggesting that each Yearly Meeting affiliated with the work be requested to defray the expenses of at least one delegate to the meeting each year.

Hetty B. Garrett, who has served the Committee long and faithfully as Secretary, felt that she must retire from that position, and Susan J. Allen, of Moorestown, N. J., was appointed in her place. Jonathan M. Steere was continued as Treasurer.

The resignation of the Superintendents, William P. and Abigail C. Haworth, who have had general charge for ten years of the mission stations in Oklahoma, was accepted with regret by the Committee and much appreciation was expressed for the faithful and efficient service rendered by these Friends. The resignation, fortunately, will not become effective until next fall.

By the report of the Superintendents it was learned that a total of 1,054 meetings had been held during the year at the ten mission stations, sixty-two Indians had professed conversion, and twenty-one had been received into membership with Friends. More than five thousand family visits had been made by the missionaries and over seven thousand papers distributed. The Treasurer's Report showed that the total amount disbursed in carrying on this important work was \$4,488.98.

One of the most interesting activities of the past year was the evangelistic work carried on at some of the missions by Daniel and Jennie Clinton and Elder Blackfish, full-blood Indians. Great good was accomplished by these earnest Christians as they carried the message of the Gospel to their own people.

A special work carried on by certain Friends interested in the work of the Associated Committee has been the support during the past year of a Kickapoo Indian girl at Friends' University at Wichita, Kansas. It is to be hoped that Friends everywhere will get new courage and inspiration for this great work on account of the good progress made during the past year. The Associated Executive Committee on Indian Affairs has been in existence since 1869, and was the outgrowth of a con-

cern for the Indians which arose in several of the eastern Yearly Meetings in 1795. Thus it is an old work committed to our hands by faithful Friends of an earlier day. It is to be hoped that Friends of this generation may be faithful to this great trust.

RAYNER W. KELSEY.

## NOTES FROM ABROAD.

### II.

BY JOSEPH ELKINTON.

If one would see New York harbor to advantage the promenade deck of an Atlantic liner affords an excellent opportunity.

Rounding the Battery the "sky-scrapers" of the metropolises were much in evidence and one can but marvel at them. New York always impresses one by its bigness but never quite satisfies me, as somehow one wishes to put a home feeling into it and warm it up with human kindness. There stands the Statue of Liberty in the entrance of the harbor, with its outstretched torch of welcome to the nations—just a trifle lonely. The immigration quarters, on Ellis Island, are among the most interesting in the world, and Edward A. Steiner's books on immigration reveal the real mission of our Republic among the peoples of the earth.

Mary Antin also, in her fascinating autobiography, "The Promised Land," as well as Jacob Riis, in "The Making of an American," give the true view-point from which we may see how our country not only affords an asylum but gives great opportunities for development and usefulness to those who will fully appreciate and use our institutions worthily.

The *Cedric* backed out of the dock promptly at noon, the 23rd ult. This White Star steamship has twin screws and is the steadiest sea-going vessel we were ever on—during the past forty-eight hours it has not rolled or pitched perceptibly. Our state-rooms are forward on the upper promenade deck, very roomy, with abundance of light and ventilation, so we are very comfortable. The navigating bridge is just in front of our port-holes, so we can watch the captain as he paces to and fro on it. He stands fifty feet above the water and the vessel draws thirty-one feet and has a length of seven hundred feet, with a tonnage over 21,000.

There are about 1,250 persons on board, which is less than its full capacity by 1500. Of these some 450 make up the crew, among whom there is a survivor of the *Titanic* disaster. At this writing we are one hundred miles due south from the scene of that terrible catastrophe, just two years ago. We have come nine hundred miles directly east from Philadelphia, and will continue on that course another three or four hundred miles to avoid icebergs, and then take a northeasterly course for another thirteen hundred miles. Our friends were exceedingly kind in bidding us "Bon Voyage," and as the day was perfect, both for temperature and sunshine, we felt the starting on our long journey was as propitious as we could wish, and so far our hopes have been fulfilled.

We have all just returned from the dining saloon impressed with the excellence of the food and of the service. The officers and crew are all English, and it was slightly amusing to hear our steward say to F, as we were leaving New York, and conversing about our steamer chairs, which were under the care of another deck steward, "You have heard that George Washington was a great man, but that deck steward is a far greater man than he was." How refreshing to have one man speaking so well of his fellow countryman! It made us feel sure that between the tender mercies of both we shall not be neglected—and we have not been.

The day has been spent in part reading "John Woolman, His Life and Our Times," by W. Teignmouth Shore, and we have contrasted our situation with his, when he took a steerage passage across these mighty waters at this time of year, one hundred and forty-two years ago. His scruples not to encourage any extravagance in furniture or equipment of

any kind is needed to-day quite as much as it was in that day. And surely his sympathy for the poor seamen has valuable suggestions for all of us. After several weeks, with high seas and adverse winds, in a suffocating part of the ship, he wrote, "The latter part of the night,"—which he says, "has been a rough, trying one to the poor seamen,"—"as I lay in bed, my mind was humbled under the power of Divine love; and resignedness to the great Creator of the earth and the seas was renewedly wrought in me, and I was now desirous to embrace every opportunity of being inwardly acquainted with the hardships and the difficulties of my fellow-creatures, and to labor in his love for the spreading of pure righteousness on the earth."

We have one hundred and twenty-six first cabin passengers, who have behaved themselves very well so far, and we have seen no evidences of gambling, which was brought to our attention this week in Yearly Meeting, by the Representative Meeting. Since writing the above I have enquired of a ship's official concerning this habit on board and was pleased to learn that at this time there was no gambling, but at the height of the season, with some twenty-five hundred passengers, it was not so easy to control. He gave me the following "Special Notice," handed to every first class passenger: "The attention of the Managers has been called to the fact that certain persons, believed to be professional gamblers, are in the habit of traveling to and fro in Atlantic steamships. In bringing this to the knowledge of travelers, the Managers, while not wishing in the slightest degree to interfere with the freedom of action of the patrons of the White Star Line, desire to invite their assistance in discouraging games of chance, as being likely to afford these individuals special opportunities for taking unfair advantage of others." Thus I think the concern of our Society has borne fruit. Having just made a tour of this steamship, from stem to stern and to the depths of the engine-room, we are much impressed with its outfit.

There are eight engines, with a normal horse-power of 15,000, driving the two shafts, some three hundred feet long and eighteen inches thick, at such speed as to propel this vessel sixteen and one-half knots an hour (nineteen miles.) There are twelve boilers, requiring seventy-five stokers. The stowage was much more comfortable and cleaner than we thought likely and the passengers quite content, as they had plenty of room to walk and suitable food. So the consideration shown those who take passage on these steamships makes one feel a respect for the Management.

Captain Carter is both capable and agreeable and the crew courteous. It cost \$3,500,000 to build this craft and it is now on its two hundred and sixty-fourth trip across the Atlantic. The *Olympic*, with twice its tonnage (45,000) cost twice as much, and the *Britannic*, with 50,000, will represent \$10,000,000. There are some thirty steamships, ranging between the *Cedric* and *Olympic* in size, sailing or steaming between the United States and Europe at this time. I have counted more than three hundred and fifty steamships booked for sailing across the Atlantic during this month. We have received three wireless messages from nearby vessels—the *Georgic*, *Oceanic* and *Baltic*—and talked with a large motor oil tank vessel which passed quite close to us at night, signalling by flash light from the mast-top and using the Morse code.

J. E.

THE source of nearly all the evil and unhappiness of this world is selfishness. We know it; but we still keep on being selfish. We see that the world might be made ideally beautiful if only all people would live unselfish lives; and yet we keep on being selfish. We strive after the things that will minister to our immediate satisfaction, and hate people who get in our way and hinder the attainment of these things. And so we keep on, and the world jars and is unharmonious and is darkened and is miserable; and we wonder why God has not made things more fair, when it is we ourselves who are marring the purpose of God, which we can plainly see.—*Selected by W. C. Allen.*

## RELIGION IN SOCIAL ACTION.\*

The thesis of this readable and sane book is that in the conflict between employer and employé, between capital and labor, a mediator is needed. That mediator, the author declares, is the body of Christian people who, under various titles, is the church.

As mediator the church must co-operate with both sides, must take the initiative, must organize, must educate. He urges that within each denomination there should be an organization to educate its own members that there may be organized religion to co-operate with the industry of the American people for the peace and progress of our great democracy and for the coming of the 'Kingdom of the Father.' He states the problem and proposes the remedy. "It looks as though the industrial world has outgrown our moral sense, as though our ethics are hopelessly belated, for we seem to want to make our profits under the modern method of combining all available resources, while at the same time insisting that our fellow-workers shall deal with us under the old, outworn and discarded system of individual industry."

"Industrial peace should have its victories at the hand of religion no less than war. The cross and its sacrifice, if they are to mean anything in this industrial age, must be translated by religion into terms of industrial conciliation, intercessional mediation and sacrificial service, which will bring the pact of Christ's own peace in human brotherhood out of fratricidal strife.

"Industry has its cross as surely as religion. There is no other way to the crown for either than the passion of sacrificial service. Sacrifice not only for self but for others, is the only way by which either the strong or the weak can be crowned with that equality of opportunity which is the God-given right of manhood. Until industry takes up its cross with the self-sacrificing passion of religion, neither laborer nor capitalist, employé nor employer, can really come into his own. Unless religion transforms its cross into terms . . . of industrial relationships it can never hold its supremacy over human life in our industrial age. Industry and religion must unite if either is to realize its ideal or function in human life. For they are interdependent, and only on the common ground of their community of human interests can they ever bring 'the new heavens and the new earth' which God has promised to man through them."

"The cross of social self-denial is the Christ-man's burden now as ever—now, in some respects, as never before. For there is an ethical tragedy at hand, such as has not tested Christendom since the Reformation; such as did not test it then at a point of such close contact with the people of the whole world. It remains to be seen where the cross-bearing spirit will find the Messianic people—'the servant of Jehovah' to serve the peoples; the community-serving church, therefore the church of the community."

The author of this thought-provoking book is President of the Chicago School of Civics and Philanthropy, Resident Warden of Chicago Commons Social Settlement, etc., etc. "Through family residence in the Chicago Commons Settlement, through constructive efforts for Chicago's civic progress," as editor of *The Survey* and *Chicago Daily News*, he has learned conditions at first hand and has become intimately acquainted with "all sorts and conditions of men." He speaks and writes therefore as a practical man and not as a theorist.

The author's view of the qualification for religious service will not be accepted by Friends when he says: "Far too much emphasis has been laid upon the invariable necessity of a direct, supernaturally expressed 'call,' such as some of the prophets and the apostles are supposed to have actually heard from heaven."

The book has an introduction by Jane Addams, who, in her cordial approval of the writer and his point of view, con-

tradicts once again the superficial criticism that one who shows so conspicuously the fruits of the Spirit is herself without religion. J. W. B.

## THE SPIRIT OF THE DISCIPLINE.

(SHOWN BY EXTRACTS FROM OLD AND NEW EDITIONS.)

BY EDITH SHARPLESS.

(Continued from page 558.)

Regarding love and unity, "Our Lord Jesus Christ, graciously instructed his followers in the necessity of a strict adherence to His sacred precepts, that growing up in Him in all things, which is the Head, they might be a compact body, edifying itself in love. 'If ye keep my commandments ye shall abide in my love. This is My commandment, that ye love one another as I have loved you.' If any go out of this into strife or contention, causing differences, advised that such be timely and tenderly labored with."

Regarding the care of parents over their children, that they might be restrained from the spirit of the world, etc., "The spirit of Truth which led our ancients to lay aside every thing unbecoming the followers of Christ, still leads in the same path all who submit to its guidance."

"Shrink not from the cross of Christ in your garb, language or manners, but through a subjection of your will to the Divine will, in these and all other respects, walk answerably to the purity of our profession and the simplicity and spirituality of our worship, and so be instructive examples to serious inquirers after Truth."

"We also tenderly advise that Friends seriously bear in mind they should be exemplary to others under their care, that they exercise plainness of speech without respect of persons, in all their converse among men, not balking their testimony in a cowardly compliance, and varying their language according to their company, a practice of very ill example, rendering those who use it contemptible and looked upon as a kind of hypocrite even by those with whom they so comply."

"In a day when pernicious publications, also vain and corrupting amusements are multiplying and presenting strong attractions to young and old, we believe the rightly disciplined and exercised parent, will feel the need of restraining the children from access to them, and while he directs their attention to the convicting Grace of Christ Jesus in the heart by which they would see the sinfulness of sin and be led out of it, he would encourage them in the frequent perusal of the Holy Scriptures and the approved writings of faithful men [and women] who have been lights in the Society [and in the world]."

"Being well assured that the edifying practice of frequently collecting our children and families, in order for religious retirement, would be promotive of essential benefit, Friends are exhorted to seek after a right qualification, under which they may be enabled to maintain it, especially on the afternoon of the First-day of the week, in such places where meetings for public worship are not held at that time, the due discharge of which duty and solidly reading the Holy Scriptures and other religious books, with a steady, watchful care over our young people, to discourage their visiting and rambling about on that day and mixing with unprofitable company at this and at other times, would under the Divine blessing be a means of their preservation out of many ensnaring temptations to which they are liable."

"Agreeably with the pure, chaste path which the Truth leads into, Friends advise against the distillation and use of spirituous liquor, etc., and to avoid places of diversion and to keep to true moderation and temperance on all occasions."

"As our time passes swiftly away and our delight ought to be in the law of the Lord, it is advised that a watchful care be exercised over our youth and others to prevent their going to stage plays, horse races, music, dancing or any such vain sports and pastimes, and being concerned in lotteries, wagering or other species of gaming."

\*"Religion in Social Action," by Graham Taylor. Dodd, Mead & Co., N. Y.



"We would renewedly caution all our members against indulging in music, or having instruments of music in their houses, believing that the practice tends to promote a light and vain mind, and to disqualify for the serious thoughtfulness which becomes an accountable being hastening to his final reckoning." It is affectionately recommended that Friends be careful to use moderation at times of marriages, burials and on all other occasions; a departure from which has been a cause of stumbling to many, and a great obstruction to a more full reformation, as well as attended with other evil consequences, tending to obscure that Light which is graciously bestowed and which we should have more abundantly, if greater faithfulness was lived in; lessening that savor which we ought ever carefully to preserve, agreeably to the monition of the holy apostle, 'Let your moderation be known unto all men, the Lord is at hand.' And as the Allseeing Eye beholds our thoughts, and views us in all our ways and actions, what manner of men ought we to be in all godliness of life and sobriety of deportment."

We then come to the Query regarding the care of the poor, that they be relieved or assisted as the cases appear to require and that their children freely partake of learning to fit them for the duties of life.

"By our faithfulness in the care of these, if they improve their opportunities, they may take their places on the stage of life with those who may have been more favored."

"The education of our youth in piety and virtue, and giving them useful learning under the tuition of religious, prudent persons, having for a great number of years engaged the solid attention of this meeting, advices thereon have been from time to time issued to the several subordinate meetings."

"Under a renewed fervent concern for the preservation of our youth, and their advancement in piety and virtue, it is desired that Quarterly Meetings would enter deeply into the important subject of education and promote in the subordinate meetings the establishment of schools to be taught by members of our religious Society, and that a vigilant care be exercised in all such schools to instruct the children in the principles of the Christian religion, and the peculiar testimonies of our religious Society. The daily reading of the Holy Scriptures, and the regular attendance of the scholars at mid-week meeting, where it is practicable, should be enjoined at all our schools." Advices given in relation to the subjects referred to in the Sixth Query are important: "Advised that our Christian testimony be faithfully maintained against the burden and imposition of oaths, according to the express command of Christ, and the injunction of the Apostle James, 'Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shall perform unto the Lord thine oaths, but I say unto you swear not at all,' etc. 'But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath, but let your yea be yea and your nay be nay, lest ye fall into condemnation.'" This same Query also asks regarding ministry for pay, or at stated times, bearing arms, etc.

"Our early Friends saw in the light of the Lord that no man's talents or learning, nor any human ordination, can constitute any one a minister of Jesus Christ; it requires a special call and qualification dispensed by the Head of the Church to be sanctified members, whom He separates to the work of the ministry, this gift can only be exercised under His putting forth, not in the will, wisdom or time of man, but under the renewed unction of the Holy One, giving authority and supplying with what he is to deliver to others, without money and without price." This is in unison with the counsel of George Fox, viz: "Friends, my desire is that ye may all be preserved in the Lord's power and in His everlasting seed, in the order of the Gospel, and in the government of Jesus Christ, of the increase of which there shall be no end. And that ye may keep up your ancient testimony in the power and spirit of God against tithes and for Christ, your High Priest, against the hireling priests and their temples manifesting that ye are the temples of God."

(To be continued.)

## YOUNGER FRIENDS.

From the *Whittier Miscellany*.

### THE COLORS OF THE SEASONS.

The colors of the springtime  
Are delicate and faint,  
The blue-eyed violets star the grass  
And all the brookside's paint.

The colors of the summer  
Are full and rich and fair,  
The green trees in the woodland,  
The soft, white clouds in air.

The colors of the autumn  
Are bright and gay and strong,  
The scarlet maple by the pool,  
The row of corn-shocks long.

The colors of the winter  
Are flat and dry and cold,  
The shimmer of the snow-clad slopes,  
The sunset's primrose gold.

—ELEANOR RHODES.

THE WHITTIER SCHOOL.—*A Morning in the Whittier School.*—Down in Virginia, between Old Point Comfort and the town of Hampton, stands the Whittier School, sometimes called "Hampton's little Sister." It is a day-school for colored children, and began life as the Butler School, in an old army barrack, just after the close of the civil war. When this barn-like structure was replaced by the present attractive building, it was re-christened for our own good "Quaker poet."

Here, every Second-day morning, visitors are welcomed by the gentle, grey-haired lady principal, and may see the opening exercises, and afterward visit classes. The "Ezekiel" stories have given the school some fame of late years, and visitors to Hampton Institute generally stop here also. Of course, in some ways it is just like any other school; in others quite different.

The pupils are very interesting—so many shades of color, so many styles of dress. A few years ago, ragged clothing was not uncommon, and many pairs of shoes were ill-matched, or unbuttoned and unlaced. Now tidy dress is much more the rule. Little boys sport large white collars, and little girls have stiff hair bows. Manners are very correct; toes turn out—chins are well up in air.

On the bright spring morning of our last visit, having heard the opening exercises, we were told that they might be repeated during the morning, for a distinguished guest was expected;—no other than Andrew Carnegie—and he would want to hear them.

After an interesting visit to the kindergarten, we went into a class-room with two teachers, and this is not uncommon, for it is here that the Seniors of Hampton Institute get their practice in teaching, and often while one is teaching, another looks on, or "inspects" as they call it. So, in this room a sweet-faced Indian girl was questioning the class, while a tall colored youth in Hampton uniform looked on. And what was the text-book? A doll's bedstead, set up on the teacher's table; for this is a class in bed-making, and the care of sleeping-rooms. A little girl is at work placing the pillows, but there seems to be something wrong, and hands are up, and wildly waving. "What is it, Arthur?" "She didn't shake down de fulness of de piller-case, and fold it under." "Right! Show her how to do it!" "Arthur" is successful with pillows, but fails on turning the coverlet so as to make "a square corner."

Reasons must be given for everything. "Do you tuck your top sheet in tight?" "No?" "Why not?" "Kase, ef you do, you can't get yo' knees up!"

"Why do we leave our bed-room windows wide open?" "Kase, ef we don't de d'seases 'll get in!" (A little mixed, but

the right idea.) Boys seem just as much interested as the girls, and when the little bed is finally properly aired and properly made, it looks as trim and dainty as need be!

Upstairs a cooking-class is busy under the direction of a fine-looking negro woman, dressed in spotless white. Half the class are cooking, while the rest are washing the aprons, caps and towels, using soap made from the surplus fat of the cooking, for nothing is wasted here.

We are shown dolls dressed by the youngest girls in sewing class; rag dolls made by the teacher, and dressed as "the young lady" and "the cook." The "cook" is especially attractive, in a cunning little sunbonnet, and an ample apron, and with a *brown* face.

A class of boys working in wood and making furniture out of packing boxes; also plaiting corn-husks into horse-collars, used by the farmers, is interesting; and we hear of, but do not see, the "gumption class," which brings together the boys and girls who must work for a part of the day, and yet have "gumption" enough to give their leisure time to lessons. For it must be remembered that the Whittier School children are poor, most of them coming from the outlying cabin homes about Hampton.

But a bell rings, warning us that the famous little Scotchman has arrived, and we hasten again to the Assembly Room. In march the long lines of boys and girls and form in alternating rows across the room; teachers stand behind them, or mount the platform. Dr. Frissell, principal of Hampton, tells them how much Andrew Carnegie has done for them and for their people, and describes his beautiful estate at Skibo, and finally asks him to speak to the children. How earnestly the small dark faces are turned up to this wonderful rich man, who has so much that they have not. And what has he to tell them? Why just what their teachers are telling them every day. That the only true happiness is found in doing something for others, and we are only given what we have, that we may hand it on to whoever needs it more!

And then the children are asked if they cannot sing some Scotch song in his honor, and they bravely try "Flow Gently, Sweet Afton." But it seems so much less natural than the old songs of slavery, which their soft, rich voices make so full of melody. "Oh, Freedom," is one of these, with its solemn chorus:

"Before I'd be a slave,  
I'd be buried in my grave,  
And go home to my God, an' be free."

Some people tell us that these were the songs of sorrow and oppression and should be allowed to die out, but at Hampton they teach the boys and girls to love them as their own, and, belonging to the history of their race, they do sing them with all their heart.

Looking over the rows of dark heads, across the room to where his pictured face smiled down on the scene, one recalled Whittier's lines:

"For dear the bondman holds his gifts  
Of music and of song,  
The gold that kindly nature sifts  
Amid his sands of wrong."

Whittier also once called this "A Christ-like School." Certainly, in the sense of doing and of teaching service for others, it is so indeed.

F. T. R.

Selected by William C. Allen, San Jose, California.

"When the last feeble step has been taken,  
And the gates of the City appear,  
And the beautiful songs of the angels  
Float out to my listening ear,  
When all that now seems so mysterious  
Will be clear and plain as the day,  
Then the toils of the road will seem as nothing  
When I get to the end of the way."

—Author Unknown.

## NEWS ITEMS.

[We gladly print the following notice in the form in which it is put in circulation.—Eds.]

OLD SPRINGFIELD DAY (Springfield Friends' Meeting).—All who are interested are cordially invited to Springfield Meeting on First-day, Fifth Month 31, 1914, at 10.30 A. M. We hope that many of the neighbors and those whose families formerly attended Springfield Meeting, including several ministers, will be present.

Take the electric "Short Line" car leaving either Media or Sixty-ninth Street Terminal at 9.32, to Springfield Road or Saxer Avenue, and walk north a mile and a quarter. Those who cannot enjoy the walk will be met at Saxer Avenue at the cars leaving Media and Sixty-ninth Street at 10.02, provided they notify Clement E. Allen, Moylan, Pa.

Kindly pass the invitation on.

Minerva W. Lownes, Jr., Annie E. Mickle, William M. Parker, George B. Allen, Richard T. Ogden, Joseph Rhoads.

[The following from a recent Philadelphia daily gives evidence that a discerning spirit, seeking to feel the same element of worship in the quietness of a Friends' meeting that Robert Barclay sought and found, will be refreshed by that same Power that refreshed him and that has refreshed countless others who have come in the simplicity of childish faith.—Eds.]

### IDEALS OF PEACE.

To the Editor of the *Public Ledger*:

Last [First-day] I attended a meeting at the Friends' Meeting House in Media. I entered into an atmosphere of solemn peace. Through a silent period one felt the presence of a great brooding Power. Then a man arose and delivered a message so evidently given to him by that Power that no word he said seemed to be his. He spoke of Christ, who said: "I am the way, the truth and the life." "And," the speaker went on to say, "the cross is Christ's way." As he continued speaking such light from above was shed on Christ's way that it seemed the only one to be desired, no matter what trials or tribulations might be met on its shining course, or, rather, those very tribulations shone as means of progress on the way. As one listened one's whole being sang for joy, and reached out for all human kind in the power of that Divine love which alone makes all men one.

The whole world can become a Friends' Meeting House if we will have it so. At present there is some hostility in almost everything we do. In our games even there is no joyous exercise of limb and skill, but a hard, jealous, money-seeking spirit, unworthy of men and brothers. Yet there might be, there should be. We all know not one of us is entirely happy in this lower life, and hundreds of thousands are utterly wretched in it. Why not, then, each one of us lend a hand in making a Friends' Meeting House of the whole world? . . .

AN AMERICAN WOMAN.

The following is abridged from the last issue of the Bulletin of Friends' Historical Society of Philadelphia. For 117 years the date of holding Philadelphia Yearly Meeting has continued the same; the two classes of interested attenders, the farmers and educators of the Yearly Meeting of 1914 with no apparent difficulty made it evident to the body of the Yearly Meeting that there were positive advantages in the course adopted last month.

The first Yearly Meeting was held in Burlington, N. J., the last day of Sixth Month, 1681; according to new style this was Eighth Month. In 1685 it was decided that a Yearly Meeting embracing the neighborhood of the new hamlet of Philadelphia and all portions of West Jersey be held on alternate years at Burlington and Philadelphia, the date being the "first First-day in Ninth Month" [new style].

In 1712 a measure was introduced by which Burlington would be deprived of the biennial gathering, but this did not prevail. It was decided, however, "that a meeting shall be held at Philadelphia on the second First-day of the week in the next Third Month [old style] and hold two days for worship and so to be continued annually on the same day."

In 1713, the next year, a change in the date of this Meeting was agreed upon, but it was so slight as to raise the question to-day what could have influenced the shifting of a single week.

In 1755, the date was shifted to the late summer or early autumn; three years later, apparently satisfied with the change from spring to fall, the date was shifted a week or so as on a previous occasion just noted.

In 1760, the following interesting Minute was adopted: "The consideration of the properest place for holding our Yearly Meetings for Business

in future, now coming under the solid Notice and thought of this Meeting, and much time being spent thereon, and full opportunity being given for a free communication of Friends' sentiments, and the calming influences of Gospel love being over us, it appears to be the most general sense, that Philadelphia, as it is the nearest central for the body of the Society, it is therefore the most convenient for that purpose." The record shows no change of date, but in 1798 the time was changed to the spring in order to avoid the epidemic of yellow fever and has so continued on the third Second-day in the Fourth Month, till successive generations have grown accustomed to the language of the concluding Minute "then adjourned until the usual time next year."

On Fifth Month 17th, William C. Longstreth gave a capital ten-minutes' temperance talk to the boys and girls of Haverford Bible School. He put the question before them as one of efficiency, showing that none who drank even moderately could be at his best physically and mentally, a fact that is recognized by many who from a business standpoint must have men always at their best. This is seen among the North Carolina miners, and all railroad employees, and by the demand for total abstinence men by Edison in his great laboratories, the Emperor of Germany in his army, and Connie Mack in his baseball team.

JOHN FREDERICK HANSON, who has been granted a Minute by Oregon Yearly Meeting for Gospel labors in Norway and other parts of Europe, expected to sail from New York in time to be in attendance at London Yearly Meeting.—*The American Friend.*

### WESTTOWN NOTES.

SEVENTH-DAY, the 16th inst., was a busy one at Westtown: Visitors' Day, which usually occurs before the spring vacation, was postponed on account of mumps—the above date proved to be a very satisfactory substitute: the visitors missed the usual entertainment in the gymnasium, but had opportunity to enjoy a tennis tournament, cricket, base ball, etc. School was adjourned for the day before dinner, as there was no schedule of lessons for Seventh-day, P. M. Quite a good many parents with their children were with us, and everybody apparently enjoyed the day. An interesting feature of the day was a meeting of parents, held after dinner in the gymnasium, to discuss matters of vital interest relating to the School, its pupils, etc.

THE DELAWARE VALLEY NATURAL HISTORY ASSOCIATION met at the Lake House on the 16th inst., also; there were probably 100 persons in this group: many of them joined the other guests of the school in witnessing the sports in the afternoon.

THE Visiting Committee for Fifth Month made a third company to gather here, though they, for the most part, came near evening. John B. Garrett and Charles S. Carter had visited the School some days in advance, attended meeting in the morning and a number of classes in the afternoon. Other members of the Committee who were present on this occasion were George Abbott, Alfred C. Garrett, Alfred G. Scattergood, Edward W. Evans, Susanna S. Kite, Ann Sharpless, Anne Balderston, Mary W. Trimble and Sarah W. Cooper.

JOHN B. GARRETT and George Abbott were engaged in the ministry on First-day morning the 17th. In the evening collection, Alfred C. Garrett addressed the boys on high thinking and right living. Anna Rhoads Ladd spoke to the girls on "The Man of Nazareth."

It should be noted here that at the collections held one week earlier, Augustin Dwyer gave the boys a talk on the foundation of Christian manhood; Emily Smedley Palmer spoke to the girls on the formation of good habits; all four of the talks were replete with good advice; these First-day evening talks have become an important factor in that part of the School's work which tends to foster right living which includes staunch Christian character building.

An event which is anticipated with pleasure by the School and, we believe, also by the visitors, is the annual meeting of the Westtown Committee, which was held here on the morning of the 19th inst.: all other meetings of the General Committee are held in Philadelphia; the natural beauties of the place are perhaps never shown to better advantage than at this season of the year.

The first cash returns from the orchard department have been from radishes; an acre of the Walnut Hill tract was seeded broadcast, and is now yielding a good crop; spinach will be next in order—markets for these

vegetables are not as good as they were earlier in the season. About seventy acres have been planted on the farm with corn, ten acres with oats and peas, for use at the dairy barn, and nine acres in potatoes.

WATER is being used from the new wells in the meadow and it is expected that the supply from the underdrain system in the meadow will be eliminated before this item appears in print.

### CORRESPONDENCE.

DEAR FRIENDS:—I am so pleased to find in the issue of Vol. 87, No. 44, two verses of "Molding Childhood" (on page 524). I greatly desire the verses which precede the ones quoted here. Please furnish them to me, if possible, and also the author's name. I had the whole poem in my Bible about a year ago, but my valise was stolen in Palestine and I lost poem and Bible and all!

Gratefully,  
JOHN SHOBER KIMBER.

For "THE FRIEND."

I have been reading this afternoon in "Biographical Sketches and Anecdotes of Friends," and I think The Tract Association did a valuable service when they put this book before the public. I have read it before, but the lively anecdotes couched in pleasing phraseology, give the book an air of freshness at each reading. I have been an interested reader of Friends' literature all of my adult life and have been impressed with the frequency of the statement that the subject of the sketch or the author was born in Philadelphia. This leads one to conclude that the Divine blessing has rested in goodly measure on Philadelphia all of its history. The question arises is she garnering food to-day that will be dispensed to future generations as preceding ones have done. Are the energies expended on present activities the result of an inwrought grace that will distil its dew upon the hearts of coming ages, as well as preserve the present. I have no reason to doubt it for I have sat in sweet communion with many from within her borders who have visited the west. Receiving and much enjoying THE FRIEND each week, besides so much of our Quaker libraries that came from Philadelphia as their source, causes the mind of a concerned Friend to long for its preservation in the truth. Present-day problems must be solved and duties of this generation met, and I still feel that as our day is so shall our strength be. I have felt from my boyhood that what are called minor testimonies were binding upon me, and the non-performance of them separated between me and my God, and instead of being minor became major in their character in my case, for nothing is minor that offends God. I discover that there are many in Philadelphia as well as elsewhere who feel that this singularity is not called for to-day, and are ready to drop what has been called the appearance of a Friend. I cannot dictate for them nor unduly censure; I can only say that the ancient path seems more to me like the one that the vulture's eye hath not seen. At one time in my young manhood I was transacting business in the state of Nebraska. When it was concluded, the man remarked, "I see you are a Friend." He went on to say that he used to live in Philadelphia and spoke in the highest terms both as to the religious character and business rectitude of the Friends living there. This was at a time when liberalism ran the highest in the Western Yearly Meetings and I was in connection with the body of Friends who were separated from sound Friends in the East by the unhappy condition of a generation ago. The *Friends' Review* was industriously circulated in the West, but I had never heard of THE FRIEND at this time. Further investigation revealed that there were many in the West in perfect unity with sound Friends in the East, both in doctrine and practice, and I entertain the hope that the Society of Friends may maintain its integrity and meet present-day conditions without in any degree slipping from its ancient mooring. Divine grace is as sufficient for us as it was for Paul, and will do for us what it did for him if we don't look more to the "thorn in the flesh" than we do to the sustaining power of this Divine grace.

LEVI BOWLES.

GALENA, KAN., Fifth Month 17, 1914.

### SUMMARY OF EVENTS.

UNITED STATES.—Dr. R. H. Harte, Director of Public Health and Charities in Philadelphia says: "More than 1800 babies died in Philadelphia between Sixth Month 1 and Tenth Month 1 last year before they were a year old. Fully six out of every ten deaths were due to impure food and improper feeding." He advises to protect the baby's things

from flies, especially the milk, the utensils used for preparing its food and anything which goes into its mouth. Babies need water just as grown-ups do, and should be given cooled boiled water frequently, between or before feedings, not immediately after. Never give the baby tea, coffee, beer, whiskey or alcoholic drinks of any kind. If, in spite of great care, baby shows signs of internal disturbances, stop all feeding, and take it to the doctor at once.

A despatch from Lancaster, Pa., of the 18th says: "The General Synod of the Reformed Church in America, in session here to-day, adopted a resolution expressing a desire for peace with Mexico; sympathy for them in their present troubles; declaring that the thought of war between this country and Mexico to be abhorrent, as the Americans do not desire to dominate that country nor interfere in its internal affairs; rejoicing that President Wilson and Secretary Bryan are lovers of peace, whose purpose is to preserve peace with all nations, and assuring the Senators and Representatives 'that the voices clamoring for war do not represent the sentiment of the sane and substantial people of our republic.'"

An interesting fire test was lately held at the Atlantic Refining Company's grounds, Point Breeze, Philadelphia. A tank, 60 feet in diameter and one foot in depth, was filled with oil and then ignited. When the fire was well under way a chemical substance, consisting of carbonate of soda and aluminum sulphide, mixed with licorice, was poured over the flames. It took just eight minutes to extinguish the fire. It is said this new chemical will be of great value in fighting oil fires. As soon as the liquid strikes the oil it causes a soapy crust to form on the surface of the oil and prevents the air from breaking through the flames. The New York and San Francisco fire departments have used the chemical with great success.

A statement of the National Highways Protective Association shows that in New York City alone in the last month 23 children and 21 adults were killed by vehicles in the streets—16 by autos, 15 by wagons and 13 by street cars. Besides these there were 146 serious, though not fatal, street accidents, of which 83 were due to automobiles. An organization has been started called the Safety First Society, with headquarters in New York, the object of which society is to educate the public up to a realization of the sacrifice of life and limb which is now being made not only in the crowded metropolis but in a proportionate degree all over the country.

Several employers were lately brought before Magistrate Eisenbrow in this city and charged with violating the law which forbids employers to work women more than 54 hours a week.

It is reported that the Camden County Commission for the Extermination of Mosquitoes has taken up its work at Collingswood. The first step was a house-to-house inspection. When completed this inspection showed of 1679 premises visited 376 nuisances were reported. Two small swamps were found which were covered with a thin film of oil to prevent breeding of the pest. Also the attention of the proper authorities was called to each place regarded as a nuisance and breeding place.

Postmaster Thornton of this city has received a communication from the Second Assistant Postmaster General at Washington announcing that on and after Seventh Month 1, 1914, the \$50 limit on the value of the contents of parcel post packages exchanged between the United States and Ecuador is eliminated. Under the new order packages are admissible to the parcel post mails without regard to the value of the parcels.

A despatch from Washington of the 18th says: "At the instance of the Chinese Government, the House to-day agreed to a joint resolution of Representative Hay, of Virginia, to authorize the President to grant leave of absence to an engineer officer of the army to accept an appointment under the Government of China on works of conservation and public improvement. China particularly wants a United States Army engineering expert to examine into the flood and famine region in the Huai River valley."

FOREIGN.—A despatch from Naples says: "A large part of the top of the crater of Mount Vesuvius is threatening to collapse, owing to the recent activity of the volcano. The activity of Mount Vesuvius augments daily and is causing considerable anxiety among the population. Dense clouds of smoke are emitted from the crater and form heavy clouds. Stromboli also is much more active than usual."

On the 18th a barge service was begun by the towing of five loaded barges through the Panama Canal.

It was stated from London on the 19th: "The first bill to become a law under the operation of the Parliament act is the Welsh disestablishment bill, which passed its third reading in the House of Commons to-

night by a vote of 328 to 251. Renewed interest has been taken in the question of Welsh disestablishment during recent months, because of its immense importance to the Church and churchmen. Under the Parliament act, the bill automatically becomes a law after its third passage by the House of Commons, no matter what action the House of Lords may take. Among other things the bill provides that so far as Wales and Monmouth are concerned, the Church of England will cease to be established by law; all cathedrals and ecclesiastical corporations will be dissolved; the bishops of the four Welsh dioceses will cease to be members of the House of Lords; the present ecclesiastical law will cease to exist as a law, and no ecclesiastical court will have any coercive jurisdiction; the bishops and clergy will not be members of or be represented in the houses of convocation of the province of Canterbury.

Suffragettes in London have been violently opposing the police and constitutional authorities, and many outbreaks have occurred.

The new steamship *Vaterland*, of the Hamburg-American Line has lately arrived in New York. It is the largest liner in the world and is 980 feet long. Electricity is used throughout, and it is said she has all the comforts of the best hotels, and is manned by a crew of 1234 men. It has accommodation for 5000 passengers of all classes. The voyage of 3177 miles from Cherbourg to Sandy Hook lighthouse was made in five days and seventeen hours.

It is stated that several parties of explorers are in Edmonton outfitting for trips of from five to eight months' duration in the hinterland of Alberta and the vast, untraversed territory between the 60th parallel of latitude and the Arctic Ocean. Expeditions will be conducted by the Meteorological Service, the Fisheries Department and the Geological and Topographical Surveys of the Dominion Government.

#### NOTICES.

The annual meeting of Friends' Educational Association is appointed for Seventh-day, Fifth Month 30th, at Germantown Friends' School. At the afternoon session, 3.30 p. m., reports will be received and Anna Kohler Barnes will speak on "Home Direction of Children's Reading." The evening session, 7.30 p. m., will be addressed by Hamilton Holt, of the *Independent*, on "Citizenship and the School."

The Germantown School will serve supper at six p. m. to all who have accepted their kind invitation.

A MEETING to be held at Upper Springfield, N. J., on First-day, Fifth Month 31, at 3 P. M. This meeting has been arranged by the Committee of Haddonfield and Salem Quarterly Meeting. All interested persons are invited to attend.

NOTICE OF APPOINTED MEETING.—By arrangement of Haddonfield and Salem Quarterly Meeting, an appointed meeting will be held at Greenwich, New Jersey, on First-day afternoon, Sixth Month 7, 1914, at 3.30 p. m. Friends interested are invited to join in this opportunity.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 a. m., 2.48 and 4.30 p. m.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

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MARRIED.—In Salem, Ohio, Fifth-day, Fifth Month 21st, ROBERT LOVETT and CAROLINE BLACKBURN.

DIED.—In West Philadelphia, on Fifth Month 6th, of hemorrhage of the brain, SAMUEL R. JACOB, son of Joshua and Catharine Jacob (the former deceased), aged thirty-seven years.

—, in Philadelphia, Fifth Month 15, 1914, THOMAS SHARPLESS, in the eightieth year of his age; a member of Northern District Monthly Meeting.

—, at her residence in Germantown, Fifth Month 18, 1914, ELIZABETH PEARALL SMITH, in her eightieth year; a member of Germantown Monthly Meeting.

—, in Philadelphia, Fifth Month 24, 1914, SIDNEY PENNELL, daughter of the late James and Elizabeth Pennell, aged seventy-five years; a member of Chester Monthly Meeting, Pennsylvania.

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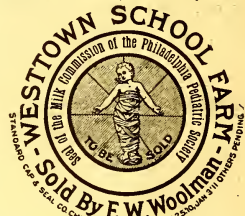
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## MAINTAINING A BALANCE.

It is a far call from those days of the Middle Ages when the devout astronomer unflinchingly rendered his verdict contrary to the decrees of the church, to this present day when the church seems almost ready to surrender itself to the scientist who is not over-devout.

Coupled up in every nature that approaches the subject of Bible study are these two elements: the devotional and the historical; happy, indeed, the individual in whom the two hold an even balance!

As a people who have inherited the traits of a Puritan age in which our fathers lived and with which they warmly sympathized, it is natural that the first of these should preponderate among us, and equally natural that the second, at the hands of many of us, should receive but scant welcome.

It becomes us, however, to reflect and to reflect profoundly, how far the second is responsible for the so-called orthodox views which we hold. The Christian spirit within us may tauntingly say to the other spirit within us, "Our natures and our kingdoms are so diverse that we can have no fellowship." There are good men all about us whose every action bristles with this feeling, and who in all honesty believe what they assert when they say that the historical study of the Bible deadens the best life within them, and turns what had been living streams of inspiration from the blessed Book into stagnant pools of dead philosophy.

Do not these good people too often in their reasoning fail to grasp the fact that our present Bible holds its place in Christendom because centuries ago it fought for that place and made peace with the intellects of those ages? "A true victor never wins a victory save through service." The Christianity of that early period served alike the intellects and the hearts of the people and found in that service a fruitage of priceless value.

It would be false to say that the so-called critical study of the Scriptures has not been responsible for the first falling away in faith of many a would-be believer, do we reflect that the reverse of this statement is also true, that from the lack of an intelligent and devout use of the Bible, schisms and diversions have crept into the church, and that this has been responsible in many cases for its disruption?

There are expressions more or less current that are as a red flag of danger to many of us to-day, who, had we lived two generations earlier, would have substituted possibly for these some other difficulty which in the interim has become adjusted and which gives us now not even a shadow of worry. We are not as far from the period of intolerance as we think we are. We substitute one dogma for another and rest content in the change. It troubles us and it worries us when we feel our views are being marked unorthodox. We have not the tools of the scholar, we read his learned dictum, in which he claims that the findings of a previous century cannot be true, and our anxiety at yielding to these statements is only second to the dread we have that sadder revelations are yet to follow.

When one's mental equipment comes near the verge of such a disaster as this would represent, let him, if he wants to employ logic, turn for support to the words of Barclay and Claridge and Fisher, which though written by men of a despised sect at the time of its severest trials, yet will ring true to the appeals of both intellect and devotion.

There is nothing peculiar in the fact that our generation has a battle to fight; the only thing peculiar is that the conflict has taken the shape it has; had it taken some other form, it would have been equally peculiar. In this connection there are certain thoughts that we do well to emphasize. The question before the twentieth century Christian concerning the Bible is, how far does criticism go toward affecting our estimate of the Book, our confidence in it, its value to us, and what surrender we yield to its teachings?

It is idle to ask the man or the woman who reads to shun all treatises that deal with modern biblical criticism; the topic has a fascination for some minds to-day as almost no other subject has; we deplore it, and regard it as unwholesome to say the least, but our honest regret does not alter circumstances. The four statements just made are fundamental in character, and we shall find that in all of them modern criticism does not in itself alter the individual's view-point.

Let us remember that whatever criticism accomplishes, this fact stands, the Bible remains. Critics may differ as to authorship and chronology and other matters that trouble us much more, but the great lessons of the Book are untouched; it stands a great testimony in itself to itself. It unfolds the most wonderful revelation of God's majesty and attests it by evidence which no court and no criticism can possibly touch. Where it reads, "The mouth of the Lord has spoken" or "Thus saith the Lord" we know the word is final, and who can point to a single illustration of critics temporizing with these great eternal utterances?

Do those Psalms that breathe the very breath of heaven, convey a less perfect lesson because devout scholars raise the doubt that some of them were not sung by King David? Do they lose one iota of their spiritual power because the date of their composition is placed backward or forward a few dec-

ades? Does it trouble the devout Christian because his more scholarly brother tells him that the book of Isaiah shows a dual authorship, that the research of the last century has brought to light facts which had they been known when the Bible was first gathered into books would have caused a little different division? These are little more than idle questions to the one who is profoundly intent on the spirit of the message.

When our Lord, sorrowing over the unjust imprisonment of His beloved friend and forerunner, turned His face northward toward His Galilean home, He came to Jacob's Well. The incident in the simplicity of its setting cannot be excelled, and the lesson He taught there cannot be too often pressed home upon us. It is the spiritual nature of Christ's kingdom that we most need to know, not to *know about*, and the great central fact of His teaching on this occasion was one which no criticism of any kind can touch to harm.

No criticism can dim the lustre of the lessons He taught or detract from the matchless majesty of His Divine nature. He is to us, and must ever be, despite all criticism, "the Light of the World, God manifest in the flesh, the Son of God and the Son of man, who loved us and gave Himself for us, the just for the unjust."

In that tender message of the great apostle to the youthful Timothy we know how he regarded the Scriptures and how they were "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

As centuries ago these sacred records had the power to make men wise unto salvation through faith that is in Christ Jesus, so in centuries to come they will be one of our Heavenly Father's means for accomplishing man's salvation. It happens that in our times they are assailed in a manner that they have not experienced before; we may, none the less, know with positive assurance that nothing that is a part of God's planning will be permanently injured and that which has been the Book of books will continue to be a means of winning souls to His kingdom. To be over-fearful is anti-Quaker. But half the story has been heard if we listen only to those who seem to have shattered some of our long-cherished pictures; the great eternal truths proclaimed in the sacred volume are made, if it were possible, more stable by the searchlight cast upon them.

D. H. F.

#### FLOOD TIDE ON THE MARSHES.

"And the sea lends large, as the marsh: lo, out of his plenty, the sea

Pours fast: full soon the time of the flood time must be:

Look how the grace of the sea doth go

About and about through the intricate channels that flow

Here and there,

Everywhere,

Till his waters have flooded the uttermost creeks and the low-lying lanes,

And the marsh is meshed with a million veins,

That like as with rosy and silvery essences flow

In the rose-and-silver evening glow.

.....  
The creeks overflow: a thousand rivulets run

"Twixt the roots of the sod; the blades of the marsh-grass stir;

Passeth a hurrying sound of wings that westward whirr;

Passeth, and all is still; and the currents cease to run;

And the sea and the marsh are one.

"How still the plains of water be!

The tide is in his ecstasy.

The tide is at his highest height,

And it is night."

—SIDNEY LANIER, quoted in "Sand Dunes and Salt Marshes."

#### THE SPIRIT OF THE DISCIPLINE.

(SHOWN BY EXTRACTS FROM OLD AND NEW EDITIONS.)

BY EDITH SHARPLESS.

(Concluded from page 571.)

Preaching at stated times comes under the system to be guarded against. The Discipline regarding war contains the following:

"Friends are exhorted faithfully to adhere to our ancient testimony against wars and fightings and in no way to unite with any in warlike measures, either offensive or defensive, that by the inoffensiveness of our conduct, we may convincingly demonstrate, in our lives, to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof towards its desired completion, when according to ancient prophecy, nation shall not lift up sword against nation, neither shall they learn war any more, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Regarding trade or business queried after there is much wise counsel given; the following is a short quotation, "We affectionately desire, that Friends may humbly wait for Divine counsel in all their engagements and duly attend to the secret intimations and restrictions of the spirit of Truth in their business and trading, not suffering their minds to be hurried away by an inordinate desire of worldly riches, remembering the observation of the apostle in his day, and so often verified in ours, that, 'They that will be rich, fall into temptation and a snare and erring from the faith, pierce themselves through with many sorrows,'" but "Where there is an honest desire to seek first the Kingdom of God and the righteousness thereof, with a single eye to the Lord for direction, we believe He will point out the proper place, and the mode for his children to provide things honest in the sight of all men, and to serve Him according to His blessed will, in doing which they will partake of true peace and the right enjoyment of the things of this life."

In reading the history of our early Friends we can but be deeply impressed with the love manifested by one toward another, causing the remark of one who knew them, "See how these Friends love one another;" indeed, they sometimes offered to be imprisoned in the place of others who were suffering imprisonment, and later, when there were, those who were in danger of swerving from the Truth, they were concerned to labor with them in the restoring love of the Gospel, endeavoring to show them their errors in meekness and brotherly compassion and if possible know them brought into true fellowship again, but if this could not be, to testify against their wrong doings by discontinuing them from membership in the Society, which was the extent of the Society's censure against such, but to be done in such a disposition of mind as may convince them, that we sincerely desire their recovery and restoration."

"It is advised that where any transgress the rules of our Discipline, they may without partiality, be admonished and sought in the spirit of love and Divine charity, so that it may be seen by all, that the restoring spirit of meekness and Christian love abounds, before church censure takes place, and that a Gospel spirit is the spring and motive to all our performances, as well in discipline as in worship."

"Our various meetings for Discipline have all distinct allotments of service, and as experience shows, that when this service is attended to in uprightness and dedication of heart, with a single eye to the honor of our Holy Head and the help and edification of one another, in the love wherewith He hath loved us, our assemblies are often favored with His aid and direction."

"Friends are affectionately desired and exhorted to be diligent in the attendance of their meetings, and when met, humbly seek to be clothed with the spirit of wisdom and charity, this will divest the mind of a dependence on our own strength and abilities, endue us with patience and condescension toward each other, and being preserved in fellowship



agreeably with our Lord's declaration, "One is your master, even Christ, and all ye are brethren."

This review may be closed with quotations from an epistle written by George Fox to Friends of the Yearly Meeting in London, 1676, relating to the order which Truth leads into, "Let every one's faith stand in the power of God, which Jesus Christ is the author of, that all may know their crown of life. For all outward things without the substance, life, and power, are as the husk without the kernel, and do not nourish the immortal soul, nor the new-born babe, but that by which it is nourished, is the milk of the Word, whereby it groweth in the heavenly life, strength, and wisdom." "The Gospel is not of man, nor by man, but is the power of God, and answers the Truth in all; all the possessors of it are to see that all walk according to it, which everlasting order is ordained of God already and all the possessors of Him, possess their joy, their comfort and salvation. This joyful order keeps all hearts pure to God, in everlasting peace, unity and order; feel it and keep the order of it, both men and women, and come to be heirs of the Gospel, which brings life and immortality to light, and to see over that power of darkness, by Him who was before the power of death was. In this is the holy order of love and peace, so keep in this, that keeps you always pure; what men and women act in this, they act in that which will stand when the world is gone."

With changes in the condition of things around us some minor changes in our Discipline have from time to time been made, but the spirit of it, I trust, has and will remain the same. Let us not so much ask, if our Discipline is adapted to the present day, as, are we concerned to live in obedience to its wise precepts, tender counsel and earnest exhortations from the teachings of Him who is Head over all things to His Church and people and who, it was declared [He] had come to teach His people Himself.

#### A TESTIMONY AGAINST LOTTERIES.

The following clipped from a recent paper, shows that the Northumberland, Penna., *Public Press* is bearing a very practical testimony against lotteries. Would there were more printers and publishers like-minded.—J. C. M.

"We wish to announce to the public that from this time forth no lottery tickets, commonly known as 'chance tickets,' will be printed for any organization or individual in the job department of the *Public Press*, and no exceptions will be made for anybody.

"This rule will also apply to baseball pool tickets, which are nothing more than plain gambling tickets. No more lottery tickets nor baseball pool tickets will be turned out at the *Public Press* office.

"We believe there are enough legitimate methods for churches, fire companies and business men to make money without resorting to illegitimate and questionable ones. Talking and joking about bad practices will never abolish them. The thing to do is to cut them out.

"The *Public Press* cannot consistently condemn gambling on cards in back rooms and out-of-the-way places in its editorial columns, and then promote the same evil (only in another form) by printing chance tickets and baseball pool tickets in its job department.

"Neither can we excuse ourselves by saying that certain people demand such printing and we must supply it. The only manly course for us to pursue is to stop printing such tickets and thereby help to abolish the evil."

In renewed times of proving, and fresh trial of faith, the best we can do seems to be, to endeavor to be still, both in body and mind, that the secret word of instruction may be rightly distinguished, either in reproving, humbling or opening new springs of help and of pure knowledge, for our own advantage or that of others.

MARY CAPPER.

#### THE SITUATION IN IRELAND.

The vote taken last week in the English Parliament has brought the condition of our Friends in Ireland freshly home to the minds of their many friends in Philadelphia. It would be impossible to forecast events, but as years ago messages of loving sympathy passed from their fathers to ours when the citadel of our faith was assailed in this country, so to-day a feeling of universal sympathy wells up in our hearts for them and the prayer goes up that He Who has ever been the only safe refuge in times of distress and apparent defeat may be their abiding place now.

In a letter dated near the middle of last (Fifth) month from an aged Friend in Dublin to one of our oldest members in Philadelphia, we catch the sad picture of what to both of them seems like utter disaster for the Irish cause, but in the former there is the reverse picture of what may be expected from earnest prayer and a trust that is genuine and living, in the arm of a Mighty Deliverer.

Those who have kept themselves posted with the trend of events in Ulster know the situation, and whatever their political views may be they feel a warm interest in the welfare of the Protestant interests in north Ireland. God in times past has worked great miracles before our very eyes and has made "even our enemies to bless us"; out of the troubles of to-day He will work greater blessings than we can dream of, but we need not expect them to be according to our finite planning.

In the letter from Dublin alluded to, this expression occurs:—"In the Dublin Y. M. C. A. Union prayer meeting, special meetings have been held weekly for over two years to plead with our Heavenly Father to condescend to defeat our bitter enemies in the present impending terrible crisis."

The question in Parliament has agitated English law-makers for a century and more, the present may be a phase in its history that will soon pass, or it may result in the establishment of a principle that combines more of justice and common good than anything that has preceded it. In both cases it is our conviction that our Friends of Dublin Yearly Meeting feel with the good man, their fellow-countryman, who spoke as follows at a large mass meeting recently held at Belfast. He said: "The Creator of man has been the friend of man, and so they came to Him in their dire distress, feeling their need and seeking His help. Not only were they to pray in a meeting like that, but he felt that in their homes and in private they should likewise bring before the Almighty the great suspense in which they were and the anguish that filled the minds of multitudes. God, he felt, was their ally, as He was the ally of His ancient people. He said they were to go not only to make petitions, but likewise to confess their sins, and to ask for the Divine Spirit to purify them. He could truly say that there was no thought of hatred in their hearts toward their Roman Catholic fellow-countrymen. At one time he considered that sectarianism had reached a very low ebb, and there were various ways in which all classes in the community had been co-operating. But the legislation which was threatened some twenty years ago had largely dissipated that happy condition of things. He hoped that peace might speedily come, and the former condition of things be restored. He felt he could say that the people of this province had exhibited a self-restraint which was well worthy of notice and well worthy of gratitude. In conclusion, he expressed the belief that they had no need to despair of their cause. He would remind them of that fateful night when, in a way they could not have foreseen, it pleased Providence to intervene on their behalf. It turned out on that occasion that the soldiers of the nation were not mere mechanical tools. They recognized the hand of God in that deliverance, and they gave Him thanks for it. He felt they had many instances in the past to encourage them to go forward with gratitude and hope."

A BEAUTIFUL IMAGE.—A deaf and dumb person, being asked to give his idea of forgiveness, took a pencil and wrote—"It is the sweetness which flowers yield when trampled upon."

### FRIENDS' SELECT SCHOOL REUNION.

A very happy occasion was the reunion on Fifth Month 22nd of nearly eight hundred representatives of "all who have ever been connected with Friends' Select School, whether as members of the committee, teachers or scholars." The invitation was issued "under the joint auspices of the management of the School and the F. S. S. Alumni Association."

A base-ball game on the School Athletic Grounds at Twenty-third and Market Streets was the first entertainment on the programme. But the principal exercises were the afternoon and evening meetings at 140 N. Sixteenth Street. Between these meetings supper was served in the dining-room and under a large tent on the playground. Those who were at school together gathered in groups, and exchanged memories and renewed old acquaintance, while some of the Senior Class and youngest Alumni diligently and cheerfully served the meal to their older brothers and sisters.

The school building was open for inspection and there were some very interesting and commendable exhibitions of school-work, notably in the manual training and the arts and crafts departments.

At the opening of the afternoon meeting there was an address of welcome by the clerk of the school committee. Then very interesting and entertaining reminiscences were given by Coleman L. Nicholson, John E. Carter, Samuel L. Allen, Susanna S. Kite, Rebecca Nicholson Taylor and Arthur N. Leeds, representing respectively the decades from 1830 to 1890. These were woven into a history of Friends' Select School by the connecting outline furnished by the chairman, Walter W. Haviland, principal of the School.

Attention was drawn to the interesting coincidence that just two hundred and twenty-five years ago was established the first school in Philadelphia, under the official care of Friends, as shown by the following extract from the Minutes of Philadelphia Monthly Meeting, dated the twenty-sixth of the Fifth Month, 1680:

"Friends being willing to encourage a school in this town, and in order thereto, they have agreed with George Keith to assure him a certain salary of fifty pounds a year, to be paid quarterly, with house rent convenient for his school and family, with the profit of the school for one year, and for two years more to make his school worth to him one hundred and twenty pounds a year, if he shall think fit to stay in this place, the said George also promiseth to teach the poor (which are not of ability to pay) for nothing. The aforesaid George Keith, having heard the proposal of Friends, readily assented and agreed thereto, his salary beginning from the time that the school begins. It is agreed that it be mentioned also in the next Quarterly Meeting for their concurrence with the same."

Little is known about Friends' Select School before 1830. At first the boys' school was in Orange Street Meeting-house, and the girls' in Twelfth Street Meeting-house. The boys' school was moved to a building on Cherry Street between Eighth and Ninth Streets, where it remained until 1886, when the present building was occupied by both boys' and girls' schools. The girls' school building was on St. James Street from 1834 to 1856, when it was destroyed by fire—a great event to the scholars. In 1857 a new building on Seventh Street below Race was erected and occupied until 1886. A few years after moving to Sixteenth and Cherry Streets the scholars were merged into the present co-educational institution, under one principal.

Vivid pictures were given of struggles with street boys who attacked the plain hats worn by the Quaker lads in early days; of spelling bees and astronomical observations; of the brickyards and the play in them; of the impressive costume of a little girl in the '70's; of the weekly attendance at Arch Street Meeting; and also of the teachers and their methods. Strong evidence was given, almost unconsciously, of the central and permanent importance of the personality of the teachers.

Susanna House, whose services extended over four decades, was present, and, when asked to rise on the platform, received

hearty expression of the appreciation of her scholars. Joseph Paul Morris and Eleanor Howell Little, speaking for the later decades and Blanche Susan Doe, representing the present students, turned attention to the future of the School, urging the loyalty that is based on hopes as well as memories, and that aspires after growth in the power and efficiency of the School, a finer school-spirit, and larger service in helping young people of the community to win the truth.

Benjamin R. Hoffmann spoke on behalf of the Friends' Select School Alumni Association, of which he is President. By an amendment in its constitution, its membership now includes all who have ever been connected with the School in any capacity. An earnest appeal was made to all present to become active members of the Association, such membership involving simply an annual contribution through the Alumni of one dollar or more toward the welfare of the School.

Further reminiscences enlivened the subject of the evening meeting, "Our Ideals for Friends' Select School." Zebedee Haines suggested lessons for the future by an impressive account of his own experiences in connection with his principalship of the School. Francis B. Gummere said the longer he teaches the less he feels like throwing stones at the teachers of the old days. They had two ideas to which we shall do well to return. Firstly, they believed in definiteness. They prepared men to look at objects—not in a hazy way at the landscape; they instilled beliefs rather than opinions; and the few subjects they taught they taught thoroughly enough to serve vocationally in later life. Secondly, they spelled work w-o-r-k, and not p-l-a-y.

J. Henry Bartlett spoke of the family spirit he found at Select School. In England the ecclesiastical system still largely prevails, which takes children from their homes and puts them in the "public schools," which seem survivals of the monastic institutions. That our system of public education in America is one of day-schools and not boarding-schools is due to the family idea of education contributed by the Society of Friends. The home has a right to its children, and the children to their home, above all in the difficult period of adolescence. The International Association for Home Education has but adopted the ideals long held by Friends in making the home the centre of the educational system, and the school a mere ally of the home. At Select School he found that the parents and other relatives were interested in the school the children of the family attended. This ideal is a reality for which we should consciously work. It is the family feeling that must cure such survivals of warfare between teachers and scholars as still exist.

J. Henry Bartlett spoke feelingly of the large hope and large promise which are what a teacher sees in his pupils, and of the great joy of seeing these fulfilled. He urged that the school preserve the ideal received from John H. Dillingham, to whom spiritual contact with a higher, unseen Power was a manifest reality.

Stanley Rhoads Yarnall spoke of the close, intimate relationship between teachers and taught as characteristic of Friends' schools, as well as of the schools of the Dunkards and Moravians, and of its great influence in the lives of the scholars. Nowhere else do we find a greater individual concern for and interest in the children and their truest Christian character. This gives our Friends' schools an important and unique place in Philadelphia, even now when education in other schools is going forward by leaps and bounds. But we can no longer go on making just that type which we formerly produced. The old education is futile in face of the college requirements of to-day, and we must follow the new lines. By standardizing the curriculum at Friends' Select School to meet these modern demands, J. Henry Bartlett made a most important contribution to this school, and paved the way for all the secondary schools in the Yearly Meeting.

Stanley R. Yarnall urged an enlarged hope for the future helpfulness of Select School to the community and a loyal backing of those now running the School, if we want it to succeed.

This forward look dominated both sessions of the reunion. Testimony to what the School has meant to its old scholars strengthened the feeling of responsibility for like helpfulness to young people of the city in the present and the future, and there was a new vision of possible influence and usefulness.

What will perhaps be longest remembered but can least easily be described, was the spirit of fellowship and good comradeship that pervaded the reunion. To have realized the existence and the strength of this bond between the oldest and the youngest members of this family, between committee and teachers and scholars, should be a fresh asset, not only in individual lives, but in the life of Friends' Select School.

EMMA CADBURY, JR.

## NOTES FROM ABROAD.

III.

BY JOSEPH ELKINTON.

We arrived at Queenstown early on the morning of the 30th of Fourth Month; our passage across the Atlantic had been like a pleasant ride on a river boat, as only one day was at all unpleasant. Thankfulness alone fills our hearts to Him who has so far more than fulfilled His gracious promise to go with and preserve us, and we have taken courage to hope that it is an index of what lies before us during our long journey. We fully appreciate, as never before, why "Dear Old Ireland" is so precious to those who have lived there, for its perennial verdure is most attractive, especially at this season of the year. The brilliant yellow of the *furze* (gorse) surmounting the stone and earth fences and innumerable areas in the beautifully green fields is an exceedingly pleasing feature in the landscape. The tender, conveying us from the *Cedric* into the harbor of Queenstown, was well filled with returning emigrants, and from its open deck we had a splendid view of the terraced cliff, upon which that city is built. While S. rested at the "Queen's Hotel," M. and I climbed the hill and found some very attractive villas overlooking the harbor, with its picturesque islands. Would that one might convey to those we left at home the sensations that flooded the soul as we looked back over the trackless waters we had crossed so comfortably. Surely Miriam, as she stood on the banks of deliverance, could not have felt more gratitude. The first thing that attracted our attention was the severely-walled-in appearance of everything. Oh! deliver us from such exclusion. But equally from the rum, with which so many seemed to be saturated more or less, which may have made this protection necessary.

The philosophy of life is one of its great consolations and so we at once put it into practice, by concluding that no one place or people have all the advantages. Truly these Irish gardens, with their exquisite flowers and superbly-kept lawns and fruit trees, compare favorably with any that we have ever seen, the moist climate contributing much to their beauty and fruitfulness.

Farmers can work out of doors more days in Ireland than they can in any other part of Europe. If farm laborers apply to the guardians for the poor and truthfully represent that they have no suitable home, they are given a cosy two or three-roomed house on a half acre for ten pence a week, or a shilling a week on an acre of land.

The ride from Queenstown to Dublin, via Cork, cannot soon be forgotten, as we had another glorious day of sunshine, with which this island has been unusually favored during the past three weeks. The light green tints of spring, mingled with the golden yellow of the *furze*, clothed hill and dale completely, while the apple and pear blossoms added their charm to the landscape. Ireland is beautiful—far more beautiful and fertile than we had supposed—and her farmers are far better off than they have been for fifty years. If one of them has a grievance with his landlord on account of rent he may summon the latter into court in order to get a just valuation of the land by the Land Commissioners, for a period of fifteen years, during which time he cannot be evicted as long as

he pays the rent. The improvements he may place upon the land are his own, and in case he wishes to purchase, the Government will set the value upon the land and advance the money to be paid during a period of sixty years—at the expiration of which the farmer will come into possession. Of course this is dependent upon a willingness on the part of the landlord to sell. The larger part of the open country is thus owned by the farmers, subject to the interest (probably not exceeding four per cent.) and the return loan charged. The country appears very well tilled and the low, one-storied, thatched cottages in this part of Ireland are picturesque and attractive, so one cannot see on the surface any valid reason for discontent. The sheep and cattle were much in evidence, which, with the variegated scenery, makes one love the country.

We were met in Dublin by our dear Friend, Henry Bell, and escorted to the Eustace Street Meeting-house, where the Yearly Meeting is now sitting. The attendance was larger than usual, and after a very earnest discussion on the state of Society, the credentials from our Monthly, Quarterly and Yearly Meeting were read, and a very warm welcome extended to us, and a precious covering spread over the meeting, so we felt a living bond of fellowship to unite us to all that is best in this Yearly Meeting. The one chief concern on this occasion was that the Lord Jesus Christ should have the pre-eminence in all things and be glorified in our daily lives. An Epistle, to Philadelphia Yearly Meeting from Dublin, expressing this and the comfort of our fellowship in Him, was adopted and forwarded.

The meeting on First-day morning was a real Friends' meeting, comparing very favorably with those held in Philadelphia during Yearly Meeting. The periods of silence between the utterances were long enough and weighty so as to be impressive and refreshing.

The reports from the schools under the care of the Yearly Meeting were very interesting and brought out an exceedingly lively discussion. The humor of these dear Irish Friends is irresistible at times, and one struggles in vain to suppress a smile at their mother wit. We had the privilege of dining with some Friends who gathered about their hospitable tables some twenty to thirty guests, and it reminded us of such times about our father's table for many years during Yearly Meeting week. There is a great advantage in this social hospitality. The old and young are thus brought into that free, intimate intercourse which imperceptibly strengthens their best life and interest in the affairs of the Church. It is extremely interesting to follow the efforts of the Young Friends to carry on the work of our Society in this Yearly Meeting. They have been working away very diligently for a decade or more, and have studied the writings of our Early Friends and have a clearer conception of the mission of our Society than their elders sometimes express.

The only normal relation between the old and young is an intimate fellowship, in which each feels the need of the other in all their mutual interests—both social and religious. This has proved the strength of Philadelphia Yearly Meeting in the solidarity that now prevails throughout its membership.

We were greatly favored in having such a precious feeling at the usual annual breakfast in Bloomfield (retreat for the insane) which reports to the Yearly Meeting. A large company of Friends are invited each year to meet at this institution and inspect the premises, which are being much improved. Dr. Henry T. Hodgkin and Max I. Reich, from London, were present. The former, a little later in the day, gave an exceedingly interesting account of his visit to Madagascara, when Robert Simkin added his experiences in West China. We were reminded that the Christian Church has in its Founder an infinite power which was impelling men and women to be satisfied with nothing less than the evangelization of the whole world, and the appeals for help on the part of the Chinese was very impressive. There is nothing more significant than the uniting of all the Protestant forces on the mission fields, in order to present a common and harmonious Gospel. This

is having its helpful effect on the churches at home. The Christian Church is rapidly learning to feel in terms of fellowship rather than to think in terms of creed. This is the basis upon which our own Society was formed at its rise.

The discussion of Home Rule has been wisely kept out of the deliberations of this Yearly Meeting, as there is a very strong feeling and some diversity of opinion on that subject. Indeed, the self-control and good-will manifest during its sessions is a high tribute to the Gospel of love and peace, and we have received every Christian courtesy and have become much attached to many of these dear Friends. They love the Lord Jesus and are nobly struggling to serve Him.

J. E.

WATERFORD, Ireland, Fifth Month 11, 1914.

#### OF INTEREST ON BOTH SIDES OF THE ATLANTIC.

In advance of the sessions of London Yearly Meeting, reports of standing and special committees and also reports forwarded by the Quarterly Meetings are put in type and circulated both in order to save the time of the sessions and to make action more intelligent and efficient. With a membership of over 20,000 this is much more necessary than with a smaller body, as interests multiply with numbers if there is life. These reports make nearly 200 closely printed pages. A copy has been sent to the office of THE FRIEND and the following excerpts seem to be of general interest to Friends everywhere.—[Eds.]

#### TRIENNIAL REPORT BY THE GENERAL MEETING FOR SCOTLAND, FOR THE YEARS 1911, 1912 AND 1913.

Since the date of our last report the number of Meetings in Scotland has been increased by the addition of an Allowed Meeting at Helensburgh, the General Meeting for Scotland now consisting of Aberdeen Two Months Meeting, with two Particular Meetings; and Edinburgh Monthly Meeting, with six Particular Meetings, and two Allowed Meetings. The number of members in the General Meeting at the thirty-first of Twelfth Month, 1913, was 342, being an increase of fifteen, as compared with three years ago. The number of regular attenders not in membership has been returned at 118, as compared with 135 three years previously. In Aberdeen Two Months Meeting there is no recorded minister, and no one in the station of Elder, and there is only one recorded minister in Edinburgh Monthly Meeting.

With such a small total membership spread over so large an area as is comprised by the General Meeting for Scotland, and with seventy of that total resident outside the limits of the General Meeting, it is not surprising to hear that our Particular Meetings are feeling the smallness of their numbers. In this connection also it is necessary to remember that of the home members, some are resident at such a distance from the Meeting to which they belong as to render their regular attendance thereat out of the question.

Notwithstanding these drawbacks we are thankful to be able to record that our Meetings for Worship are regularly held, and that they are generally felt to be occasions of edification and blessing.

The visits of Friends from a distance have helped us to realize from time to time something more of our privileges, as well as our responsibilities, as members of a Society that is not everywhere so scattered as it is in Scotland.

While recognizing our own weakness, we cannot but feel encouraged to hold to the Truths committed to us. These, we are assured, will endure, and our desire is, that we and all Friends may be found faithful to them, and thus make our lives a testimony to the power of the Spirit of Christ to redeem from error and from evil.

Signed by direction and on behalf of the General Meeting for Scotland, held at Glasgow on the fourth of Fourth Month, 1914.

WM. J. BEGG, Clerk.

#### REPORT OF COMMITTEE ON THE OPIUM TRAFFIC. FOR YEARLY MEETING, 1914.

The year 1913 has been the most momentous one in the history of the Anti-Opium movement, for, on Fifth Month 7th, the welcome news was announced in the House of Commons that no more opium would be exported from India to China. A resolution calling upon the Government to release China from her treaty obligation to admit Indian opium and to set her free to prohibit the importation of the stocks which were accumulating at Shanghai, have been moved by J. Townyn Jones, the member for Carmarthen East, seconded by Thomas Edmund Harvey, and supported by Theodore C. Taylor. The announcement, made in reply by the Under Secretary of State for India, that the Government had decided "never again to send any more opium to China, with the single condition that they desired to be satisfied that China, as they believed her to be to-day, is steadfast in the pursuit of her present policy, and determined to get rid of the indigenous poppy," was received with deep thankfulness by those who have so long been working for this end. But disappointment was mingled with satisfaction, for China was still to be obliged to admit the stocks of some 20,000 chests of Indian opium which had accumulated at her ports.

An International Committee, of which Joseph G. Alexander is a member, has been formed to promote the carrying out of the resolutions of the Hague Convention.

To meet the frequent requests for literature, a revised edition of "A Brief Statement of Facts Concerning Opium" was prepared by our Committee and published in Tenth Month. We shall be glad to supply copies to Friends who will carefully distribute them in their meetings, adult schools, etc.

Whilst profoundly thankful for the progress already made, the Committee feels that its work is not yet done, but must now be mainly directed to the evil as it exists in the British possessions and protectorates in the far East.

On behalf of the Committee.

RACHEL B. BRAITHWAITE,  
Clerk.

Fifth of Second Month, 1914.

#### REPORT OF THE CONTINENTAL COMMITTEE TO THE MEETING FOR SUFFERINGS

**NORWAY.**—The Annual Meeting was held at Stavanger as usual in 1913. Our friend, J. J. Armistead and his wife are still engaged in their Mission work on the Northwest coast of Norway. They write cheerily of it, but feel that, as age increases, their physical ability lessens for a work involving so much exposure, and at times hardship. They long that younger Friends may feel called to take up the burden.

**DENMARK.**—Friends held their Annual Meeting at Veile this year, and felt it a time of encouragement and blessing. They much value this opportunity of meeting together. Tom Bryan and several members of his family were a much appreciated addition to their number.

Friends at Copenhagen and the Meeting there have this year been visited by several English Friends. The grant by the Meeting for Sufferings towards the expenses of a public meeting-room has been a real help, and they now always have a few from outside to join with them.

Danish Friends have been cheered this year by an application for membership from Johannes Sorensen and his wife, which has been acceded to. J. Sorensen is, like his father, P. William Sorensen, a lighthouse keeper, and, though his duties will prevent his often meeting with other Friends, the moral effect will be helpful. He speaks English well. On the other hand, our Danish Friends have sustained a heavy loss in the removal by death of Chr. Bakgaard, at the age of fifty-six. He was an earnest worker in the Lord's service and strongly upheld Friends' principles, and his life was consistent with his Christian profession. His place cannot readily be filled.

FRANCE.—The few French Friends remaining in the South of France, mostly now elderly, in some of the towns and villages in the departments of the Gard and the Drôme, show much appreciation of intercourse by letter or personal visits from English Friends. They have, however, had very few visits of late, though travelers to the Riviera pass through Valence and very near Nîmes and Cognéens. It is sad if there should not be a continuance of those who, under our name for more than a century and previously from the days of the Camisards, have borne such a noble testimony to spiritual worship and against war. Justine Dalencourt writes cheerfully of the work in Paris. Last autumn she again visited most of the localities where Mothers' Meetings, etc., are carried on in connection with and aided by the Friends' French Mission.

The Mission in Brittany, under Charles D. Terrell's care, holds meetings in halls or rooms in cottages. Special attention is given to work amongst the children and to temperance work.

Our friend, Caroline Armfield, is busy at Thiat, Haute Vienne, in connection with the French Protestants, with Mothers' and Children's Meetings principally.

GERMANY.—Here we have little to report. The unexpected and almost sudden death of our dear friend, Louise Peitsmeyer, who, with her intimate knowledge of English and acquaintance with English Friends, had for so many years acted as correspondent and interpreter, has led to the closing of the last of the old Friends' Meetings in Germany. A few individuals at Minden and Obernkirchen still profess our principles. None of these speak English.

A letter received from the Monthly Meeting at Constantinople expresses "thankfulness for the loving sympathy of English Friends during past months of uncertainty and constant demand on time and thought," and goes on to say that "the generous gifts of Friends in England have been of more value than we can tell in perseveringly relieving suffering and showing our Moslem friends that true Christianity gives power to rise above party spirit, and to think lovingly of all who need our help, of whatever race or creed." Amongst those who attend the meetings at Constantinople are Turks, Greeks, Armenians and Bulgarians, and an Assyrian from Nineveh is specially mentioned as being very regular in coming.

On behalf of the Continental Committee,

SAMUEL J. ALEXANDER,  
Clerk.

Fifth of Second Month, 1914.

### CHRIST AND WAR.\*

We have in hand from Friends' Book and Tract Committee in New York City a copy of "Christ and War." It is a Peace Study Text-Book. Friends have a certain hereditary equipment for Peace work, but none on this account need feel the time spent on this admirable presentation wasted. It puts our equipment in order for battle! We append herewith a worthy review of it from Friends' Fellowship papers:

The author modestly describes his book as "A Peace Study Text-book," but it is much more than that; it is a work for which many have been waiting long—compact, adequate and suggestive. Experts like Norman Angell have specialized in their own particular fields of investigation, but a book has been lacking which sounded the universal note by combining in one the religious and economic aspects of the peace question. Students and inquirers, however, can now turn with confidence to this compact volume, assured that it will meet all the demands made upon it.

The subject is handled in eight chapters, equally divided between the Old and the New Pacifism, and from the outset it is made clear that these two forms of advocacy are not contradictory, but complimentary. In the first section the arguments are based unreservedly on the fact that the Kingdom of God is a present reality and not a far-off ideal. From point

\* "Christ and War: the Reasonableness of Disarmament on Christian, Humanitarian and Economic Grounds." By William E. Wilson, B. D. London: James Clarke and Co. 1s. and 1s. 6d. net.

to point the author moves, never relying on precarious proof-texts, but always adjusting his position to the spirit as well as to the mind of the Master. Difficult passages in the New Testament are frankly faced, and favorable ones occasionally given a fresh setting, until at last the irresistible conclusion is reached that "Jesus Christ calls us to follow Him in His suffering and death; this is not compatible with the waging of war, even in the cause of justice or in self-defence. . . . The spirit of Jesus is able to transform the world, but it cannot do this while the people through whom it ought to work, the followers of Christ, acquiesce in a lower ideal than that which He showed us."

In the second part the author traverses ground already made familiar by the investigations of Norman Angell and Jacques Novikow; but he is by no means content to follow passively in the tracks of these pioneers, and though he acknowledges his indebtedness to them, he is sufficiently independent to offer contributions and criticisms of his own. Three chapters are particularly arresting—"The Dawn of Hope," "Is it Impossible?" and "Reason versus Force." The first of these is devoted to the consideration that war is irrational and futile on both political and economic grounds; the second to the demonstration of the fact that no true interest of humanity would suffer if war were abolished; and the third to the vested interests which exist to promote rivalry in armaments and so prevent people from recognizing that the day of war is over.

From the first page to the last the book is thorough, stimulating, and balanced, and when the student has assimilated the arguments and opinions so carefully set forth in its pages he will find himself thoroughly equipped for every phase of a great and pressing controversy.

W. G. F.

### SALE OF "THE SHELTER FOR COLORED ORPHANS."

It will interest Friends of "The Shelter for Colored Orphans" to know that on Fifth Month 15th the Board of Managers signed an agreement for the sale of its present buildings, grounds and equipment at Forty-fourth and Wallace Streets, Philadelphia. The purchasers want to take possession in the Eighth Month next, before which time we expect, with help from the Children's Bureau and the Children's Aid Society, to find permanent or temporary homes for our family of forty-two colored girls. Our heirlooms of antique furniture, and such books, pictures, etc., as we retain in possession will be stored until we have built a new home.

For some time the Board of Managers have felt that it would be very much to the advantage of our children if we had the "cottage system" of buildings, doing away with the disadvantages of life in a large group; if the Shelter were in the country, and if the caretakers and teachers were the best sort of colored people, rather than white persons.

Way began to open for the realization of our desires more than a year ago, when we received an invitation from the Institute for Colored Youth to move to Cheyney, and to co-operate with them, having our children taught by their pupil teachers. As we conferred together this plan more and more commended itself to both boards of managers. All that was needed was money to buy land and to build at Cheyney. The sale of the present Shelter property, at rather better advantage than was expected, now justifies us in proceeding. A choice location on the grounds of the Institute for Colored Youth has been offered for the new "Shelter" buildings, and architects are preparing plans. At first there will probably be the school-house, and two cottages, each accommodating fifteen children and their house-mother. It is hoped that work may soon be begun on these, and that before many months have passed our family may be gathered together again in what will be really a home to them. While the two institutions will continue each to carry out the different purposes for which they were respectively established, we believe their proximity and co-operation will increase the economic management and the efficiency of both.

EMMA CADBURY, JR.

The Lord . . . has a remedy competent to every evil, and no depth of distress is out of the reach of his merciful relief.

R. SHACKLETON.

## MEETING AT STONY BROOK.

If readers of *THE FRIEND* will refer to the issues of Second Month 12th and 19th, 1914, they will find a full account of Stony Brook Meeting. The meeting-house is of note to Friends in many ways, as the center of one of the earliest settlements in this section of New Jersey, antedating the Presbyterian meeting-house in Princeton by thirty-seven years. This quaint old place of worship has been closed for more than thirty years to anything of a religious nature.

First-day, Fifth Month 24th, marked a new epoch in its history. Its doors and windows were opened, the cobweb festoons of its silent walls had been removed, and about three hundred interested people gathered to hear the messages of Gospel love, telling of God's plan of Redemption for mankind as one after another of our favored ministers proclaimed the unsearchable riches of the Gospel of Christ, who paid the debt and became the Mediator between God and fallen man. All were encouraged to accept Him as their eternal hope of glory and many could say, it is the truth, the very truth.

It was a sober, quiet, orderly time; some persons of note were present, and seemed to be thankful for the opportunity of attending a meeting of this kind. We humbly trust that more of our closed meeting-houses may again resound with the same Gospel truths, and that there may be a flocking to Christ as doves to the window, that earnest seeking hearts may be gathered in to be true workers in the Lord's vineyard, and become pillars in His temples, to go no more out forever.

ELIZABETH H. KIRKBRIDE.

## MY SYMPHONY.

To live content with small means;  
To seek elegance rather than luxury, and refinement rather than fashion;  
To be worthy, not respectable; wealthy, not rich;  
To study hard, think quietly, talk gently, act frankly;  
To listen to stars and birds, to babes and sages, with open heart;  
To bear all cheerfully; do all bravely, await occasions, hurry never;  
In a word, to let the spiritual, unbidden and unconscious grow up through the common.  
This is to be my symphony.—CHANNING.

## YOUNGER FRIENDS.

## JESUS THE CARPENTER.

Selected by M. L. B.

If I could hold within my hand  
The hammer Jesus swung,  
Not all the gold in all the land,  
Nor jewels countless as the sand,  
All in the balance flung,  
Could weigh the value of that thing  
Round which his fingers once did cling.

If I could have the table He  
Once made in Nazareth,  
Not all the pearls in all the sea,  
Nor crowns of kings or kings to be  
As long as men have breath,  
Could buy that thing of wood he made—  
The Lord of lords who learned a trade.

Yea, but His hammer still is shown  
By honest hands that toil,  
And round his table men sit down;  
And all are equals, with a crown  
Nor gold nor pearls can soil;  
The shop at Nazareth was bare—  
But Brotherhood was builded there.

—CHARLES M. SIELDON, in the *Christian Herald*.

## NEWS ITEMS.

**BRITISH FRIEND.**—Wm. and Robert Smeal, of Glasgow, in their prospectus, say that owing to the discontinuance of the *Irish Friend* at the close of 1842, there seemed to be a need for a similar paper. Accordingly the *British Friend* was started First Month 31, 1843. It was stated that the new paper would advocate the abolition of slavery and the slave trade; the protection of aborigines; improvement of the condition of their fellow subjects—natives of India; moral reform; peace societies, and the cause of temperance. Literary and scientific contributions, it is stated, would be welcome. The immediate repeal of the Corn Laws was also advocated. That this course was steadily pursued is shown by the files of the paper.

The paper, at first a quarto (1843-1845), was in 1845 changed to octavo, which size was retained until the close (1846-1913).

The editors were William and Robert Smeal, 1843-1860, when William Smeal died, and his brother Robert continued as editor until his death in 1886. J. G. Smeal, a son, held the place until 1892, when the paper was sold to a group of Friends by whom the editorship was intrusted to William Edward Turner, of Birkenhead, to which place the paper was moved. In 1897 W. E. Turner removed to Colwyn Bay, North Wales, taking the paper with him. In 1901, on account of W. E. Turner's failing eyesight, Edward Grubb became assistant editor, and in Eighth Month of the same year editor-in-chief, when the paper was moved to London, and in 1906 to Croydon, where it remained until its discontinuance last year.—*Bulletin Friends' Historical Society*.

Two groups of English Young Friends are visiting Young Friends in the United States this summer. The first group, which starts about [Sixth Month] 18th, consists of Raymond Whitwell, Robert Davis, Sylvia Marriage, M. Ethel Crawshaw, Margaret S. Thorp and Harriet M. Newman, with James G. Douglas representing Irish Young Friends and Dublin Yearly Meeting. The later group will probably include Elizabeth Fox Howard and Olive Graham. Among the engagements of the visiting Friends a short stay at the Whittier Guest House is probable.—*The Friend* (London).

WM. COOPER reports in *The Australian Friend* the presentation of the memorial of the Meeting for Sufferings bearing on the Defence Act to the Prime Minister on the morning of Third Month 12th. The conclusion of this report follows:

The Prime Minister, in reply, doubted whether he should have received this deputation at all, but he had done so and given Friends an opportunity to state their case, and he was glad that in doing so they had confined themselves entirely to a matter of conscience. He expressed his sincere respect for the Society of Friends, but the law said that every male member of the community should serve the community by learning to bear arms. They (Ministers) were there to carry out the Act; and they intended to do so without discrimination, though as leniently and humanely as possible. He could not understand the position that Friends assumed; they would not even take up non-combatant duties, works of mercy, healing the sick, caring for the wounded, and others of like character. The Prime Minister spoke of the enormous expenditure for war purposes of all the leading nations of the world, among which Britain's share was certainly not the least, and of the probability that she too would shortly be forced to adopt compulsory military training. He said—"I believe there is a better way; but until the nations have learned the better way, every other nation must be prepared." He regretted the fact, but had to yield to it, that there was no hope for Australia except in arming herself; to fail to do so was to invite disaster, and to lose the freedom we now possess. The law, as it existed, was made by the will of the people, and there was no hope of relief to Friends from its provisions, except by influencing public opinion.

The Minister for Defence (Senator Millen) said that if the Society of Friends could bring forward any suggestion whereby their difficulties could be overcome without opening the door to fraud and subterfuge, he would gladly give it consideration. Conscience, he said, was not some tangible thing that could be produced and demonstrated. W. COOPER.

[We are permitted to print the following extracts from a personal letter.—Eds.]

CANTON, China, Fourth Month 20, 1914.  
Five years have passed since I arrived in Canton. Since that time many changes have occurred in my life and in that of the community in which

I live. When I first came to this compound there was but one permanent building standing—a three-story recitation hall. Now there are in addition three dormitory buildings, each accommodating one hundred students, a hospital building and five permanent residences, while a fourth dormitory, a building for the students' Y. M. C. A., an administration building, a residence for the Chinese dean of the College and my own residence "The William Penn Lodge" are in process of construction. Ground will soon be broken for the permanent buildings of the primary school. The money for these buildings has all been contributed through the generosity of Chinese and American friends.

More important than these material developments of the college has been its growth in other lines. The curriculum of studies has been very greatly improved and the standard of the school raised so that there is not an institution in China to-day with a higher grade of education than the Canton Christian College. More than this there has been a great change in the religious atmosphere. Four years ago there was something of an anti-foreign feeling on the part of the students toward the foreign staff and there was a real antagonism on the part of many boys toward Christianity. The attitude that now exists can best be shown by figures taken from the senior class of the middle or high school department. There are twelve boys in this class. When they entered one was a professing Christian, now there are eleven Christians and one strongly sympathetic to Christianity.

During the last few months my relations with the home base have undergone a change. The Christian Association of the University of Pennsylvania has decided to transfer my colleague, Dr. J. C. McCracken, to Shanghai, where he will be affiliated with the medical department of St. John's University, henceforth to be called the University Medical School. With Dr. McCracken's departure I lose one of my best friends in Canton.

I believe that the place for me to work is Canton, and therefore I have decided not to go to Shanghai, but to accept the invitation of the Canton Christian College to become a member of their staff. This institution, which is planned very much after the Syrian Protestant College at Beirut and Robert College at Constantinople, now has over four hundred pupils distributed between the primary, grammar, high school and college. It is the purpose of the College to develop a medical department as soon as possible.

In connection with my position as a member of the college staff I have been invited to become a visiting physician to the Canton Hospital, the first missionary hospital to be established in China about seventy-six years ago. This institution has about 250 beds, and at present I am in charge of the medical wards and laboratory.

I am president this year of the South China Branch of the China Medical Missionary Association and editor of the Medical Journal published in Chinese, now completing its second year.

Last year I was in charge of one of the hospitals in the city for eight months, during which time over four thousand patients received treatment from the hospital.

Much of my time is occupied with professional work, but my object in coming to China was not professional. I believe that no young man without a knowledge of Jesus Christ and acceptance of Him as his personal Saviour can truly understand the meaning of life. The young men of China are capable of the highest spiritual attainments. The future destiny of this country depends to a great extent on what measure the truths of Christianity are instilled into the lives of the Chinese young men of the present generation. It is with this in view that my colleagues and myself daily teach them the Bible and speak to them of the need of developing a strong Christian character.

In a few weeks I expect to start for a few months' furlough and shall perhaps see thee in the homeland. Upon my return to Canton I shall be living in the William Penn Lodge, and if at any time thy travels bring thee to Canton a cordial welcome will await thee here.

Any details of the nature of the work of the Canton Christian College and my work here would be gladly furnished, I am sure, by my friend Edward C. Wood, with whom I constantly keep in touch through correspondence.

I would that thee might fully realize the joy that has come into my life through my work and service for the Chinese people in Canton. Because of the part that thee has taken in it in the past I have felt like writing to thee at this time.

With kind regards, I remain as ever thy affectionate friend,

WM. W. CADBURY.

An appeal for funds is made to those interested in the Merchantville Meeting of Friends. Fifty dollars are needed to pay the interest now due on mortgage. Remittances should be sent to the Treasurer,

LEWIS R. WHITACRE,  
1813 Vine Street, Phila.

In Great Britain, membership in the Royal Society is unquestioned recognition of distinguished attainment in scholarship in science. It is notable that there should now be such a long list of Friends who have won this distinction. It is given in the following:—

Our readers will have learned with interest that, as foreshadowed in these pages a few weeks back, Arthur Stanley Eddington, Plumian Professor of Astronomy at Cambridge, who ten years ago was Senior Wrangler, has been elected a Fellow of the Royal Society at the early age of thirty-two.

As we reckon, he is the eleventh member of the Society of Friends who holds the blue riband of science. The other Friends who are Fellows of the Royal Society are John Gilbert Baker, of Kew; Joseph Barcroft, Fellow of King's College, Cambridge; George S. Brady, M. D.; Professor J. Theodore Cash, M. D.; Edward Fry; Joseph Jackson Lister, Fellow of St. John's College, Cambridge; Daniel Oliver, of Kew; Professor Francis Wall Oliver; Ralph A. Sampson, Astronomer-Royal for Scotland; Professor Sylvanus P. Thompson.

This is an impressive list and representative of a remarkable width of interest and learning.—*The Friend* (London).

*Friends' Fellowship Papers* is the name of the organ of the Young Friends' Movement. The number for Fifth Month is made notable by the subjects of the several articles but especially by the constructive spirit of the whole. It is clear that cultivation of the spiritual resources of Quakerism is much on the hearts of young Friends. We quote a paragraph from an article entitled "Ourselves and Other People."

"What, then, is the specialty of our Quaker faith? It resolves itself, into two parts; first, the *emphasis* we lay on certain phases of the message; second, the methods we choose for presenting it. As a matter of fact, it is very difficult to separate the two. Because we emphasize certain truths as of supreme importance we adopt certain methods. We emphasize the possibility of direct contact between the individual and his God, and therefore we eliminate from our worship the office of the visible priest, and lay stress on spiritual communion rather than on definite instruction. Because we believe in each man's responsibility to his Divine Guide we hesitate in any way to force or over-ride his judgment and prefer to wait till we can all agree rather than go forward with a dissentient minority. These are typical points in which our theory works itself out in a practice peculiar to ourselves, a practice which seems to us appropriate to the proclamation of the message, and the needs of our own organization."

THE short essay entitled "Games of Chance," issued by the late Women's Yearly Meeting, is now in print and may be had for gratuitous distribution by addressing Friends' Book Store, 304 Arch Street, or Friends' Institute, 20 S. Twelfth Street.

Friends are encouraged to avail themselves of this opportunity for speaking a word against the insidious attractions of gambling.

#### SUMMARY OF EVENTS.

UNITED STATES.—It is stated that the largest locomotive in the world, constructed by the Baldwins for the Erie Railroad, was lately tried between Philadelphia and Baltimore with a train of 50 coal cars weighing 4012 tons. The 90-mile run, northbound, was made in ten hours and twenty minutes. Railroad men say the train is the heaviest ever hauled that distance by a single locomotive.

Estimates of the State Free Employment Bureau indicate that Kansas this year will need more than 42,000 men from outside the State to harvest the wheat crop. With a crop of 135,000,000 bushels in prospect there is the problem of obtaining enough men to harvest it.

The value of birds to the public has been thus stated: "Birds may not inaptly be called a police force of the air, the chief duty of which is to restrain within bounds the hordes of insects that if unchecked would devour every green thing. Notwithstanding the fact that the acreage under cultivation in the United States is larger than ever before, and that the crops are greater, the cost of foodstuffs continually mounts upward. Meanwhile the destruction of farm and orchard crops by insects and by

rodents amounts to many millions each year. If any part of this loss can be prevented it will be so much clear gain. Since birds perform such invaluable service, every effort should be made to protect them."

The Department of Health in this city has lately advised persons to be vaccinated against typhoid fever. It says: "The value of anti-typhoid vaccination as a means of protecting the vaccinated person against this serious disease has been established beyond question."

A despatch from Georgia says: "More than 3000 hogs in Mitchell County have been inoculated with cholera serum within the last few months by the county demonstration agent, Ridge Roundtree. There is not a single infected hog in the county."

As a preventive measure to stop further spread of glanders among horses, which is endemic in the city at this time, Chief Davis, of the Bureau of Water, in co-operation with the Board of Health, the State Health authorities and horse owners and teamsters generally has ordered the discontinuance of all public street watering troughs on or before Sixth Month 1. Instead of the water troughs Chief Davis suggests the introduction of spring spigots at which teamsters and horse drivers may water their animals from individual buckets.

It is stated that winter wheat promises to make a record crop this year. All the conditions are favorable and nearly 36 million acres are planted to this crop, according to the Department of Agriculture's reports.

A despatch of the 27th from Washington says: "Acting on information from Oklahoma that from 12,000 to 15,000 men would be required to help harvest and thresh the wheat crop in that State, Secretary Wilson today ordered bulletins placed in postoffices throughout the country describing Oklahoma's needs. Wages in Oklahoma are from \$2 to \$2.50 a day with board, and that of the 12,000 or 15,000 men required for the wheat harvest 85 per cent. would find additional employment handling the forage crops, promising four to six months' steady work."

It was stated from Chicago on the 27th: "A resolution favoring study of the Bible in the public schools and urging churches to petition State Legislatures for laws that will bring about the desired condition was adopted to-day by the General Assembly of the Presbyterian Church. Its aim, as expressed in the language of the report, was "that legislation may be obtained, permitting, as optional or otherwise, the reading of the Bible in the public schools, or recognition of the Bible, for credit or otherwise, in the curriculum of our educational institutions."

It is stated that more than 60,000 lives have been saved by hygienic laws enforced by the State Health Department since its organization in 1906, according to statistics presented at a meeting of the Philadelphia County Medical Society, at the College of Physicians. The population of the State in 1906 was, in round numbers, 7,141,000 persons, and had risen in 1913 to 8,107,000, while the death rate had dropped from 16 to 14 persons per 1000 of population, according to Doctor Dixon, who said that if the same conditions which prevailed in 1905 had continued the number of deaths in this period would have been almost 60,000 in excess of that reported. He attributed this great decrease to the success which has followed the efforts of the State Department of Health.

A great dam across the Mississippi at Keokuk, Iowa, has formed a navigable lake of 100 square miles.

FOREIGN.—Suffragettes in England have lately caused much disturbance. A telegram of the 24th inst. from London says: "Suffragettes raided numerous streets in the west end of London early this morning, smashing windows. Several of the women were arrested."

The Government of Ireland or Home Rule Bill has lately passed the British House of Commons. The object of the bill has been stated succinctly to be to allow an Irish Parliament to deal with purely Irish affairs, while preserving the control of the Imperial Parliament and government over matters touching the Empire as a whole. Even without amendment the bill cannot become operative before eight months from the date of its passage. Under the Parliament Act the bill can now become law even if rejected for the third time by the House of Lords, where it received its first reading.

It is stated that Japan has ratified the treaty of arbitration with the United States.

The present Secretary of State has made a large number of arbitration treaties, which insure peace with many countries.

It is stated that a similar treaty with Great Britain is under way. It is awaiting the consent of the British self-governing colonies. Such a treaty with the Netherlands has been signed.

It is stated that "artificial wood" is a new French invention. It is made of straw, but, it is said, can be as strong and hard as oak. The

straw is boiled and treated to a secret chemical process until it becomes a pasty mass, then it is pressed into planks, or into any other shape desired. It can be worked with wood-working machinery. This is thought to be a most important invention, because the world's lumber supply is becoming smaller.

The steamship *Empress of Ireland*, of the Canadian Pacific line, was destroyed on the 29th ult., by a collision with a Danish collier in the St. Lawrence River, about 150 miles from Quebec. About 900 persons, it is supposed, perished.

## NOTICES.

THE regular Monthly Meeting for Worship will be held at Merchantville on the first First-day of the month, viz: Sixth Month 7th. A cordial invitation is extended to all interested.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—

Johnson—Through the South Seas.

McKeever—Training the Girl.

Perkins—Irish Twins.

Ross—Fourth Generation.

Speer—Studies in Missionary Leadership.

Wesselhoft—Laddie.

Wheeler—Boy With the U. S. Indians.

LINDA A. MOORE,  
*Librarian.*

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A MEETING for Divine Worship is appointed to be held at Medford, N. J., on First-day, Sixth Month 14, 1914, at 3.30 P. M. This meeting will be under the care of the Haddonfield and Salem Visitation Committee. All interested persons are invited to attend.

MEETING at LANERCH.—Under authority of a committee appointed by Concord Quarterly Meeting, a meeting for Divine Worship will be held in Paiste Hall, Pa., on First-day afternoon, Sixth Month 7th, at 3 o'clock. All interested are invited.

MIDDLETOWN MEETING.—Friends or descendants of those who formerly worshipped at this place are invited to attend the First-day Meeting, Sixth Month 7th, at 10 A. M. Electric cars leaving Sixty-ninth Street Terminal, Philadelphia, at 8.32 A. M. make close connection in Media with car for Lima. On steam train leaving West Chester at 8.50 A. M. change to trolley car at Glen Riddle for Lima. Conveyances will meet trolleys at Lima.

NOTICE OF APPOINTED MEETING.—By arrangement of Haddonfield and Salem Quarterly Meeting, an appointed meeting will be held at Greenwich, New Jersey, on First-day afternoon, Sixth Month 7, 1914, at 3.30 P. M. Friends interested are invited to join in this opportunity.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

WM. B. HARVEY, *Superintendent.*

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILA., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

DIED.—On the morning of Fifth Month 3, 1914, HANNAH J. REID, in the seventy-sixth year of her age; a member of New Garden Monthly and West Grove Particular Meeting, Penna.

—, Eleventh Month 7, 1913, at her home in Moorestown, N. J., CLARA DILWORTH WILLITS; a member of Chester Monthly Meeting, New Jersey.



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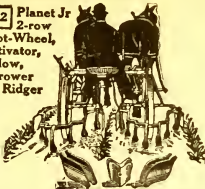
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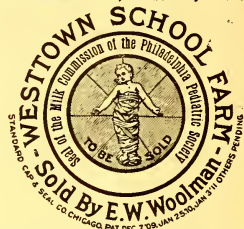
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## IN ESSENTIALS UNITY.

Whether the poet Whittier invented the phrase, "the acid sect," or whether he merely adapted it to the uses of his verse does not appear. Evidently it is a serviceable phrase with both positive and negative content. Acids are of untold use in dissolving and resolving stubborn material, and sects have done great things in promoting Christianity in human society. It is often contended that with human nature as it is, almost endless in its variety, the religious appeal must be made so as necessarily to develop a sectarian spirit. The Society of Friends in its early development was in measure a protest against this point of view. Its very name discarded, intentionally, the use of the expression church, and its protest against ordinances and ritual left it without the time-honored distinctions of most religious organizations.

In modern times there has been a wide-spread revolt in some sections of our country against the ancient Quaker nomenclature, and apparently against the principles at stake in establishing it. In other words, ancient Quakerism was a movement apart from (some would say against) sectarianism, while modern Quakerism in many places has been a movement to make the sect more distinct as such, and to put it in the conventional uniform (of manner and method) common to the denominations of Christendom. To be on this common platform without a compliance with the essentials that prevail there seems to some minds quite impossible. It must be remembered, indeed we are often sadly reminded, that ordinances and ritual can be most elaborate and complete and not be religious at all.

It is fair, however—it may be most important—for Friends to remember that a Society organized like ours in the course of development may lose the emphasis on the adjective *religious*. Not infrequently in printed appeals to the public has this key-word in our official title *been omitted*. "The Society of Friends," save for its historical suggestions, does not differentiate us from countless other societies. "The Religious Society of Friends" adds the element which has been presented to our minds as "essential" and has prompted the title for this editorial, "In essentials unity." In the recognition of the religious as fundamental we must find not only the basis of unity, but the impulse

for our service as individuals and as an organized body. We need to remind ourselves that it is possible, that in some cases it becomes easy to leave out the religious element even in our meeting affairs. The function of our meetings for discipline is not merely to transact business, but to cultivate the religious spirit in transacting business. The function of our meetings for worship is not *alone* communion and the elevation of soul which results from communion, but an effort to subdue the lower nature and to substitute for it the higher. Thus we should go out from such meetings with an evident increase of the religious spirit in our lives.

The organization of our Society is not more remarkable in any feature than in the evident intention to put the emphasis on the *religious* and to keep it there. As an instrument for world service in all social lines it made a wonderful impress during the first century of its history. The significant point all the while was that as a Society it did not invent work and assign it to individuals. On the contrary, as individuals under religious prompting were led into work the Society had resources to further their concerns. The revival of late of interest in our meetings as the core of our system may once again have this same issue. Indeed, there are promising signs of such a development. None who observe it can be other than impressed with the fact that religious concerns having such an origin possess great potency along lines of active unity in the body. Can the scattered sheep of our household have any better hope than this of being reunited?

One other point suggests itself as a corollary to this, and possibly answers the question, "What in the Christian world is the cure for the 'acid sect'?" An increase of religious life, a more real Christian experience, what in general terms we call religion, is the solvent of denominational differences. Everywhere we turn amongst denominations we find both in the present and in the past men and women who have been actually so religious that we become quite unaware of their affiliation or sect. And is not this the chief merit of our position as Friends that we put (or should put) the emphasis on the reality of the religious life apart from sacrament or ritual or name?

J. H. B.

## THE TWENTIETH MOHONK INTERNATIONAL ARBITRATION CONFERENCE.

This Conference was held on the twenty-seventh, twenty-eighth and twenty-ninth of Fifth Month, with a larger attendance than heretofore. Amongst those present were many people of prominence from this and other countries; among the latter were the representatives in this country of the Republics of China, Peru, Switzerland and Bolivia. John Basset Moore, late Counsellor of the Department of State, was the presiding officer.

A feeling of discouragement seemed to prevail before the opening session, which soon disappeared as the belief was repeatedly expressed that there was a steady and decided advance in the sentiment in the minds of the peoples of the civilized nations in favor of the settlement of international difficulties by peaceful rather than by warlike means.

The "A. B. C." mediation proceedings at Niagara, whether they accomplish a settlement of the Mexican difficulties or not, are thought to mark an epoch in the history of the Western continent, and will open the way for a better understanding and friendship between all the nations and peoples thereof. A message was telegraphed to the mediators at Niagara, encouraging them in their efforts to bring about a more happy condition in Mexico. Preparations for a Third Hague Conference were discussed, and several subjects which should be brought before that meeting were suggested by Andrew D. White, who was at the head of the American delegation at the first Hague tribunal. The preparations for the celebration of the one hundred years of peace between Great Britain and the United States on a vast scale was explained. A monument at Ghent and monuments along the border line of Canada at various points of the 3,500 miles of the boundary were proposed, and various other ways suggested to show to the world how two of the most active and aggressive nations can adjust their differences peacefully.

A spirit of international brotherhood was encouraged. A hopeful aspect of the peace movement is the work amongst the students in the colleges in this and other countries, and in Young Men's Christian Associations the world over. Representatives of about fifty business organizations were present.

The following platform was adopted as expressing the general sentiments of the Conference at this time.

ALEXANDER C. WOOD.

#### PLATFORM.

The Twentieth Annual Lake Mohonk Conference on International Arbitration while deploring the fact that the history of the past year has been disfigured by wars in both hemispheres, attended at times by shocking barbarities, recognizes unmistakable signs of the advance of the public opinion of the world towards the peaceful settlement of international disputes. The general peace of Europe has been maintained in spite of the grave situation in the Balkans, and in the face of threatened war, the American people have shown a praiseworthy self-restraint, and have accepted with commendable spirit the tender of good offices made in accordance with the recommendations of the First Hague Conference, by our sister republics of South America—Brazil, Argentina and Chile.

We recognize the far-reaching importance of the proffer and acceptance of mediation, and record our confidence that the work of the conference of mediators, now in session, will result in an honorable and permanent settlement of the points at issue between the United States and Mexico. We express unqualified endorsement of President Wilson's declaration that this country does not aim at territorial aggrandizement.

We call renewed attention to the necessity of such legislation as shall place all matters involving our relations to aliens and to foreign nations under the direct and effectual control of the federal government and the jurisdiction of the federal courts. Foreign governments can deal only with our national government; and the respective responsibilities of the States and of the nation should promptly be so readjusted as to terminate the anomalous conditions under which our friendly relations with other powers have repeatedly in recent years been menaced.

We urge such action by our government as shall secure the convoking of the Third Hague Conference at the earliest practicable date, with such thorough preparation of its program as shall ensure for the Conference the highest measure of success. We remember with satisfaction the initiative of our government in calling the Second Hague Conference and in securing provision in its convention for the assembling of the Third Conference. We express our satisfaction that steps have already been taken by our Government to facilitate the calling of the Third Conference. We urge upon our people and upon all peoples the importance of making provision for convening the Conferences at regular intervals.

We recommend that in addition to the present Permanent Court of Arbitration at The Hague, as established under the conventions of 1899 and 1907, there be established as soon as

practicable, among such powers as may agree thereto, a court with a determinate personnel, as advised by the Second Hague Conference.

We gratefully recognize in the establishment since the last Mohonk Conference of the Church Peace Union, in the large development of the British and German Peace Councils, and in the recent solemn appeal of the churches of Switzerland to the churches of Europe for united effort in behalf of the cause of peace, an impressive witness of the drawing together of the world's religious forces for the promotion of international justice and co-operation; and we bespeak for the coming International Church Conference in Switzerland the earnest support of the American churches.

We express anew our deep interest in the proposed celebration of the Centenary of peace between the United States and Great Britain, to be inaugurated on Christmas Eve, 1914, the anniversary of the signing of the Treaty of Ghent. We commend to the world the impressive example of the unfortified Canadian boundary line of four thousand miles. We rejoice that the plans for the proposed celebration include the official participation of many nations, and urge the widest possible co-operation in this commemoration of the triumphs of a marvellous century of international good will and of progress toward international justice and righteousness.

#### *Resolution submitted by the Press Committee of the Conference:*

In view of the powerful influence exercised by the press, be it resolved that it is the sense of the Lake Mohonk Conference on International Arbitration that the cause for which we are striving would be aided and encouraged through the convening of a congress of editors in Washington, D. C., for the discussion of International arbitration and for the awakening of the public conscience to the advantages of a peaceful settlement of differences arising between nations.

#### BOYS WHO STAND FOR PEACE IN NEW ZEALAND.

In an accompanying illustration in *The Friend* (London) are shown the portraits of four lads who are responsible for the publication of the *Repeal*, the monthly organ of the Passive Resisters' Union in New Zealand. Except E. Mann, they have all been fined, imprisoned, sent for military detention, deprived of their rights of citizenship, and summoned again and again, all because they resolutely decline to be taught the profession of a soldier. Frank McCullough is the editor, and Hector Mann the manager and cartoonist. The latter has just been committed to military detention for his second term. E. Reginald Williams is the printer and publisher. A correspondent writes: "They are a good lot,—earnest, self-sacrificing, and such fine examples to others." And another says: "These boys are marvels."

#### *Some Cases in Court.*

S. Schaffer, represented by — Cassidy, who proved that the lad last time he went to camp lost £40 worth of potatoes; heavy rain fell whilst he was at camp and the crop, which would have been harvested, was ruined. Fine 20s. and costs.

T. S. Cox pleaded that in his district of Marshland numbers of able-bodied young men, far more so than himself, were not drilling. The officer reported that he had drilled regularly until March, 1913, and since then had neither attended camps nor drills. Cox: "That is so, but I want to say I don't intend to attend any more." Fine 10s. and costs, being a first offence.

#### *The Question of Alternative Service.*

A grave position has arisen over the question of alternative service. . . . General Godlee has now announced that "certain amendments to the Defence Act to relieve the conscientious objector from military obligations by the provision of some form of alternative service are under consideration."

The National Peace Council, representing ten different societies and organizations, has unanimously adopted the fol-

lowing statements in opposition to all proposals for alternative service.

The document deserves the very careful and thorough consideration of Friends, for the decision will have far-reaching consequences to our Society, not only in Australasia but also here at home. The Defence Acts Committee of the Meeting for Sufferings, which had the matter under consideration at its meeting on the 30th ult., postponed further deliberation upon it to a future meeting:

1. The Council regards conscription as a distinct danger to the modern democratic State, enabling reactionary interests to force their will upon the majority by means of the illegal use of force. It regards such an evil and dangerous law, although part of the law of the country, to be not morally binding on the consciences of citizens, or of young men who are not yet citizens. Therefore the Council cannot agree, or advise anyone to make any bargain with Parliament, representing the military authorities, for permission to render alternative service to military training.

2. It would point out to those who are interested in the cause of Peace the obvious embarrassment under which the supporters of conscription are now placed. It is clear to the Council that the difficulties of setting up conscription are so great that the scheme will be dropped, and our country be free from its menace. The first Conscription Act of 1909, contained a "doctrinal conscience clause;" the amending Act of 1912 allowed those who had personal "religious" objection to military training to be exempted; and in 1913 a Parliamentary Committee of twenty members reported in favor of "conscientious" objectors being exempted. And the Minister of Defence reported to a deputation of the Society of Friends that he concurred with that report. The supporters of conscription have thus been forced to bay again and again.

3. These concessions are obviously made in an endeavor to secure popular support to the scheme of conscription. The militarization of a young, free nation like New Zealand would be an unparalleled calamity. The National Peace Council rejoices at the many evidences of the failure to put into action the militarist's ideal of "every man a soldier" and "a nation in arms." From statements made by responsible politicians of their difficulty in administering the scheme, by admissions made by military officers of the many tricks resorted to to escape conscription and of the largely increased number of prosecutions necessary under the Act, it is clear that the supporters of conscription realize that it will have to be dropped. For the sake of many lads and young men who are forced into militarism, with its false international ideas, its stultifying discipline, and its dangerous moral associations, the National Peace Council has no other course but that of frank hostility to conscription, and can, therefore, make no bargain under it, and will be satisfied with nothing short of its repeal.

#### BURLINGTON AND BUCKS QUARTERLY MEETING.

On Fifth Month 29th our Quarterly Meeting once more assembled in the historic meeting-house at Burlington, New Jersey. In this place, which has witnessed the going out and coming in of so many of our forefathers, it was comforting to remember that He who was their God is still our God and that He was in our midst on this occasion.

Early in the meeting a concern arose for greater humility in our daily lives, and we were reminded that subservience to the power of riches and worldly possessions leads away from the straight and narrow way of life into the broad way of destruction. We were admonished to place our trust and faith in our Heavenly Father alone, for His tender mercy and compassion on all of His children, sinners though we are, is our only hope of salvation.

"Except the Lord build the house, they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain"—nevertheless the watchman must be found faithful in his watching.

FOR "THE FRIEND."

[ALTHOUGH we had an account of the recent meeting at Stony Brook in last week's issue, the following is furnished by an esteemed subscriber from a recital of one not in membership with Friends, but descended from them. It will interest our readers to know the effect of the meeting upon such.—EDS.]

#### OLD STONY BROOK.

Last Sabbath we attended a meeting held by the Friends of Chesterfield Preparative Meeting in the old Stony Brook meeting-house, which was built, we think, in 1752, and was used in 1776 as a hospital during the battle of Princeton. There had not been a religious service there for nearly forty years. Some one had cleaned it all up, cut the grass around the building, and in the graveyard, and had made a path through the woods from the trolley road. There was a great crowd, many more than could possibly get into the house. Of course, as the meeting was extensively advertised, a large number who were not "Friends" were there, but all, or nearly all, had Quaker ancestors. The people quieted down at the appointed hour (3 P. M.), and it was not long before a young man, unknown to us, spoke. Then Zebedee Haines rose and in a very touching manner spoke of "the wonderful love of the Saviour." This was the thread that was woven into his whole address and no one could help feeling that it came from the depths of a full heart. Then William Bishop preached a clear-cut Gospel sermon, unfolding in a very earnest style the plan of salvation, closing with a most powerful appeal to those present to make the decision to accept, that day, the Lord Jesus Christ as their Saviour. This was followed by a prayer, and the meeting closed.

After the service was over the people visited the graves. Among the prominent persons buried here were Richard Stockton, a signer of the Declaration of Independence, and Benjamin Clark, who gave the ground to the Friends for a meeting-house. I wonder what these would have thought could they have seen the meeting-house grounds filled with great autos, and Friends, Presbyterians, Methodists and Episcopalians all crowding into that quiet little house and into the graveyard to do honor to the dead or to drop a tear over some scarcely legible brown rough stone at the head of a grave of some one long passed away, but loved and not forgotten.

PRINCETON, Fifth Month 26th.

#### ANCIENT LETTERS.

JOHN LAWSON, A PRISONER, TO MARGARET FELL:—  
 "Dear Sister:—In the unity of the truth my tender love salutes thee and all the brethren and sisters in the truth. Dear hearts, walk worthy of your calling, for holy and perfect is He who has called you out of the world. Stand ye perfectly freed from the world, and take heed to be not tangled again with those things you have once been set free from, but walk circumspectly, having no fellowship with the unfruitful works of darkness; but every one of you who have been so taught, abide in the light, and stand pure and clear out of the works of darkness, that your Father and my Father may be glorified, that you all may have unity with God and unity one with another, growing up together as branches of one vine—all watching one over another for good, improving the manifold graces received from God for the good of one another, strengthening one another daily in your most holy faith. We are all well, pray for us that we may stand faithful in the Lord. My two friends and fellow-prisoners send their love to you all. Dear hearts, fare you all well.

May the God of all power keep thee, my dear sister, in His eternal wisdom and strength, for thou hast not been unmindful of the servants of the Lord, but hast shewed thyself to be a loving mother towards all the tender babes of Christ. Grace, mercy and peace be multiplied daily towards thee, my dear sister in the Lord!"

"Prisoner for the testimony of the truth at Chester."

Fifth of Twelfth Month, 1653.

## THE CALL OF ETERNITY.

This call comes from every part of the universe of God. The heavens declare it. The ocean speaks it, the seasons, following each other so regularly and perpetually, proclaim it. The winds and the storms echo it. The brightness of a summer day cannot destroy it, and the darkness intensifies it. It is everywhere.

Who has the courage to listen to it? What shall be said about that man who, with this call ringing in his soul for twenty years, more or less, has refused to hear it? What excuse can one make at the end of life for neglecting it?

It is an INVITATION—a glorious invitation made to a poor helpless man, lost at the very threshold of this limitless eternity. It is an invitation from darkness to light; from danger, despair and death to safety, salvation and happiness. It promises pardon, peace and purity. It invites a starved soul to an eternal banquet. It promises joy and blessing for sorrow and sighing. This call cannot be imitated or suppressed, but rings clear as a bugle, through darkness, gloom and doubt, both a call and a challenge. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. xi: 28).

It is also a WARNING—a terrible and impressive warning of impending danger. It issues from the unexplored world with a force that should awaken the drowsy, alarm the careless and quicken the laggard. By day and by night its voice never ceases. It is a call that moves the sensibilities, and produces temporarily a strange and awful feeling of uncertainty, undermining the very foundations of life. It also reaches the intellect, reproving, convincing and persuading. It may be neglected, despised, ridiculed, and rejected, but it cannot be ignored. It will be heard. It reaches every station and condition of humanity, throwing across the pathway of life a signal of approaching doom. "Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel!" (Ezek. xxxiii: 11.)

How few there are who pay any attention to this most wonderful call! The great mass of humanity rush madly on in their chosen path, neither hearing its blessed invitation nor heeding its fearful warning. There can be but one result. Nature and revelation both show that punishment must follow—sure, fearful and eternal. The call of eternity is to repentance and salvation. What shall be said of him who neglects it? "A prudent man foreseeth the evil, and hideth himself: but the simple pass on and are punished." (Prov. xxii: 3:)—*Tract by W. A. SELLEW.*

## FRIENDS' HISTORICAL EXCURSION TO BURLINGTON, N. J.

About one hundred and fifty persons shared in the excursion by boat, on the twenty-third of Fifth Month, 1914, and another hundred or more attended the gathering at the meeting-house late in the afternoon. The weather was propitious and the ride up the river extremely pleasant. There are villages and towns now on the banks of the Delaware, a great railroad bridge spans the river, and the forests are gone from its banks, but as the members of the party viewed the scenery from the deck of the boat, they were able to understand the enthusiasm of John Crips who wrote home in 1677: "I do believe that this river of Delaware is as good a river as most in the world. It exceeds the river of Thames by many degrees."

Printed slips were circulated during the ride explaining the points of interest in and about Burlington, and Amelia Mott Gummere was present to answer questions. The time was short, however, and most were obliged to content themselves with a very brief inspection of the city. At five o'clock the whole company gathered in the meeting-house to hear an illustrated lecture on "Old Burlington," by Henry S. Haines, a well-known citizen. Here again the want of time was felt, as the lecture had to be cut short. Supper followed, the Society adding coffee and ice cream to the supplies which individuals had provided for themselves. The members of Burlington Meeting were admirable hostesses, furnishing an unlimited supply of those accessories not easily carried in

lunch boxes, and contributing in no less degree by their kindly management and courtesy.

Supper was eaten on the lawn at the rear of the meeting-house, and it is proper to remark here that those who have not taken a walk in the burial ground of Burlington Friends' Meeting should make haste to do so at an early day. It is an "historical excursion" of no mean import, simply to pass reverently by the graves of George and Sarah Dilwyn, John Hoskins, Thomas Scattergood (of Revolutionary times), Richard Mott, John Cox, Stephen Grellet, Rachel Grellet, William J. Allinson, Joseph Taylor (founder of Bryn Mawr College), Samuel J. Gummere and many others almost equally well known in the annals of our Society. The return by boat in the evening was varied by substitution of shifting lights along the banks of the stream, but it was a contented party which scattered from Chestnut Street wharf and carried into many homes the recollection of the Burlington excursion of 1914.

Let it appear that there was no "history" being acquired that afternoon, let us add a paragraph or two as to what was or might have been learned. Burlington, as a Friends' settlement, is older than Philadelphia, and second only to Salem in this part of the country. It was the ship *Kent* which in the year 1677 carried two hundred and thirty Friends from England, where they were suffering persecution for conscience' sake. Half of these people were from London and half from Yorkshire. The voyage was long but uneventful. Two deaths on the way over had a depressing effect on the minds of the passengers. We who read the accounts now are tempted to belittle their trials, when we recall that five years later, when the ship *Welcome* bore William Penn and his associates toward Philadelphia, the smallpox broke out on board and there was an average of one funeral per day for three weeks.

When the *Kent* arrived in the Delaware, after touching at the mouth of Raccoon Creek (now Swedesboro), they worked up the river to the site of their proposed settlement, called at first Beverly, then Bridlington, finally Burlington. John Crips, before quoted, wrote back to England: "This is a town laid out in twenty proprietaries, and a straight line drawn from the river side, up the land, which is to be the Main Street, and a market-place about the middle. The Yorkshire ten proprietors are to build on one side, the London ten on the other." True to their religious character immediate provision was made for gatherings for worship. The sail of the ship *Kent* provided the first shelter. Afterward private houses were used. The well-known "six square" meeting-house was not finished until 1691. It stood a little in the rear of the present house. Only a year elapsed before steps were taken for the organization of a Monthly Meeting. Witness this opening minute of Burlington records:—

"Since, by the good providence of God, many Friends, with their families, have transported themselves into this Province of West New Jersey, the said Friends, in these upper parts, have found it needful, according to our practice in the place we came from, to settle Monthly Meetings for well ordering of the affairs of the church. It was agreed that, accordingly it should be done, and accordingly it was done, this fifteenth of Fifth Month, 1678."

This meeting, be it noted, had no superior meeting. It came into existence by its own action. By 1681 it had subordinate branches as follows: Shackamaxon (Phila.), Chester, Pa., Rancocas, Falls, (Pa.) and a branch on Long Island. These soon acquired the stature of Monthly Meetings themselves, but the mere mention of the names gives a sense of the early importance of Burlington.

A general meeting was held at Burlington in 1681 and at Salem in 1682. As this was to be an annual event the name "Yearly Meeting" gradually came into use. Wm. Penn was present at Burlington in 1683, and Penna. Friends held a general meeting in Phila., only a month later. In 1684 and again in 1685 the two general meetings were held. Then Friends were able to reach a sensible conclusion that there should be one general meeting (or Yearly Meeting) for Penna., New

Jersey, etc., which should meet alternately at Burlington and at Philadelphia. This arrangement continued in force for a period of seventy-five years. In 1760, Philadelphia was agreed upon as being more central for all concerned. W. W. D.

### WHEN QUAKERISM WAS YOUNG.\*

BY GERTRUDE ROBERTS SHERRER.

We push aside for a brief space to-night our constantly multiplying activities, and seek escape from this insistent twentieth century with its ever-encroaching complexities, in a more primitive, less complex, but perhaps no less active period of our past. Yet the very act of looking backward, the very fact that this is the Friends' Historical Society is a sign that Quakerism is no longer young. For youth, forgetting the things that are behind, pushes forward in the open road ahead, which seems in undeviating course to lead to certain success. "The world is all before them where to choose." But with success achieved or missed, the stress and strain of effort over, there comes the possibility of reflection, the opportunity of returning to our past and of telling adventurous tales of the days when we were young.

The emphatic reassertion of biology of the law of heredity, the reiteration of psychology of the importance of early environment, our somewhat hysterical interest in eugenics, and our eagerness for Montessori Methods—in short, our zeal to be well-born and our frantic attempts to become well-bred, give ample excuse for another glance at our origin and youth. But lacking the philosophic mind necessary to understand the psychology of primitive Quakerism, I can present no scientific explanation of the mystical experiences of our spiritual ancestors, no illuminating interpretation of their psychic life, so sensitive to the power of suggestion. I must be satisfied to attempt that more superficial, more popularized view of the good old days which may appropriately be styled a moving-picture show.

Those were serious times when Quakerism came into existence. "England," says Green the historian, "became the people of a book, and that book was the Bible. . . . A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class. The whole nation became in fact a church." "It is indeed probable," says another author, "that at no other period did England provide in equal richness the mass of spiritually-minded seekers after truth that existed in those days of triumphant Puritanism." The environment was favorable for the development of a great religious movement. Faith stood on the very tiptoe of expectancy awaiting the coming of a prophet with a personality so dominant, an experience so real, so vital that he could bring to these troubled, earnest seekers after truth a message of life.

"All sorts of heroes," says Carlyle, "are intrinsically of the same material; given a great soul open to the Divine significance of life, then there is given a man fit to speak of this, to sing of this, to fight and work for this, in a great victorious, enduring manner. There is given a hero, the outward shape of whom will depend on the times and the environment he finds himself in. Out of this seventeenth century Puritan environment, charged with religious thought and religious feeling, emerged George Fox. The power of the man, and the power of the times met in favorable consent in this dominant personality, answering in every particular the requirements of a hero. For surely his was a great soul, open to the Divine significance of life. A man less great, less truly magnanimous could scarcely have conceived in those partisan days of semi-tolerance, a message so comprehensive, the scope of which was social as well as religious, universal rather than sectarian. And the program of this ambitious young prophet was nothing less than the transformation of the world.

Some one has said that we differ from each other chiefly in the size of our thought units. Perhaps most of us usually

achieve thoughts merely microscopic in size. Occasionally a great statesman grasps a national thought. Cecil Rhoads thought in continents, but this weaver's son, apprentice to a shoemaker and dealer in wool, by the fire of his living genius, thought of the world as children of the light.

This man, greatly good, able to imagine intensely and comprehensively, is described as "being in his behavior very reserved, not using any needless words, or discourses that tended not to edification, very temperate in his eating or drinking, his apparel homely yet decent." At nineteen, hungering and thirsting after righteousness, he earnestly sought the Truth, and about three years later he had the great vital experience which transformed his life. He saw the infinite love of God, he felt the intimate consciousness of the indwelling life of Christ, he knew the need of seeking souls, and heard the call to proclaim what he had himself experienced.

"He was a man fit to speak of this, to sing of this, to fight and work for this in a great, victorious, enduring manner."

This heroic manner compels our admiration as it commanded the attention of his hearers in the seventeenth century. His confident claim to spiritual knowledge, "Though all the world should lie in wickedness, he had the truth and might leave the rest to God."

His directness and boldness of speech; his courage in attacking all forms of insincerity, even when entrenched in established conventions; his mystical experiences; his clear discernment of underlying principles of justice, temperance, commercial honesty, and religious education, his practical application of these principles in social reforms; his insistence in season and out of season upon the absolute claims of Truth; all these mark Fox as a great man, great in intellect, in courage, in integrity, in imagination. In this practical reformer we detect no tentative holding of opinion, no reverence for tradition or custom, but the certainty of belief in the life within. With no refinement of phrases, no subtle analysis, but with hard, pure words he proclaimed this loving presence, which was the controlling power of his own daily life. For he interpreted the inner life through the outward, publishing the significance of the Divine presence not only in burning words luminous with the passion for truth, but also through practical religious and social reforms. In the simple honesty, the blunt sincerity, the enthusiasm, the compelling vision of this youth, we detect the "great, victorious, enduring manner of the hero, strong in will, to strive, to seek, to find and not to yield."

His soul was not like a star that dwelt apart, untouched by the spiritual struggle about him. It was open to the Divine significance of life in seventeenth century Puritan England, in the Ranters, the Seekers, the Baptists, in all who sought the light though groping afar off. In the freshness of his experience, and in his abounding life he appropriated from his surroundings whatever could be turned to the use of truth; and in turn, reacted upon his environment with the positive power of a dynamic character, confident of his message, sure of the call to proclaim it.

Such assurance is always convincing, such abounding life is always contagious; and Fox soon gathered about him a group of ardent disciples, many of them capable business men, most of them with a gift for leadership, all with a real first-hand experience and a zeal for work. "From the dales and fells, and from the country sides of the north," says T. Edmund Harvey, "went out a band of preachers whose names are hardly known to the historian, but whose lives and teaching had the deepest influence on seventeenth century England. Simple yeomen, most of them, whose message came more strong by this the spoken word than the written page." They were no passive hearers of the word; but in the freshness of their experience they began to speak with the vigor, the enthusiasm and the assurance of youth. Fox was but twenty-two when he had the experience out of which sprang the Quaker message. John Audland was the same age when he became an eager pioneer of the new movement: "A man of a sweet, ruddy, amiable countenance, and of a cheerful spirit." Bur-

\* Read at a recent meeting of the Philadelphia Friends' Historical Society.

roughs, "a brisk young man of a ready tongue," was just turned nineteen when he went out with Howgill to spread the good news. "In his natural disposition he was bold and manly, dextrous and fervent, and what he took in hand, he did it with his might, loving, kind and courteous, merciful and flexible, and easy to be entreated." What a picture of a boy of nineteen! With these younger men there were others of more experience in years, but no less enthusiasm of spirit. Camm, "a man of great zeal," a capable and prosperous business man; Benson, a leading man of affairs in the North of England; Hubberthorne, "slow in speech but of great reliability and sound judgment;" and Widders, "a grave, solid man, and had a great discerning of spirits,"—"a man whose face was refreshment and whose words were few."

(To be concluded.)

#### MY HEART IS BUT A LOWLY INN.

My heart is but a lowly inn  
Like that of old in Bethlehem,  
Where busy cares come wayfaring,  
And vagrant feet their clamor bring,  
And traders barter silk or gem,

And craving wants, like cattle dumb,  
Wait at their stanchions to be fed,  
While service, clad in homely clout,  
All the long day speeds in and out  
And late and weary creeps to bed.

Yet, Lord, if through the flushing night  
I, too, may see Thy moving star,  
And feel, as then, the air astrir  
With breath of frankincense and myrrh  
By pilgrim wisdom brought from far;

And if the radiance grow and glow  
Through every mean and humble place  
Till, touched by that unseathing flame,  
In penitence and tender shame  
I know the Christ-child's beauteous face,

Then shall the drowsy servitors  
Straightway arise and shout and sing,  
And all my heart's poor hostelry,  
Transformed by love and praise, shall be  
A palace for the new-born King!

MARY A. P. STANSBURY, in *Christian Advocate*.

#### DOORS, OPEN AND SHUT.

FOR THE WESTOWN GIRLS.

Dean Farrar quotes some writer as saying, and according to him it is a great writer, that there are some truths so true, that instead of being prepared for use in the workshop of the mind, they are left to lie in the lumber-room of the memory, side by side with useless errors. And he goes on, "It is no paradox to say that the most vitally important of all truths are often ignored as mere truisms, though they lie at the basis of all that is most necessary for our peace in this life and our blessedness hereafter.

"To be able to grasp these truisms is to know the open secrets of holiness and happiness. God has made them so plain that the wayfaring man, yea, and even fools, need not err therein." "The word is very nigh thee, even in thy mouth, and in thy heart."

Now I would not for a moment have you think that I am taking you for a body of uninstructed girls, for I assure you that I have nothing new to tell you. (I knew a little boy, who, when a kind visiting Friend tried to give him some helpful words, answered quickly, "Oh, thou need not talk to me that way, for I know all about goodness.") I have nothing that you have not heard at home in the nursery with mother, or around the breakfast table at the family reading time—but because

we must all have "line upon line, and precept upon precept," I will ask you to listen to me for awhile, and I will call my little paper, "Doors, Open and Shut." What a plain, every-day thing to talk about, there is no need to think what a door may be. We can make no mistakes there. But tell me one thing, is there any difference between a door and a wall? It seems to me we might say that a wall is meant to keep one out, and a door is meant to let a person in.

In the Bible, a door is spoken of very often. Jesus Christ said to the people, and He says it to us now, whenever we will listen, "Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with Me."

We rejoice when we hear of any great and lovely person who is likely to come and visit us, and so, shall we not make ready in any way we can, and listen until we hear the gentle knock at the door? He will come in, and take supper with us, we need not be afraid that the food is not fine enough for Him—He will not criticise us, I believe, if we are true and sincere, and will tell Him what we need, and truly ask His help.

O Jesus, Thou art standing  
Outside the fast-closed door,  
In lowly patience waiting  
To pass the threshold o'er:  
We bear the name of Christians,  
His name and sign we bear:  
O shame, thrice shame upon us,  
To keep Him standing there.

O Jesus, Thou art knocking:  
And lo! that hand is scarred,  
And thorns Thy brow encircle  
And tears Thy face have marred:  
O love that passeth knowledge,  
So patiently to wait!  
O sin that hath no equal,  
So fast to bar the gate!

O Jesus, Thou art pleading,  
In accents meek and low,  
"I died for you my children,  
And will ye treat me so?"  
O Lord, with shame and sorrow  
We open now the door:  
Dear Saviour, enter, enter,  
And leave us nevermore.

Another door is the door of the closet. "And thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." That, too, is not a hard thing to do. The closet is within us, and we can often find a little time to go quietly into it, and pray to the kind Father if we are tired, if we are lonely, if we are worried, if we do not feel well, and we think God cares more than any one else about us, how sweet to us to feel that in that quiet little closet we can tell Him so. And then, when we are glad, when we are happy, when we have something particularly nice to feel, when some sorrow or disappointment is taken away, shall we not want to slip away into the closet and shut to the door, and thank God for any of these things. We shall not want to take only our complaints into the closet, shall we? I hope that none of us would be like those Elizabeth Barrett Browning tells of, when she says, "And lips say *God be pitiful* that ne'er said, *God be praised!*" I trust there will be times when the closet will be filled with secret songs of joy and praise. "And thy Father, which seeth in secret, shall reward thee openly." A prayer need not be long to be a true one; the man in the Bible who did not even lift his eyes, and who smote upon his breast, saying, "God be merciful to me, a sinner," did not make a long prayer, but it was a very earnest one, and we are told that he went down to his house justified—that means forgiven.



Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear;  
The upward glancing of an eye,  
When none but God is near.

Prayer is the simplest form of speech  
That infant lips can try;  
Prayer, the sublimest strains that reach  
The Majesty on high.

There is another story of a door in the Bible. We have all heard it read a good many times; I think it is a favorite story, but a very sad one. Great painters have tried to paint it, and a great poet has written a poem about it. In that story of the ten virgins, the five wise ones and the five foolish ones, we know how they were all waiting for the bridegroom together, but suddenly when they were called up to go to meet Him, the five foolish girls had not made any preparations, and had to hurry away to buy oil for their lamps. So, when the bridegroom came the others went in to the feast, and the door was shut. Afterwards came also the foolish ones, and called, "Lord, Lord, open to us." But He answered, "Verily, I say unto you, I know you not." In Tennyson's poem of "Guinevere" the little nun sings to the sad Queen this song. We see that it's about the foolish virgins, as they hurry back with their lamps to the wedding feast, we can almost see their fluttering garments in the night wind, some of them are torn and some soiled, with the heedless life they have led up to this time. But they are in great earnest now, eagerly pressing forward to join their wiser friends, in honoring the bridegroom.

## SONG.

"Late, late, so late! and dark the night and chill!  
Late, late, so late! but we can enter still."  
"Too late, too late! ye cannot enter now."

"No light had we: for that we do repent;  
And learning this, the bridegroom will relent."  
"Too late, too late! ye cannot enter now."

"No light, so late! and dark and chill the night!  
O let us in, that we may find the light!"  
"Too late, too late! ye cannot enter now."

"Have we not heard the bridegroom is so sweet?  
O let us in, though late, to kiss His feet!"  
"No, no, too late! ye cannot enter now."

It is a sad story, but do not let us be disheartened by it, for in the same chapter the Lord was very tender and kind to the servant and said, "Well done, thou hast been faithful over a few things, I will make thee ruler over many things." We see by this that we shall not all of us find great things to do in life, only let us be faithful to what is right and pure, and we shall be remembered by the loving Saviour. Now I remember another door told about in the Bible, but this door opens outwards, and we are to watch that no wrong thing comes out. There is a little prayer for all of us, "Set a watch, O Lord, before my mouth, keep the door of my lips." We can all think how hard it is to keep this watch, for ourselves, but God wants us to see that no unkind words come out of our mouths, no untrue words, no impure, or unclear words, that will help the heart inside to grow more kind, more true, more pure. "And out of the abundance of the heart the mouth speaketh."

Then there are the doors of privilege, the doors of opportunity. We must not wait for a command, an injunction, each time to set us forward on the path of duty, on the preparation for meeting the bridegroom at last, we have the whole

story of the life of Jesus at our command; we can study to find in that the inspiration for what will fit our case; we can be young, we can be lively, and healthy, ready for active life, yet we can be disciples too, we can be wise virgins. Such a familiar quotation is this, "For what doth the Lord thy God require of thee, but to do justly, to love mercy, and to walk humbly with thy God," and how simple it all sounds, at first, but study it deeply, will you, each for herself, what doors will open before us, as we with good will growing stronger and more consecrated all the time as we (with humility depend on our Divine Helper) aim to "do justly" every day, in all our dealings; justly to the dear parents who have sent us to school and who are looking for best returns, justly to the teachers, to the other girls, as well as to people who touch our lives rather more remotely. Then the love of mercy, to be wrought into our daily lives. As a silver thread running through a fabric lightens it up, so we find a merciful spirit bringing our beautiful little acts of love and helpfulness, and door after door will open to us, of loving service. We shall never have very far to seek for someone to help with a touch of sympathy, be it an old man or a little child. The test will be the faithfulness to the high standard, and simple and honest love to "the Lord our God" will be our anchor.

Once again let me tell you of doors, this last time it is in a hymn or Psalm. I think it must have been a sort of Church Processional in the worship of the temple, in the days of the Israelites. Men and women marching, and praising God with voices and with trumpets. We can almost hear the stately tread as they begin, "The earth is the Lord's, and the fulness thereof, the world, and they that dwell therein, for He hath founded it upon the seas, and established it upon the floods. Who shall ascend unto the hill of the Lord, or who shall stand in His holy place, He that hath clean hands, and a pure heart." and on, and on, until they chant, "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in." Then with a loud shout of song and trumpets, "Who is this King of glory? The Lord of hosts, He is the King of glory."

ELEANOR COPE EMLÉN.

## YOUNGER FRIENDS.

ABOUT fifty children, members of Concord Quarterly Meeting, with a few visitors and some parents and care-takers, gathered in the meeting-house at Media on the afternoon of the sixth at 2.30 o'clock.

After a time of silence, the speaker of the afternoon, Agnes L. Tierney, of Germantown, was introduced, and gave a helpful and interesting talk on "Heroes and Heroines." She told of a recent visit to the school-farm at Lincolndale, New York, where boys whose record has not been a good one are shown, upon entering, a blank sheet of paper, and told that their lives may now be like that, pure and clean, and bear only such impressions as they themselves put upon it.

The hero of the school is Abraham Lincoln, whose picture hangs in every room, and whose virtues of courage and of patience they are trained to emulate.

So we all have our heroes; those whom we admire, and by the example of whose lives we try to shape our own, as we set our watches by the regulators kept for that purpose.

The story of the "Hall of Heroes," which a man once saw in his dream, was then told. Each room was dedicated to the heroes of one especial type, and each had its own motto. But the highest room of all was kept for the "heroes of love," and its inscription read, "Greater love hath no man than this; that a man lay down his life for his friends." In the centre was a statue representing the Saviour, who is the great Hero, whose life has been in some measure the regulator of all truly heroic lives.

In conclusion, the young people were encouraged to a fuller knowledge of His life and His sayings, and an earnest endeavor to live in close touch with Him.

Harriet M. Rhoads then spoke briefly, encouraging our

younger members to attend meetings and to feel themselves a part of them.

We were invited to a social hour, which was divided between refreshment and some lively games in the spacious yard of the meeting-house. It was a happy afternoon for all.

F. T. R.

### THE WOMAN WITH THE SABLE FURS.

I had seen her again and again, this woman with the sable furs. Sometimes she was entering or leaving her carriage. Then I would pass her face to face on the street. Her bearing was that of a queen. Her tailored skirts were always of the finest broadcloth, and her coat of rich fur.

I mentally shrugged my shoulders every time I passed her. She impressed me as exceedingly haughty, self-sufficient, and overbearing. So I set her down in my own mind, without knowing aught about her.

Some one asked me to assist with a church supper. I had promised, and on the evening arranged for it I was flying about, assisting in little things.

The supper room was crowded. The places at the tables were taken, and many were waiting their turn. I saw the woman with the sable furs come in and look about with her haughty, self-sufficient glance. As her eye swept calmly over the room, it gave the impression that it saw everything there was to be seen. It gave its clear, broad sweep, and rested at last upon the table where two young women with little children in their arms were trying to eat. The women were shabbily dressed. They looked careworn and over-worked. They were getting little enjoyment from their suppers, for their year-old babies pulled at the plates and clutched at the forks.

The woman with the sable furs looked upon them. I turned away disgusted, for I fancied I read the scorn in her face.

Busied with serving, the little incident passed from my mind. After a few minutes I returned to that end of the table. The two young women were eating their supper with an expression of satisfaction and ease. The babies were not with them.

"Where are the children?" I asked.

"A lady offered to take care of them until we finished," was the reply.

I turned away. As I passed the open door leading into a small class room, I saw again my lady with the sable furs. She sat with a child resting against each arm. The babies were gurgling with laughter. They rubbed their cheeks against the soft fur and called it "Kitty-kit."

Several weeks passed before I saw her again. This time it was in the crowded station at a junction. The seats were filled. A number stood in the center of the room awaiting the incoming train.

A querulous old body sat back in a corner seat. She smelled of snuff and tobacco. She wore a knitted hood of the style of a quarter century back. Her shawl was heavy and cumbersome. She had come in on the eleven o'clock accommodation after a ride of several hours, and was compelled to wait until three o'clock for the train on the main line.

"But I had a fine dinner," she told me with satisfaction. "At the hotel. Everything you could think of, and servants and all fixed up to kill."

"You did not go alone?" I exclaimed. The only hotel of any importance was several squares away.

"No, a lady took me. She came in on the same train I did. When she knew I was alone, she invited me to go. She said I shouldn't worry. She'd see I got on the train all right. I'm slow and a bit uncertain."

I moved away, wondering what good fairy had put it into some one's mind to make the old woman's day happy.

When train time came I knew it was my lady of the sable furs. She led the old woman away, and I saw them enter the car together.

My eyes were wide open now. I had been expecting to find dead leaves and barren bushes. Instead I had stumbled upon a rare, dainty flower, whose sweetness lingers with me even yet.—*Sunday School Times.*

### NEWS ITEMS.

LONDON YEARLY MEETING FIGURES.—The statistical returns presented to the Yearly Meeting this week show a total membership (including those residing abroad) of 19,942 persons, a net increase of 166 in the year. The Quarterly Meetings chiefly responsible for the increase are London (56), Yorkshire (36), Warwick (34), Beds. (29), and Norfolk (18); also the Australian General Meeting (46). The decreases in several other Meetings reduce the total gain. The number of persons received by convocation was 344 and as minors 77. Ten years ago the membership totalled 18,221. The number of Recorded Ministers continues to show a steady decline. The number, 329 (199 men and 130 women), is 9 less than last year, 19 less than two years ago, and 65 less than in 1904, when the number stood at its highest in recent years. The number of Recorded Ministers, however, represents a diminishing proportion of the vocal ministry in our meetings.—*The Friend* (London).

"ANNUAL MONITOR."—Shortly before his death, William Robinson, who had long edited the *Annual Monitor*, strongly urged the acceptance of the editorship upon Francis A. Knight, of Winscombe. For the last six years our Friend has regularly issued that faithful record of Friends who have passed away. His editorship has been marked by the introduction of portraits and by greater variety in the nature of the obituary notices. We regret that circumstances have now obliged him to relinquish his task. As announced on another page, he has chosen as his successor Joseph John Gill, of Newcastle-on-Tyne. The new editor has for many years had control of the memorial notices which form a regular feature of the *Ackworth Old Scholars' Report*, and we bespeak for him the support of all Friends interested.—*The Friend* (London).

FINANCIAL STATISTICS are not interesting to the general reader, although they are necessary to the cause they represent, and perhaps some of us pay them too little heed. In looking over the Report of Friends' Peace Association I was surprised to see that there were only 114 Annual Subscriptions last year; and the question asked itself, "Where are the 3,000 and more adult members of our Yearly Meeting who are not represented in the Report?"

That they believe in Peace and sincerely desire it we cannot doubt. But what are they doing to promote Peace at this portentous time when the cloud of war hangs threateningly on our horizon?

We trust they are doing *much*. Every earnest effort in the home, the School, or the social circle to instil Peace ideals, and arouse enthusiasm for Peace, is of incalculable worth. But may each one be sure that he is doing *something* for the cause.

And are there not many Friends who could easily add to their own efficiency, and the efficiency of our Peace Association, by giving one dollar a year to its support? Let us hope that the Report for 1915 will show at least 600 Annual Subscribers.

MARGARET SHEPPARD.

THE FOLLOWING review of a book that has more than once been alluded to in *THE FRIEND* is taken from the last issue of the *Bulletin of the Friends' Historical Society*: "John Woolman, His Life and Our Times; Being a Study in Applied Christianity." By W. Teigmouth Shore. Maecilian & Co., Ltd. 1913. 12mo, iv, 273 pp. 5 shillings net.

From England, where John Woolman laid down his saintly life, comes an appreciation of the man and his work which is still another effort to visualize this remarkable character. He shares with Shakespeare an almost total lack of facts dealing with his personal life, for his Journal has the first requisite of a classic, in that it might have been written for any, or for all, time.

To make up for this absence of the human, or rather, the personal, note, W. T. Shore has supplied some interesting pages on the Quaker Philadelphia of John Woolman's day.

The "Story of an Old Farm," by Andrew Mellick, which he quotes for the country setting of Northampton Township, belongs rather to the hills of Northern New Jersey than to the perfectly flat, and ultra-English surroundings in which Woolman was born. No more conservative, plain Quaker social atmosphere ever existed than the Jersey village of Rancoocas in the eighteenth century. The atmosphere depicted by Andrew Mellick is essentially Dutch, while Burlington County, even in the survival of certain customs, to-day bears evidence of its pure English ancestry. The house in Mt. Holly, incorrectly illustrated by Bowden ("History of Friends

in America," Vol. 2, p. 393) as Woolman's, was, in fact, built in 1786, by another tailor, also a Quaker, Jabez Woolston, as the date-stone still testifies.

It would be ungracious to dwell on slight slips, such as the "appointment" of Woolman as "Minister at Mount Holly Particular Meeting" (p. 45); the location of the Philadelphia merchant, John Smith, in Burlington, in 1748 (p. 58), and various other errors.

What we seek in Woolman's "Christianity" applied to "Our Times"—and we are disappointed when we miss this altogether. Nevertheless, let us rejoice at having a sympathetic pen dwell so lovingly on the wonderful Journal and selections from Woolman's essays. It is much to have attention again called to their timeliness, and the loveliness of a saintlike character loses nothing in the hands of W. Teigamouth Shore.

AMELIA M. GUMMERE.

### FRIENDS' SELECT SCHOOL NOTES.

The remaining Senior exercises, consisting of recitations and original essays, except those reserved for Graduation Day, were finished last week in our morning collections.

Benjamin R. Hoffman, president of the F. S. S. Alumni Association, who recently took an extended trip through the Orient, showed some unique and beautifully colored slides in the course of his recent lecture before the School on "Northern Persia of To-day."

EMILY OLIVER addressed the members of the lower School on the 4th inst. very interestingly on "Child Life in Syria."

On three recent afternoons the Boys' Athletic Meet has been held in sections on the field at Twenty-third and Market Streets. Awards for honors in this meet, as well as in baseball, basket-ball and tennis, for both boys and girls, were announced in morning collection on the 5th. The All-Round Championship of the School is awarded to a boy and also to a girl in consideration of the following points: first, the spirit and loyalty of the candidate; second, faithfulness in practice; third, number of sports engaged in; fourth, skill in these sports. Blanche S. Doe, of the Senior class, was awarded the championship for girls, and Fred. A. Brecht for boys.

MARY H. BAILEY, the School Secretary, sailed on the 5th inst. on the S. S. *Mesaba* for a vacation trip in Europe.

FORREST A. DEGRAFF is to be in charge of the work in Mathematics at the summer Normal School in Richmond, Va. It is expected that he will conduct three courses for teachers.

### WESTTOWN NOTES.

By the time these notes reach our readers the year's work will have been virtually accomplished. The graduating exercises take place on the morning of the 17th, and consist of essays read by four members of the class, the valedictory and an address to the class. In the afternoon of commencement day there will be various games on the campus between students and old scholars, and as there will be no meeting of the Alumni Association in the evening, before the usual supper hour the large family will have scattered.

For certain reasons it has been decided, for the present year at least, to shift the Alumni Meeting to the autumn. The date has been already fixed, Tenth Month 3rd. The executive committee of this association have recommended that classes of the past years, planning reunions in the autumn, fix upon this same Seventh-day, ample time for the class gatherings will be allowed and in this way a full alumni meeting may be expected and the class reunions made quite as enjoyable as under former plans.

In connection with the graduation exercises for the 17th, the speakers appointed by the faculty are Willard H. Smedley, Marguerite L. Brinton, Helen R. Brown and Kenneth Oliver. Ida Roberts was elected by the class as valedictorian, and William V. Dennis, of Friends' Select School, was invited to address them.

With the beginning of vacation needed repair work on the buildings will be commenced and pushed as rapidly forward as possible. The largest item of work will be the erection of the addition to the south front of the boys' wing of the building. The plan contemplates the surrender of room No. 9 on the first floor and the three small chambers over it; this space, with the addition that is to be built to the south of it, will make comfortable apartments to be occupied next year by George and Lydia Jones. Later bulletins from Westtown will inform of other work that is

to be done. The new water system is now far advanced toward completion and gives promise of meeting a demand that has long been urgent.

NUMEROUS changes in the teaching staff are to be made. Wm. B. Harvey, as is generally known by our readers, expects to travel with Wm. C. Allen and wife, leaving San Francisco for China before the opening of the autumn term. He will probably leave Westtown on Eighth Month 20th, his duties being largely assumed by Charles S. Carter, who will become resident at the School. David H. Forsythe will take up new duties and responsibilities in connection with THE FRIEND and also some others at 207 Walnut Place; Samuel H. Brown goes to Harvard for a year of study. Chas. W. Palmer, after a year's absence at the University of Pennsylvania, returns to teach science, and Le Roy Jones, of Indiana, enters as a new member of the faculty. Helen D. White has resigned and expects to teach in the Germantown Friends' School, and Sarah J. Braeken as teacher of cooking is succeeded by Fannie E. Beal, a graduate of Columbia.

An unusually large number of our family plan to indulge in foreign travel. The most extensive journey contemplated has been already alluded to. In addition, Mary Ward plans to spend the summer in England, the special object of her outing being to visit, so far as she can, scenes associated with the seventeenth century history of Friends. Anna Walton makes a general tour with members of her family and Edith L. Cary plans to give the major part of her time to Rome and Italy.

DURING the past fortnight the athletic events at the School have been most interesting, notable among these was the "water meet" on the lake on the afternoon of the 2nd. Games of cricket and baseball has been played on our own grounds with Cedarcroft, Haverford, Penn Charter and Old Scholars, besides many games between classes at the School. Early in the term a game was played with Williamson School on their grounds. A tennis tournament has been carried on for two weeks or more; the successful contestants will be announced in a few days.

THE Lake House rarely fails to be the scene of some wholesome diversion three or four times each week. A supper was recently given there by a few of our teachers to Leslie Pinckney Hill and wife and Julia Phillips, of the Cheyney Institute.

It has been a source of gratification to the faculty to note the increasing number of boys who are expecting to spend their summers at some healthful occupation, notably to work on farms. If any Friends have need of a Westtown boy during the summer, it is possible that the need can be filled, though at the present writing all applicants seem to be furnished with jobs.

DURING the past week we have had few of the Committee with us. Zebedee Haines attended meeting on the 4th. The first-day evening collection on Fifth Month 23rd was addressed by Watson W. Dewees on "Some Facts Concerning the Bible," and on the 30th ult. selections from Dr. Steiner's "The Parable of the Three Cherries" were read to the boys and Annie B. Gidley talked to the girls on the "Choice of Books for Idle Hours." Augustine Dwyer gave a lecture on "Longfellow, the Poet and the Man," before the Literary Union at their last meeting.

### CORRESPONDENCE.

"I FULLY respond to the excellent remarks in relation to the observance of one of our highest privileges, as well as a reasonable duty, the attendance of our Religious Meetings—the more we are awakened to a sense of our unworthiness, yea, very nothingness, of our entire inability to say, or do rightly without Divine help, in the same proportion will we value the precious opportunity to present our bodies a living sacrifice—whether it be in exercise of soul for the arising of life in ourselves or in that communion which we bless. 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' For we being many are one bread and one body; for we are all partakers of that one bread—then are we edified, and the Head of the Church glorified. May we never lose our very distinctive, and to me most precious mode of worship, that of silent waiting in our own tents—that we may know our 'work to be with the Lord, and our judgment with our God.'"

### SUMMARY OF EVENTS.

UNITED STATES.—The Director of Health in this city it is stated starts a vigorous campaign to prevent blindness. He does it under the new law

requiring an immediate report from persons having the care of infants whose eyes become inflamed, swollen or reddened at any time within two weeks after birth. It is also compulsory to make a similar report in writing to a regularly qualified practicing physician in the district. Says the Director: "Great good will be accomplished by the new law by preventing any possible delay in the recognition and treatment of the disease. It can be cured, and the eyesight saved, in most cases, if proper treatment is started early, but it results in damaged eyesight or total blindness if treatment is delayed or the dangerous disease is neglected."

James J. Hill, in pointing out the exodus from farms as a menace, says the farm will fail and the foundation of America's prosperity be undermined unless agriculture is restored. "The average wheat production in the State of Minnesota is about 13 bushels," he says. "The average in Denmark is 38; in England, 32; in Holland, 34." The saving feature of the situation is the interest that is being awakened in agricultural improvement. He says that, although much has been done, it is only a beginning.

A despatch of the 1st from Redding, Cal., says: "An official report from forest rangers in northern California brought the news that Mount Lassen, a peak 10,477 feet high in the Sierra Nevada range, between Plumas and Shasta Counties, was in eruption, and that ashes covered the ground for three miles. Large boulders have been hurled from a new crater, which opened in the side of the mountain, with lateral fissures running in all directions. A cloud of smoke and steam hangs over the mountain."

A despatch of the 2nd from Buffalo, New York, says: "Three Seneca Indians, accused of fishing illegally in Eighteen-mile Creek, used a treaty dated 1797, sanctioned by the Senate and signed by the President, as a defence. The case came before Justice Pooley in habeas corpus proceedings. Chief Kennedy produced the book containing the treaty which gave the Indians perpetual rights to fish and hunt in the section of the county where they were arrested. Justice Pooley held that the treaty superseded the State laws and the Indians were released."

It is said that the Philadelphia Rapid Transit Company carries an average of 1,500,000 passengers a day, and on days transports 2,000,000. If the cars were pulled by horses, 45,000 of the animals would be required, or more than 20 times as many as are within the city limits.

A Philadelphia paper says: "The Child Federation which has conducted during the present year 20 classes in a course of instruction on the care of babies, is urging the school board to adopt the course as a regular part of the curriculum of the department of household economy. Such instruction to girls between 12 and 14 will reach 11,000 and these pupils would not only be in a position to care wisely for the babies in their homes and have the fundamental knowledge for use in the future in their own households, but, in addition, to impart much valuable information to their own mothers, all of which will go far toward reducing the infant mortality. The Child Federation proposes to conduct a series of lectures for the teachers who will take up the new work, and will have a committee made up of five of the most distinguished pediatricians of Philadelphia to give these lectures weekly, or bimonthly at least, at a time most convenient for the teachers."

A despatch of the 4th from Wilmington, Del., says: "Commissioner Gibbons to-day announced that he had investigated a number of cases of destitute families and had given permission for the children to work this summer despite the fact that they have not reached the age of 14 years. He found that it was necessary for the children to work for a time in order that the families might live."

A despatch from Washington of the 4th says: "One hundred and ninety-one persons were killed and 3726 injured in train accidents on railways in the United States during the quarter ending Twelfth Month, 1913, according to a report to-day by the Interstate Commerce Commission. Compared with the corresponding period in 1912, these figures show a decrease of 59 persons killed and 608 injured in train accidents."

The N. E. Life Insurance Co. has recently published some vital statistics based upon sixty years' experience covering 180,000 policies. From these figures it appears that if the average mortality of all those applying for insurance be reckoned at 100 per cent., that of total abstainers from intoxicants and injurious drugs will be about 125 per cent.

It is stated that the Commissioner of Labor and Industry, John Price Jackson, has issued a warning to committees in charge of the commencement exercises and other popular assemblages with reference to the dangers incurred by using halls which have insufficient exits and aisles, and in permitting the exits and aisles to be crowded. He says many of the

popular halls have less exit space than is safe, and when in addition crowds are permitted to stand the menace becomes grave.

It is stated that after observing 600 school boys for seven years, Superintendent Davis of Menominee, Michigan, has reached these conclusions about cigarette smoking: That boys who do not smoke average from 2 to 10 per cent. higher in scholarship than boys who do. In athletics the non-smokers have a still greater advantage. Idleness and poor conditions of home life almost always accompany the cigarette habit. These facts are sent to *Current Events* by the United States Bureau of Education.

FOREIGN.—A despatch of the 31st ult. from Liverpool says: "The death roll among the *Empress of Ireland's* crew, which largely was drawn from Liverpool, happily has not proved as large as earlier messages suggested. But even as it is the loss was so heavy that Liverpool has been turned into a city of mourning. The message that 237 of the crew of 413 had been saved brought hope to many but intensified the agony of watching and waiting for the publication of names.

It is stated that with the perfection of the tele-phono-graph, invented by Waldemar Poulsen, the Danish electric engineer, begins what is declared a new era in the history of sound recording. The tele-phono-graph is calculated to reproduce the quality of the spoken voice with a clearness that is unknown in the phonograph, for all scratching sounds are eliminated. Moreover, it is far superior in sensitiveness to the ordinary phonograph, since it will readily record low sounds, such as whispering and breathing.

The steamship *Aquitania* of the Cunard line, making her first voyage to New York, is 901 feet long and has a gross tonnage of 47,000. The ship has been designed to accommodate a total of 4210 persons. Of the total of 4210, 876 will travel first class, 594 second class and 1700 in the third class. The crew numbers nearly 1000. The *Aquitania* had a smooth trip of 5 days, 17 hours and 43 minutes. Her average speed was 23.10 miles over a course of 3181 miles. Her highest daily run was 602 miles.

A despatch from Sydney, N. S. W., of the 28th says: "The most severe earthquake shocks ever registered by Australian seismographs were recorded at half-past 12 this morning by the instruments at the Government observatory at Riverview. The waves lasted three hours. Indications were that the upheaval was in the neighborhood of the Friendly Islands in the southern Pacific."

#### NOTICES.

A MEETING for Divine Worship is appointed to be held at Medford, N. J., on First-day, Sixth Month 14, 1914, at 3.30 P. M. This meeting will be under the care of the Haddonfield and Salem Visitation Committee. All interested persons are invited to attend.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

WM. B. HARVEY, Superintendent.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

MARRIED.—At Friends' Meeting-house, Colerain, Ohio, the twentieth day of Fifth Month, 1914, WILLIAM P. TABER, of Barnesville, Ohio, to SARA D. NEGUS, daughter of Oliver and Debora Negus, of Colerain, Ohio.

DIED.—On the morning of Sixth Month 1st, 1914, at her home, Berwyn, Pa., ELLEN S. HUTTON, wife of George S. Hutton and daughter of the late George and Ann Pandrich; a member of Philadelphia Monthly Meeting of Friends for the Northern District.

—, in Evanston, Ill., on Sixth Month 2nd, 1914, FRANK L. BORTON, son of George B. and Susan W. Borton.

—, at her home in Colerain, Ohio, Fifth Month 14th, 1914, R. ANNA HEWLEINGS, in her ninety-second year.

—, at his home in Johnston County, North Carolina, on the evening of Second Month 5th, 1914, MICHAEL COX, in the sixty-seventh year of his age; a member of Rich Square Monthly Meeting of Friends.

—, on Fifth Month 25, 1914, at Evanston, Ill., EDWARD TATNALL, son of Robert R. and Elizabeth Rhoads Tatnall, aged fifteen years.

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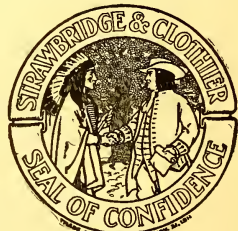
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*"I bless the name of my God, who has condescended to rectify my spiritual senses in such a manner as to fit me to relish the true spring of ministry through His meanest instruments, with all the tinctures it may carry with it of the pipe or casket through which it is conveyed."—MARY PEISLEY.*

## BELIEVEST THOU?

On more than one occasion when our Lord would teach some vital lesson concerning Himself, or was about to demonstrate His Divine power, He brought His hearers to self-searching by a penetrating question: "Believest thou this?" "Believe ye that I am able to do this?" And when some in His own country were offended at His teaching, it is said that He did not many mighty works there because of their unbelief. "Wherefore didst thou doubt?" was his gentle chiding to the self-confident, but easily-dismayed, disciple. Yet the Master was full of compassion toward the honest-hearted who did not yet altogether know Him; and He was ready to enlarge and confirm the willing but struggling faith voiced in that cry of extremity,—“Lord, I believe! Help Thou mine unbelief.”

These humbling lessons are not outworn; and though the question touching our own faith may not be precisely, “Believe ye that I am able?” it may nevertheless be one which should put us upon deep inquiry with ourselves, to see whether we have not some form of unbelief which still hinders the doing of mighty works in us and through us. It seems suitable to press home a little the question as to whether we do really and entirely believe in some of our own professed principles. How is it, for example, as regards those cardinal ones involved in our manner of holding meetings for worship? It appears that many Christians of other denominations are now coming to recognize something of the value of “a waiting worship,” and are observing a period of silence in some of their meetings; so that our long-tried and “well-sanctioned” practice is just now, from this new accession of interest, rather more popular even with ourselves perhaps. But this is not the whole matter.

“They that wait upon the Lord shall renew their strength,” is a promise of which we have been often reminded. Is our confidence in it equal to the test of leaving to Him the whole issue, whether that renewal of strength come in silence or through ministry? Or are we disposed, when a meeting passes

in silence, to reckon some of our companions unfaithful or indifferent, and to cast about us with reflections? A living silence and a living ministry have much relation to each other; but surely no occasion of worship can be wholly flat and unprofitable where there is any diligent seeking, any wrestling in spirit for the blessing. It may indeed become so, if such exercise be supplanted by vocal offerings, the chief strength of which is something less than the qualifying grace of Divine authority and anointing.

Again we have maintained—and have supported our position with many lively illustrations—that gifts in the ministry are bestowed without regard to worldly station, even dignifying the unlearned, as in the primitive church. William Penn said that “rather the best preachers” in his day were mechanics and husbandmen; and Robert Barclay confessed to the tendering effect upon his own mind of “the virtuous life” accompanying the ministry of some illiterate persons.

True, both of these men are witnesses to the truth that all endowments, whether of natural inheritance or of education, when sanctified and dedicated to the Master’s use, will have a part, and do have a part, in fulfilling His word and in showing forth His praise; but if in former times the weak and the despised were chosen in order that “the excellency of the power” should be ascribed to the right source, dare we conclude that there is now no place for a ministry that is not clothed with “excellency of speech or of wisdom”? Beyond all doubt, the Lord will give grace and glory to His own work; but equally beyond doubt is it that we need to have our senses exercised to discern “the spring of the ministry;” and our hearts opened to receive its refreshing streams, even if sent through lowly channels,—even if administered by a servant who, like John Woolman, may be far removed from some of the current thought and custom of his day.

M. W.

You will easily gather, from the contents of this little volume (“The Sufferings and the Glory”), that I regard the central historical fact in the traditional message of Christianity to be the Death of its Founder, and not any other incident or event or statement that may be on record; and that, if this be correct, the central doctrine of Christianity ought to be an interpretation of its central fact; or, in other words, if historically “Christ died,” then dogmatically, “Christ died for the ungodly,” which becomes, when translated into the language of experience, “The Son of God loved me and gave Himself for me.” The historical fact and the evangelical message go together; if we have an evangel we know why.—J. RENDEL HARRIS, in the Introduction to “The Sufferings and the Glory.”

HUMILITY and contrition of spirit seem the only safe dwelling-place whilst we are clothed with these poor corruptible bodies, and we shall find that there is great need of patience unto the end of our Christian pilgrimage.

MARY CAPPER.

[The following extracts from a private letter concerning a visit to Holland will, I think, interest the readers of THE FRIEND.—S. C.]

"I think I must have been fifteen or sixteen when Motley's "Netherlands" fired me with an intense desire to know more about them, and during all the long, long interval I have read and thought much about the brave little country; but somehow we never planned to go there, thinking a land fifteen or twenty feet below sea-level could not be very bracing or healthful. However, with the offer of Italy, south of France, Switzerland and Holland, we fixed on the latter, and this day four weeks we started on what has proved one of the very brightest and most charming of our many holidays. To some Holland might seem very flat and uninteresting; to us it was alive and thrilling on an extraordinary degree.

We each had our pet specialty; J. was exceedingly interested in the wonderful system of canals; C. in the glorious paintings and the artists; I with the statesmen and martyrs. And so we moved about the Hague, attended by a silent troop of loved and greatly honored friends. We could not get into the long desired "House in the Wood," because the palace in the city was undergoing spring cleaning. I wanted very much to see the room where Motley wrote and the lonely home of our William III's childhood; but we had the pleasure of seeing the two Queens on their return from a drive, with little Juliana, who waved a basket of odds and ends gathered in the woods at the little crowd of people waiting to salute the royalties. Both Queens have dear, good, kind faces. One does so hope that the brave little country may go on prospering as it does at present. It is a singular illustration of the invigorating influence of contending bravely with difficulties that would have submerged a sluggish people. The keeping out of the sea is a wonderful triumph; and they are now contemplating the redemption of a vast quantity of land by lessening the area of the Zuyder Zee. It was so odd while enjoying a bracing walk along the dykes at Horne to know that in a few years at most there would be cultivated fields.

We saw the fields of tulips and hyacinths at Haarlem in almost barbaric splendor. The post cards are very ugly in their stiff divisions of color; as we looked on the fields in their setting of blue water, blue sky, and intensely green grass, the crudeness was softened, but still it did not give quite the rapture of a wilder nature.

We attended the Reformed Protestant Church at Amsterdam. An English service has been held in this church for three hundred years, and was regularly attended by the Pilgrim Fathers while they were in Amsterdam. When their Puritan souls were annoyed by the dresses and behavior of the local ladies they removed to Leiden and sailed from there to Plymouth on their western emigration. On the wall of the church is a very nice tablet sent from Chicago; I forget exactly the words, but it began, "We are all one in Christ," then mentioned the names of the leading Pilgrims and returned thanks for all the hospitality Amsterdam had shown them so long ago.

A strong, fine man gave us a beautiful sermon, which somehow united and merged past, present and future in a great and solemn oneness. After the sermon the pastor asked us to come to the vestry and gave us the particulars about "the ladies falling out." He showed us the beautifully carved pulpit erected in honor of Wilhelmina's accession, and the grand brass ornamentation sent by William and Mary from England.

"THE crowning source of religious insight is, for us all, the actual loyalty, service, devotion, suffering, accomplishment, traditions, example, teaching and triumphs of the invisible church of the faithful. And by the invisible church I mean the brotherhood consisting of all who, in any clime or land, live in the Spirit."—JOSIAH ROYCE.

Do not say "Life is short." Christ's life was short, yet He finished the work that was given Him to do.

## WHEN QUAKERISM WAS YOUNG.

BY GERTRUDE ROBERTS SHERER.

(Concluded from page 594.)

And in the work to which they had given their lives, they needed all their enthusiasm and courage and endurance, all their faith and sanity and intelligence. In the north and in the south, in Wales and in Ireland, crowds of hundreds and thousands flocked to hear them; mobs often boisterous in their rude opposition, but who coming to riot remained to listen. They needed their physical strength for those three and five-hour sermons preached from a rock on the hillside, on a stool, under a tree, in the open field, in steeple-houses. They needed their endurance in the long journeys on horseback and on foot, in the nights spent in a haystack in rain and snow, in a vigil sitting among furze bushes till it was day; in the days and nights in the stocks—seventeen hours at a time in freezing weather—in the brutal treatment of infuriated mobs, who beat them and stoned them; in the vile jails of seventeenth century England, where they suffered long. They had opportunity to exhibit their virtues of character in examinations eight hours long before prejudiced magistrates; in meeting in Christian spirit the controversial violence of the day; in facing with confident faith the narrowing, hardening spirit of puritanism. Yet they knew no fear, no weariness. They poured out their lives in lavish service; for they had felt that Divine touch which is the call to discipleship and leadership.

It is no wonder that the whole-hearted zeal of these first ministers, "guided by faith and matchless fortitude," won many followers; for to proclaim the truth became their business in life. "The virtues of a man," says Pascal, "ought to be measured, not by his extraordinary exertions, but by his every-day conduct." But the every-day conduct of these valiant men consisted in extraordinary exertions. From the congregations of thousands to whom they brought the good news hundreds joined with the children of the Light. We can get some idea of the growth of numbers from the fact that in London alone in 1678 it is computed that there must have been 11,000 members; and from 1661 to 1697, 13,562 Friends suffered imprisonment. The Quaker message was not then conceived as something for a few especially spiritually-minded people of superior intelligence and unusual inwardness of life, but for the great seething mobs, for magistrates and servant maids, for jailers and colonels, for grocers and woolen drapers, and for soldiers and horse jockeys. It was not an ornament of life to be proudly protected and exclusively enjoyed, but the power of life itself, which transformed people of all ages, all conditions into children of the light.

In those early days there was no organization, but a life; no society, but warm intimate fellowship; no church, but loyal disciples and willing apostles; no doctrinal system, but a call to service; no conscious founding of a new sect, but a strong spiritual army bound together by unity of experience and spirit, and courageous enough to give to that experience an all-round application to every-day life. For the truth was not a personal possession to be hoarded and secluded, but a glorious Gospel to be published to all, "whether they be in forms, without forms, or got above all forms." "Let all nations hear the sound by word or writing," wrote Fox. "Spare no place, spare no tongue nor pen, but be obedient to the Lord God, go through the work and be valiant for the truth upon earth."

Yet in the universality of the work, practical details were not ignored. There seems, on the contrary, to have been an adaptation of means to ends, and much good sense applied to religious matters. When facilities for travel and communication seem sadly lacking there was a large body of itinerant ministers traversing Great Britain and Ireland, carrying spiritual freshness and inspiration to local groups and keeping them in touch with the wider movement, and acting as counsellors in new communities. There was time for long letters, admonishing and encouraging, and time to go to meeting. Howgill wrote to Margaret Fell, "We have about twenty



meetings a week." In one day nine "steeple-houses" were visited in Durham. In how many of those meetings did they speak three or five hours? There was time for fellowship and opportunity for developing leadership. For with a minimum of organization the work was not carried on in a haphazard manner; the workers met, the field was marked out, action decided upon, ministers sent out. In 1636 there are frequent statements that imply some order and arrangement in the sending out of ministers. In correspondence the desire is expressed that the little meetings should not be left entirely to wait and that not only should they be visited by the traveling preachers, but some minister should be sent to stay a while and act as elder. George Sands in a letter to Fox writes that Uxbridge meeting had declined since Burroughs had gone elsewhere, and asks Fox to send a minister. But wearisome routine and formal methods had not exhausted the tremendous initial energy. Yet with its energy, its faith, its enthusiasm, Quakerism could not escape the faults of its qualities. Young men in their ardor and strength will scarcely make prudence and caution their guiding principles of the cause that has claimed their devotion. We are sometimes inclined to be a bit apologetic of those youthful days, as if Quakerism, with all the advantages of youth, should scarcely be allowed its faults. We would have it "be a boy again, but be a father too!" Their zeal was not always according to wisdom; glowing enthusiasm sometimes led to extravagances of language and conduct. Yet we may generally find the root of these excesses to be a clear sincerity, an effort to make practice keep pace with profession. In their belief that university teaching could not produce spiritual ministers of religion they undervalued all education; for they failed to see that man's spiritual nature is not entirely separate from his intellectual. This attempted separation led to strange symbolism. Under a strong feeling of religious duty with great solemnity, "Wm. Simpson went three years naked and in sack cloth in the days of Oliver and his parliament as a sign to them and to the priests showing how God would strip them of their power;" and this prophetic sign was enacted by various others, once at Oxford by a girl of seventeen, and always more zealously because their natural feelings shrank from what they believed to be a Divine command. Their open scorn of learning and their extravagant practices at Oxford brought upon them persecution by these "Black Tribes of Scholars." The great freedom in their meetings caused complaints to arise "of the songs and hymns and prayers that made melody and rejoiced the hearts of some, but being not in wisdom of words altogether made some scruple." In 1633 George Fox tolerantly replied to such a complaint, "Why should not them that sings have liberty of conscience to sing in your meetings? I do look upon thee as a competent judge whether they sing in grace or us." Among the traveling ministers there was some jealousy. Local Friends were sometimes burdened by them, especially by a few unsuitable women who ministered confusion among them. Burroughs, "the brisk young man of the ready tongue," sent one woman preacher to Fox with this note: "This little short maid that comes to thee, she has been this long while abroad, and in her there is little or no service as in the ministry. It were well to be laid on her to be a servant somewhere. That is more her place. I leave it to thee. Friends where she has been have been burdened by her." Care seems to have been taken to call in unsatisfactory preachers. Wm. Dewsbury severely rebuked Elizabeth Coates and ordered her to return to her home and wait. He wrote to Margaret Fell to send a man and a horse for Sarah Knowles, for her to return: "The truth is under suffering until she be in her family again." Cornwall and Devon stipulated that some ministers be sent them and rather men Friends, for they did not care to have any women.

The spirit of criticism was known in the seventeenth century. Objection was made to the preaching of ministers as being "words without power." Fox was compared to the pope because of his great influence. He was criticised for sending

ministers about, and for the introducing into meeting-houses "of things like to pulpits."

Plainness of speech sometimes brought difficulties; as when a woman Friend called a minister "a greedy, dumb dog." Fox on one occasion roughly checked a flatterer with the words, "Repent, thou swine and beast." He warns the children of the light against jars and strife, against preaching in a little, peevish, hasty, fretful mind; against gossip and tattling, idle words," and probably the fault preceded the warning. "They had yet to learn that the inspired servant of God remains a man, liable to much of human error and weakness."

It is obvious that Quakerism had "somewhat to cast off, somewhat to become," but "it was better youth should strive through acts uncouth toward making, than rejoice in aught found made." These pioneers had no years of Friendly tradition to look to, no hoary customs to venerate, no beaten track to follow: they had the privilege of blazing a trail. It was not a smooth, level road, but it led to the high hills. We have been working at it for two hundred and fifty years, making it smoother, firmer, easier to travel. We have cut through a few vistas, and planted many high hedges; we have straightened a few dangerous theological curves that escaped their notice, and have accentuated others, and we have built a scientific bridge or two. The way is much less steep, entirely without danger, and perfectly comfortable. But it seems to be traveled less than when it was a mountain trail. "When pain ends, gain ends, too."

I wonder if faith shines more clearly upon us than upon those children of the light, or if hope glows more reassuringly, or if love unites us in a closer bond of fellowship as we look back over the long road, than in those early days of looking forward. But since "man is set to instruct himself by his past self" it is not altogether amiss that we should glance again at the brave days of old to see what was mistaken and vanishing, what was excellent and permanent, not that we may sentimentally "pine for what is not," but that we may recall with courage —

"Youth shows but half,  
Trust God, see all, nor be afraid."

As two men, whom we will designate as A. and B., were engaged in conversation, they reached a bridge. A., a church member, was pleading with B. to give his heart to the Lord, and confess that allegiance in membership with the Lord's people.

"I am better now than some who are church members," answered B., giving two instances; one, a man whose special short-coming is forgotten; the other, a woman whose temper was in her way.

On the water below, not far from the bridge, was a floating hulk, aimlessly drifting; and further down the stream was a little steamer working up against the current.

A. called attention to these, and asked his companion which was likely to reach the bridge the sooner.

"The steamer," replied B.

A. then compared the temper-tempted, who was trying to rise to the steamer, and B. to the hulk. In some respects, to be sure, the woman was lower down perhaps just then, but she was making an effort to come up stream—to use her opportunity. B., like the hulk, while apparently nearer the bridge, was aiming for no higher things, with diligence, and would probably at that rate soon be surpassed by the one who was trying to attain.

The incident is recalled from memory of the account and in B.'s particular the result not clear, but it is believed to have been helpful to him to strengthen to definite action. However that may have been, is there not force in the comparison, which should stimulate those who do not endeavor to right action, and cheer those who do even amid hindering things?

WE cannot at one and the same time be Christians and deny the foundation of Christianity.

## DIVERSION.\*

BY EDWARD C. WOOD.

In taking up this subject I do not wish to stand in a spirit of condemnation or judgment of others who may not hold just the same opinions that I do. I merely desire to tell the facts and the principles which have led me to the conclusions which I now hold, speaking in a spirit of love and desire that all of us may live for the cultivating of the best that is in us and in others.

The need of some kind of diversion is acknowledged by all. Some can take it merely in a change of occupation; that is a blessed faculty, but most of us need something lighter. "All work and no play makes Jack a dull boy," is true for almost everyone.

I suppose the most prevalent amusements at the present time are the theatre, the opera, concerts, parties with or without cards and dancing, and athletic games.

The question as to just what amusements we had better employ and those we had better leave alone must be decided on the basis of another principle than the pros and cons of the righteousness of the amusement, though that of course must play an important part.

Considering the theatre from the standpoint of a profession, A. M. Palmer, the great theatre manager, says: "The chief themes of the theatre are now, as they ever have been, the passions of men; ambition leading to murder; jealousy leading to murder; anger leading to madness; and even worse."

An English writer sometime since computed that Sir Henry Irving had committed at least 1,500 murders, on the stage, while Barry Sullivan had added at least 2,000 more stage murders than this to his list; that Charles Wyndham had been divorced from 2,800 wives on the stage; that some one else, in the same public place, had been "foully betrayed or abducted" 3,200 times; that Ada Cavendish had been betrayed, deserted or abducted 5,600 times, and so on along the list of popular actors.

It is a well-known fact in medical science that persistent simulation of disease tends to produce the disorders simulated; that the human system, in fact, comes to adapt itself in large measure to the will pressure which is put upon it by its indweller. If this be true with the physical system, how much truer with the more keenly sensitive and more quickly responsive moral nature? Let a pure man, or a pure woman, deliberately plan and repeatedly endeavor to think and feel and seem to act as if impure, or even as if dallying with temptation and weighing the possible gains of impurity and crime—and can it be that impurity and crime will continue to have the same abhorrence of men to such a person, as if their very semblance had been counted abhorrent?

Clement Scott, a leading theatrical critic of the London press, prominent also as an author and traveler, made this criticism of theatre life: "Stage life, according to my experience, has a tendency to deaden the finer feelings, to crush the inner nature of men and women, and to substitute artificiality and hollowness for sincerity and truth; and mind you, I speak from an intimate experience of the stage, extending over thirty-seven years. The temptation of the stage is, and has been, quite as bad for me as for anyone else, if not worse. It would disorder any life and shipwreck any temperament, however religious, to have our whole mind devoted to the showy and alluring for thirty-seven years."

In no other approved sphere of art does a person have to identify himself in feelings with the evil part as he does in the play. "The profession of an actor stands all by itself in demanding of its votary that his main purpose and endeavor shall be to seem what he is not, to appear something else than

his real self; and herein lies the essential and irremedial evil of his profession." Because of this a man cannot but fail to lose his abhorrence of evil and fear of its results which should be every pure man's possession. My personal experience of the theatre has not led me to think otherwise. And does not this apply to the onlooker as well as to the player?

When we say that we patronize the theatre to uplift it, do we not give an excuse rather than a reason for our attendance? On how much of a higher moral plane in proportion to the life that supports it is the theatre to-day than it ever has been? Or of what increased educational force is it? Religious playgoers are not seeking moral lessons when they go to the theatre. Is it not futile, is it not wrong, to attempt to reform an immorality by fostering and supporting it?

And is it possible to support the so-called "good plays" without giving sanction to those that are just a step beyond?

And now briefly to take up another common amusement, let us ask ourselves the question: Why is it that such a large percentage of Christian people object to cards as a game? Is it not that card playing is so liable to engross attention and to occupy time unduly? The use tends to the abuse. Say what you will about the possibility of temperance, in this matter, and I will here agree with you as to its possibility, yet the tendency and majority of practice is in the other direction.

A good whist player was saying only the other day that if he wanted a good game of cards it was necessary for him to play for money, for, to all the other men of his acquaintance skilled in the game, it was uninteresting unless the gambling element was thrown in. And is it not true that there are many such eager and constant card players for whom all interest in the game lapses if they cannot play for money?

"Gambling in its various forms, such as betting and raffling and lottery, has been under discussion for many years, and the consensus of the world's best opinion is practically against it. It is ostracized in all choicer social circles. A man that is known to be a gambler is counted as below the better standard in the community in which he moves, and by which he is measured. The world's progress is manifestly away from gambling as a permissible practice."

"The main evil in gambling in any form is in its introduction of the idea of 'chance' or 'luck' as a factor in human affairs, as over against the idea of a fitting reward of intelligent and persistent personal endeavor. It is well to learn at the beginning of life that success or failure depends, under God, upon knowledge and skill and labor and fidelity, in whatever sphere of activity one is exerting one's self." Gambling in any form is at variance with sound business principles, and its tendency must ever be always pernicious.

Betting generally "rests on the assumption that the man who bets knows more than his partner to the wager or that his opinion is better. Then he is acting meanly in taking advantage of a more ignorant man, with the purpose of making money out of his ignorance."

"The man who loses on a bet gets nothing for his money, he accomplishes nothing with it." Phillips Brooks says in this connection: "Money to the simple, healthy human sense is but the representative of energy and power: . . . and to carry in your pocket money which has become yours by no use of your manly powers, which has ceased to be another man's by no willing acceptance on his part of its equivalent,—that is a degrading thing."

It is said that "gentlemen" bet only where there is no certainty. John Ruskin says of this: "You concentrate your interest upon a matter of chance, instead of upon a subject of true knowledge, and you back your opinions—simply because they are your own. All the insolence of egotism is in this, and so far as the love of excitement is implicated with the hope of winning money, you turn yourself into the basest sort of tradesman . . . those who live by speculation."

Surely the reason for a diversion is to give rest by giving a pleasing variety in the exercise of one's faculties and enjoyment thereto, so that a person may take up once more his lifework with freshness and renewed vigor. Any amusement

\*This paper was read before a "tea meeting," Germantown, Pa., and originally appeared in *The American Friend*. Thanks are due to Robert E. Speer's "A Young Man's Questions," to H. Clay Trumbull's "Border Lines in the Field of Doubtful Practices," and G. Campbell Morgan's "Discipleship," for many of the best thoughts in the essay.

may be abused—but is it not better to spend our money and our time in the safer forms, those that do not in themselves contain pernicious principles? . . . A danger in all diversions is that they become an end rather than a means. Personally, I steer clear of the more "fashionable" amusements and practices because I find them leading me amongst people where the highest and best things are thought of but little, where they are crowded out by the continued and selfish seeking after pleasure, not to mention what I know of the ruining effect of these amusements on the lives of so many young men. There is something better in life than pleasure for pleasure's sake. Let us seek and choose our enjoyments then on the basis of the upbuilding of character.

Surely the object of our being is the perfecting of our highest possibilities, so our play must be recreative, constructive, never destructive. As a physical, mental and spiritual being, then, may we not lay down the following principles to help us to choose our recreation: "Any form of play that injures my physical powers, or dwarfs my mental vigor, or takes away my spiritual sense, is impossible for me as a Christian man." Only that is legitimate which recreates and fits me for larger service. Again, I am not to seek recreation which involves injury to my fellow-being. I am only to have fellowship in recreation with a man upon principles which are highest and best for him, and never upon what he sets up for himself if they are lower than the highest.

And so where our diversion will in any way detract rather than add let us pass it by, seeking only those things which are best for ourselves and others and which count for the highest in the lives of all men.

CAMDEN, N. J.

#### THE CONCLUSION OF NORTH MEETING.

Nine months ago Philadelphia Quarterly Meeting accepted the judgment of a large representative committee that the Northern District Monthly Meeting should be laid down, and its membership be united to the Monthly Meeting at Fourth and Arch Streets. The date fixed for this conclusion is now at hand. The morning of the twenty-first, at 10.30, will be the final opportunity for the interested public to join Friends in the First-day worship that has been shared for so many years by those near and dear to us, if not by ourselves. One can hardly make the record without a sense of sadness. Those who feel it most, those who have stood faithfully by the meeting in the face of a vanishing Friendly community, deserve now the largest measure of sympathy and support as they are obliged to close the doors and seek another habitation. At such a time a sense that our actual spiritual habitation is independent of outward place gives us strength to rise above mere sentiment and to believe that the All Wise is also the All Good even in outward vicissitudes and changes.

There may be a point, however, even yet in lingering over the strength of sentiment that gathers about a place where the Truth has been honored so long. Unexpectedly one finds that this sentiment is not confined to the family or household of Faith, that is called upon to go out as it were "into another country." Outsiders—those who look on—find the heaven of such a centre and are ready to testify to it. Two such instances may be cited. The first testimony is from a good woman who knows the city and the Noble Street neighborhood from the very best point of view for a valuable judgment. For some years she was an able settlement worker, and more recently as the wife of a wealthy philanthropist who looks upon his estate as a trust from the Heavenly Father, she has been able to understand social problems from that special vantage ground. We cannot reproduce her conversation exactly, but something like the following passed recently between her and a Friend with whom she met, "You do not mean to tell me that the Friends are intending to close the Sixth Street Meeting! Really, they don't appreciate what a loss it will be to the city! Its silent witness for the Quaker virtues, and for the belief in the immediate presence and power

of God is beyond computation! Is the action due to a lack of funds to keep it going? If so, I am sure that can be remedied."

The other instance was that of a well-known business man in the city, descended like many another from Friends, but not a member. After an emphatic expression of his regret for the decision, he said that it was his intention to express this regret by attending the concluding meeting. He also sent a message to one of our aged ministers that he hoped it would be right for him to be present on that occasion.

These regrets may now seem ill-timed—they should not be wholly useless. The problems involved have been studied with much care for several years, and the decision about to go into effect is regarded as the best means of "strengthening what remains." Only by a good measure of noble self-sacrifice has the North meeting been maintained so long. It is a comfort to know that this self-sacrifice has not been wasted. The further investment of it in the city meetings that remain and in country meetings will have a sure harvest.

J. H. B.

#### ANNUAL MEETING AT GREENWICH.

Probably at no time in the history of THE FRIEND have so many appointed meetings been announced as during the past two months. Some of these have been in pursuance of individual concerns; some others have been arranged by Quarterly Meeting Committees: two or three have come to be annual meetings, not a little after the plan of the Half Year Meetings, once very common in the Society. The meeting at Greenwich may be considered of the latter class, although actually held under the responsibility of a committee of Haddonfield and Salem Quarter.

The history of the Friends' settlement on the Cohansey River and the circumstances of prosperity and decline in the Greenwich meeting have been written up more than once for THE FRIEND. The saddest part of the record is the fact that it has a counterpart in a dozen or more neighborhoods in New Jersey. In nearly all of them the traditions of Quakerism are such that it is an easy matter to gather one or two hundred sober persons together in an appointed meeting and to have the largest possible measure of appreciation of the effort. Is that the utmost that can be expected?

This question and others related to it must have been much in mind as the more than two hundred people filled the house at Greenwich on the afternoon of the seventh. Probably fifty of the two hundred were Friends from other neighborhoods in New Jersey and from Pennsylvania. The one hundred and fifty others were what George Fox would have described as "sober" Baptists and Presbyterians and Methodists. The Presbyterian minister probably voiced the feeling of all of these in acknowledging the uplift and encouragement to them of such a face to face and heart to heart meeting in the Divine Presence. If Quakerism is in any true sense primitive Christianity revived it ought to be a common meeting ground for all such sober people. Who can tell whether the present "drawing together" of the sects may not have been sensibly promoted by the faithfulness of Friends in the past toward such open public meetings! Or who is not ready to believe that the most effective service for Friends in furthering this good object now may not be in multiplying such occasions under Divine leadership, rather than in joining in any piece of new church machinery!

The Headship of Christ in the Greenwich meeting was at least a reality and made the meeting what it was. The variety of offering was not without the unifying thread of manifest inspiration. There were heard, exhortation and testimony and teaching and prayer, but the one Lord was exalted as "over all." It is no mean function to discharge in a neighborhood—this of calling all to the essentials of faith and to a common ground of practice, viz.: obedience to the witness of Truth in every item of a surrendered life.

J. H. B.

## FRIENDS' ACADEMY, MOORESTOWN.

The Annual Commencement of the Moorestown Friends' Academy was held the evening of the fourth of Sixth Month. In spite of the stormy weather, a large audience assembled to do honor to the graduates and hear President Isaac Sharpless of Haverford College deliver a most excellent address on "The Education that Fits One to Do Things."

President Sharpless called attention to the lack of thoroughness in the education of the American youth, as evidenced by so many failures on the part of those who take the entrance examinations for West Point and Naval Academy. Also, the young men who hold the Rhodes Scholarships at Oxford do not show the same efficiency as our English cousins. President Sharpless emphasized the necessity of greater attention to the proper development of our brighter pupils who are to be the future leaders of the human race. He spoke of the fact that leading scientific men to-day encourage a broad, liberal education for young men before they begin to specialize. Perhaps no part of President Sharpless's address was listened to with greater interest than his statement of the need of the kind of education which Friends' Schools and colleges stand for.

Friends' Academy has finished one of the best years in its history. Nothing startling has been attempted or accomplished, but a steady, healthy growth in the things worth while has been in evidence.

W. F. O.

## FROM LONDON YEARLY MEETING.

It has been the custom of English Friends for some years past to permit full stenographic reports of the Yearly Meeting. These reports are printed in the Society periodicals, and enable absent Friends to follow the proceedings quite intelligently. The following excerpts will give some impression of the subjects in hand the present year.

In the discussion of "Unity and Co-operation" with other bodies of Christians:

John Morland said we were face to face with the most important question that could come before us—namely, how the Society was to do its best for the universal Church. The illustrations of mistakes and encouragements to be met with in Madagascar and East Africa did not really arise in the matter. Love and unity were the Christian revelation. Among the apostles the unity was one of love and redemption. In the flowers we saw God's handiwork in great variety and utterly devoid of uniformity, but everything was perfect and of God. It was natural for the early Friends to say, "This is the truth and there is no truth outside it," and for centuries we had been following them. But sometimes we turned round and thanked God that there had been Methodists and Anglicans, and Salvationists, who greatly differed from us, but were also flowers of God. He felt it would be a mistake either to sanction or not to sanction what had been done in Madagascar. It needed experts and those who had devoted their lives to that special purpose. But he thought we might put it on record that we desired to put nothing in the way of the unity of the Church of Christ. And if we did that, was it not right to look at the other side, that as each body of Christians had done what they could, it was incumbent on us to hold fast to what we believed. We should not help the universal Church by being submerged by it, for he believed Friends had a great contribution to make towards the Church of the future. In the absence of form there was a protest against too much form, which might be a tendency on those who followed these forms to make them realize that after all the spirit was greater than matter and that it was the spirit that mattered. We should show that our faces were set towards peace and unity, believing that God had a great purpose of love to all the nations of the world, and would bring them to the one fold and the one Shepherd.

In considering the report on Education much excellent matter was presented on "The After Care of Our Scholars." The following is the expression of the principal of a well-known school in Birmingham, a minister amongst Friends:

Anne Joyce thought we should remember that young people at the time of leaving school had many ambitions. It was safe to work on that side of their thoughts. If we wanted to secure their interest we must put

ourselves in the attitude that we wanted partners in the work of Friends for the world. The present generation had a wider outlook than the last; it saw quite clearly that the service of God was the service of man. It was coming to see that there could be no division into religious and secular but that in many different ways and by different methods the Kingdom of God was coming. Young people believed they were going to move the world; and if everybody thought that, the world would be moved one of these days. Our young people wanted to do the big things and to belong to something big. Surely here was a big thing—namely, that all good was part of the agency which was tending to bring in the Kingdom of God.

When the American epistles were under review the following was expressed:

Joseph Elkinton referred to the work of the Indian Rights Association. It used to be said that the only good Indian was a dead Indian, but that attitude had passed. After 200 years of dishonor in the way their Government had treated the Indians, that Government now held them in respect. They now had at the head of their nation one who was a man, a statesman, and a scholar, and a man of peace who had succeeded in holding back the dogs of war.

The Yearly Meeting decided to send an epistle to Philadelphia. During the consideration of that proposal we note the following:

Anne Warner Marsh concurred. There was that in Philadelphia Yearly Meeting which would be a most valuable contribution to our common Christianity at the present time. This matter, she believed, was intimately related to that considered the previous day. She believed we were now ready for the hand of the Lord, which was stretched out to do us good. Let us in every respect be open-eyed, open-minded, for the blessing which God was waiting to give us.

Probably no subject stirred the meeting more deeply than that of the "Proposed Christian World Conference" and the part Friends might take in it. The view of one recently amongst us will have large approval:

Max I. Reich felt it was our duty to get at the Divine mind on this question. Was the Lord aiming at an outward reunion of a divided Christendom or a revival of Christianity? The reunion of denominations as such was an idea which left him cold, but if we were aiming at the revival of Christianity that was the aim of early Friends. They did not regard the Society as a denomination or a branch of the Christian Church, but held that they had come out of the apostasy of Christendom to a life and spirit and power in which all sects would have finally to be swallowed up.

"THERE'S never a star but brings to heaven  
Some silver radiance tender;  
And never a rosy cloud but helps  
To crown the sunset splendor;  
No robin but may thrill some heart,  
His dawnlight gladness voicing,  
God gives us all some sweet way  
To set the world rejoicing."

"NOT MY WILL."—Our Saviour crowned his consecrated life by saying, "Not my will, but thine, be done." The world is rocked by the discordance of contending wills. The uncurbed will ruins peace, wrecks home, and spreads desolation everywhere. Says Dr. Pressense: "My will, not thine, be done," turned paradise into a desert; "Thy will, not mine, be done," turned the desert into a paradise, and made Gethsemane the gate of heaven.

The ruin of lost man is thus described: "All we like sheep have gone astray; we have turned every one to his own way." And this turning to our own way has filled the world with trouble, with confusion, with sin. Sin is lawlessness, and it can never end until we yield to the divine will, and cease to give loose reign to every lawless desire. One will must be supreme before the world can ever know peace; and that will is the will of the Omnipotent One. Let us seek to know His will, and bow our hearts in submission, and we shall find that God's will is "good-will to men," and that it brings "peace on earth."—*The Christian*.

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

We are coming, we are coming,  
From every sovereign State;  
From the shores of old Atlantic,  
From Pacific's golden gate;  
From the laud of fluffy cotton,  
From the fields of yellow grain,  
From the mountains, from the valleys,  
From the broad and fertile plain.  
We know no North, we know no South,  
No kith, no clan, no creed.  
We're sons and daughters of the free,  
Our bond one common need.  
In this melting-pot of peoples  
God hath set this truth on high,  
"Righteousness exalts a nation,"  
And this ancient wrong must die;  
We've enlisted in His army,  
We'll obey His sovereign word,  
For we stand at Armageddon,  
And we battle for the Lord.

J. K. SHIELDS.

THE GREAT CONVENTION at COLUMBUS last autumn was such a gathering as the above verses describe. Not enough has been said and written about it. Conventions have become commonplace. We may fail to recognize the ones that are truly significant. But let us trust the "sure appeal of Truth to time," and be assured that "the Future, grand and great," will bear a just testimony.

The edition of *The American Patriot* (Westerville, Ohio) for Twelfth Month, 1913, a special edition of 130 pages, contains the speeches made on that occasion. A finer collection of present-day orations on the Temperance Question could not be easily obtained. Regarding the platform of that convention, J. J. Curran, the distinguished Catholic priest of Wilkes-Barre, said, "There is room on that platform for all; nor can any race, creed or nationality monopolize it. It is a signal fact and propitious sign of the times that the Catholic priest and Protestant minister can, and do, stand side by side, shoulder to shoulder, on that platform. The cause is God's and humanity's. We shall battle for the cause whether on the lower plane of temperance or on the higher plane of total abstinence whether in the lesser ranks of local groups or in the larger files of national movements; we shall battle for the cause."

THE UNITED PRESBYTERIAN CHURCH, at the fifty-sixth session of the general assembly, held in New Castle, Pa., adopted resolutions against admitting to membership in the church, "attorneys who present petitions for liquor licenses, persons who rent buildings for the sale of liquor, and men holding membership in clubs maintaining sideboards."

SAFETY FIRST is the new cry of industry. It is wisely economic. It would be a splendid motto for every town and every State. Accepted and applied, it would close every saloon in the land. "Safety first" is not the fact where any saloon doors open. In the motto there is humanity and the surest economy. "Safety first," not the "revenue" from license fees. "Women and children first"—not the liquor seller.—*The National Advocate*.

ALCOHOL ON THE JOB.—If the various apparently unprejudiced newspaper correspondents of the City of Mexico are to be credited, we now have the spectacle of a drunken murderer running amuck in that country, mocking the whole civilized world. He is keeping fleets of warships busy on both coasts and an American army of ten thousand men at work. Drunk bands of cutthroats roam over that stricken land with

torch and knife, leaving a trail of smoke and blood wherever they go. Alcohol is busy writing another chapter of woe in the history of the world.—*American Patriot*.

PENNSYLVANIA'S FIGHT against the liquor traffic, by Dr. C. F. Swift before the Columbus Convention:—

"We are in the midst of a great conflict, and I am here to pledge you that Pennsylvania will furnish men and women to fight until this victory is won. Though it is still 'black,' Pennsylvania stands about ready to make a change on the map. I want to say that we have as many loyal temperance, anti-saloon, Prohibition men and women to the square mile as any State in the Union.

"A little over a year and a half ago the Anti-Saloon League of Pennsylvania told the Pennsylvania Railroad that they must stop serving liquors on their dining cars. They told us they would not do it. We counseled a little with them and told them if they did not do it we would soon begin operations, and to keep us from operating they quit it, but as they quit it they told us, 'See here, I want you Anti-Saloon League fellows to understand that we will present a bill at the next meeting of the Pennsylvania Legislature, and there we will show you what we will do.' They presented it, and it was my privilege on the floor of that house to challenge the right of the Pennsylvania Railroad to run a saloon through the State of Pennsylvania on wheels. We discussed it, and we defeated it nearly two to one.

"I noticed the other day a little clipping from the paper that said Attorney-General Hogan, of Ohio, has found that the constitution forbids a moving saloon, and consequently has instructed the State Liquor License Commission to issue no license to railroad companies for selling wet goods hereafter.

"We have won another battle. About three and a half years ago an officer of the Liquor Association of America in an address in Chicago said this: 'We may be driven from pillar to post in Iowa, in Michigan, in Illinois, in Indiana and some of the Southern states, but we still have our Gibraltar, thank God; it is the old Keystone State, Pennsylvania.'" Less than a year ago the same man, making an address in Cincinnati, Ohio, said: 'Gentlemen of this convention, the fanatics, the Anti-Saloon League of Pennsylvania, has honeycombed our Gibraltar and we are now nowhere safe in this country any more.' That is victory number two.

"Now, you have heard a great deal from time to time about the grandeur and safety of the Brooks law. I want to tell you what we learned over there, and what we are teaching our friends, the enemy—and they knew it better than we did—we have learned that you can no more regulate a saloon into a harmless existence than you can regulate a cancer in the human body. It can't be done, and that is why we stand and are struggling for Prohibition. The physicians have told us that there is no other remedy for the cancer but extermination. I am here to say that Pennsylvania believes that there is no other remedy for the liquor traffic than extermination. My friends, I wonder if we have yet learned the privilege, the duty and the opportunity of the church of Jesus Christ? Long, long, we have toiled and labored and sacrificed for the salvation of men. The Church of God has prayed through all the centuries gone by, 'Thy kingdom come, and thy will be done.' When 'thy kingdom comes' it will be a saloonless kingdom, and when His will is done there will be no man to pass over the bar the accursed stuff to ruin some other man for a paltry dollar. But I wonder if we have learned this other fact, that the Kingdom of God will never come into this earth until men offer the same prayer at the throne of the nation, which is the ballot box, as they offer at the throne of the church, which is the altar.

"Now, it is a strange thing to me why the saloon exists at all, and it has puzzled me a great deal. I challenge the whole saloon business to give me one single reason other than the reason of the dollar that is in it, for the man that's in the business, for the existence of the saloon. I stand here to throw out the same challenge through all these States of ours. I

challenge the saloon to bring me a boy it has ever made better. I challenge it to bring me a husband that it has made truer. I challenge it to bring me a father that it ever made nobler. I challenge it to bring me to a home to which it ever brought peace, quiet and the spirit of love and humanity. I challenge the saloon business to show me a community to which it ministers any life, any peace, any quiet, any nobility, any manhood. It does not do it. Then, . . . . . why do we permit it to exist? Will you answer?

"Any business that can take a child from its mother's arms and lap and bosom and turn its face toward hell and destruction and sorrow, should not be permitted to exist. Any business, my friends, whose service is slavery and tyranny, any business that has been proven at the bars of our courts to be guilty of almost every crime upon the catalogue of crimes; any business that can take a human life and make out of that life a monster, and transform that life into a tragedy, ought to be put out of business."

THE PROHIBITION MEASURE before the present Congress, in which Friends have manifested interest in very practical ways, was acted upon by the Judiciary Committee of the House, being referred back to that body without recommendation. The Judiciary Committee of the Senate has not acted as yet, but a slight amendment is being considered, agreeable to the framers of the bill, that it is hoped will remove certain objections on the part of "States' rights" people in the South.

#### YOUNGER FRIENDS.

"MEETING THOUGHTS."—There is a School for girls in Philadelphia which has for many years been doing a good work in such a quiet way that too few people know of it, or how well it is fulfilling its name of "Aimwell."

The children are not Friends, but are expected to attend meeting, and that they may gain as much good as possible from it, their Principal has made a study of it for them in this way: In blank-books are written certain questions, and to help the children in answering these, readings and talks are given explaining how the Society of Friends came by its name, who George Fox was, and what he believed, how Friends worship and why it is often in silence, and so on. Beside this, the children are asked to tell their "meeting thoughts." The names of ministers who have been present, or spoken, are written on the blackboard, that they may remember these Friends and connect the name with the message given.

Some of the girls have trials and cares of their own. One is a little Armenian, who has lost her mother, and has to take her place at home as best she can, beside doing her school work. They belong to different denominations; some are Catholics. Would you not like to hear how much help they find in our quiet meetings? Thinking that you would, some of their "meeting thoughts" have been copied for you:

"In meeting to-day, S. K. said something referring to our lesson of George Fox. I was thinking of George Fox part of the time during meeting. A still, small voice is all we need, and that brought George Fox to be a Friend."

"S. C. spoke of the water-pots at Cana of Galilee. . . . . The water-pots of stone were empty, which refer to our lesson to-day. Our hearts should be empty when we go to meeting, and wait for God to fill them."

"The Bible was the thing to make people happy; but I think it is not only the Bible, but the Holy Spirit."

"In meeting to-day, S. C. and W. D. spoke. The thing that impressed me most was that we are tempted to do evil, we would do more if it was not for God leading us the right way."

"To-day in meeting J. K. spoke, but I could not understand him very well. I was asking the dear Heavenly Father

to make me strong to be able to help some one else to trust in Him, so that the one I help will help some one else."

"Some of the Jews were looking for a great prince instead of one to help them to be better in their spiritual life. That reminded me that we sometimes look for great things when there are little things waiting for us."

None of the girls who have put down these "thoughts" are more than fourteen years old; most of them are younger. They are also asked to tell how going to meeting has helped them. One says, "Meeting has helped me by giving me more power and ability of study, and also making me nearer to my Heavenly Father."

Another: "Meeting has helped me to live a better life; it has also helped me with my home duties."

The little Armenian, in her quaint English, "I think that the meeting and the Bible have helped me in great deal way, to live a better Christian life, and get far from temptation, and do the right things."

One girl, who lives in a bad neighborhood, puts it thus: "Yes, the Bible-word and meeting have helped me to lead a better life; because I know if I am in danger the Lord will help me. When I think of these girls around here, I am glad that I know there is some One else to help me from the life they lead."

And here is a good thought: "Meeting and Bible class-work have helped me; perhaps not in one big way, but sometimes one way and sometimes another."

They learn also why Friends' meetings are different from a Church service. One says, "Friends worship in silence because they believe we can talk to our Heavenly Father, and if there is music and singing our minds would be on it, and we could not talk to God. Friends also believe that women as well as men can be ministers, and receive this gift from God. The ministers are not paid, because Friends believe that this gift is given to the ministers from God, and should be given to others, freely, without money."

One little Catholic, eleven years old: "The Friends get communion with God in their hearts."

The little Armenian girl says: "Friends have baptism and communion in a spiritual (spiritual) way. They think it is not necessary to be baptized and take the communion as Christ is the High Priest. We can do it in a spiritual way any time and place."

What would our "meeting thoughts" be, if we wrote them down?

F. T. R.

For "THE FRIENDS."

#### YEARLY MEETING AT WESTERLY.

New England Yearly Meeting of Friends opened at Westerly, R. I., with a meeting for ministers and elders on Sixth-day, Sixth Month 5, 1914, at eleven o'clock.

There were gathered with the Friends from these parts, three from the vicinity of Philadelphia, three from Ohio and four from North Carolina, five of whom held minutes for service at the Yearly Meeting.

Near the opening of the meeting a Friend offered a tribute of thanksgiving to our Heavenly Father that he had put it into the hearts of so many of his servants to meet with them here who are but a handful and feel so keenly their stripped condition. The meeting was felt to be a season of much favor both to visitors and visited.

The two meetings for worship on First-day at ten o'clock A. M. and four o'clock P. M. were, to many, times of true inward worship and silent communion which drew us near to each other in the bonds of true Gospel fellowship, and prepared our hearts to receive the messages handed forth by the Great Head of the Church through the medium of his anointed ministers, several of whom had good service in the meetings to the comforting of many hearts.

The meeting for business on Second-day morning opened under a feeling almost of discouragement because of their

small numbers, less than fifty persons being in attendance, but we were reminded that it was not by large numbers that the Lord wrought deliverance to the children of Israel, but by His power and by the faithfulness of the few. The representatives from the two Quarterly Meetings composing the Yearly Meeting were all present. Minutes were read and returning minutes granted to the following Friends: Esther Fowler, a minister from New Garden Monthly Meeting, Ohio; Jesse Edgerton, a minister from Upper Springfield Monthly Meeting, Ohio; J. Howard Edgerton, an elder and companion to his father, Jesse Edgerton, from Middleton Monthly Meeting, Ohio; Benjamin Vail, a minister from Chester Monthly Meeting, Pa., and Henry T. Outland, from Rich Square Monthly Meeting, North Carolina. The reading of these minutes brought forth many touching expressions of gratitude to the Master, who had called His servants from other places to come with messages of Christian love and encouragement to the few scattered Friends of New England Yearly Meeting. Epistles were read from six Yearly Meetings with which New England corresponds and a committee named to reply thereto, if way should open therefore. There was also read a letter from a Yearly Meeting of Friends in China, which was referred to the same committee for consideration. After the usual instruction to the representatives to confer together on the subject of clerks at the rise of the meeting, we adjourned to four o'clock in the afternoon.

At the second session the names of Job S. Gidley for Clerk and Mary J. Foster for Assistant Clerk were reported and approved.

The state of Society as revealed by the reading of the Queries and Answers occupied much of this session. Much valuable counsel and encouraging advice was called forth both from members and visiting Friends, particularly in regard to attendance of all our meetings and for the reading of the Holy Scriptures.

The minutes of the Meeting for Sufferings of the past year were read and approved, after which the meeting adjourned to three o'clock Third-day afternoon.

The first business coming before the meeting on Third-day was a communication addressed to Woodrow Wilson, President of the United States, re-affirming the stand Friends have always taken against all war, encouraging him in his efforts to preserve peace, and expressing a hope for a successful adjustment by the mediators at Niagara Falls. There was also presented a petition to Congress urging their favorable action on the joint resolution for a prohibitory amendment to the Constitution of the various States. Both documents were approved and ordered signed by the Clerk of the Yearly Meeting and referred to the Meeting for Sufferings to be forwarded. The Epistle Committee produced replies to the epistles received from the other Yearly Meetings, with which the meeting expressed good satisfaction and they were ordered signed by the Clerk.

They also produced a letter of tender sympathy and encouragement and Christian love to the Yearly Meeting of Friends in China, which minute, with the united approval of Friends, was ordered signed on behalf of the meeting and sent to that body.

The Committee appointed at the first session on Treasurer reported the name of Harvey C. Perry, which was approved.

The business being completed, the Clerk read a fitting concluding minute and we separated feeling that the Yearly Meeting had been one of Divine favor and spiritual uplift. A meeting for Divine worship on Fourth-day follows the closing of the Yearly Meeting.

J. H. EDGERTON.

#### NEWS ITEMS.

PHILADELPHIA Friends, having the management of the Mission School in Tokyo, Japan, find special need of money and articles for their annual box. Some articles needed are: children's books, dark woolen bags for books, darned cotton, suspenders, handkerchiefs, dress goods, outing flannel, tea towels, napkins, table cloths (three yards and four-and-a-

half yards long), grey cotton blankets (largest size), curios for the museum.

Please mark gifts with the donor's name, also state their value—for insurance and customs duty. Packages should be left at 20 S. Twelfth Street, Philadelphia, by Eighth Month 31, 1914.

EMILY B. STOKES,  
1504 Locust Street.

THE death of Jane Eliza Brayshaw at her residence in Manchester, on the twenty-seventh of Fifth Month, removes one well known amongst English Friends. She served London Yearly Meeting some time as clerk and was ever one of those radiant personalities that commend to all the serenity and poise of the best type of Friend. Her husband, Alfred Brayshaw, has been for years a valued subscriber of THE FRIEND and at times a helpful correspondent of the Editors. Edith J. Wilson, a daughter, has served London Yearly Meeting as assistant clerk, and her two sons, A. Neave and Shipley N. Brayshaw, have been acceptable visitors in Philadelphia.

A WEEK-END CONFERENCE on "A Forward Movement for Friends" will be held at Haverford College on the twenty-seventh and twenty-eighth of this month. A Committee of young Friends has been engaged for several weeks on the careful planning of the program and is now able to issue a tentative outline:

#### SEVENTH-DAY, SIXTH MONTH 27th.

- 4.30 P. M. Quakerism and the Church Universal.
- 7.00 P. M. Informal Conference on a Wider Fellowship for Friends.
- 8.00 P. M. The Challenge.

#### FIRST-DAY, SIXTH MONTH 28th.

- Morning. Visits to Neighboring Meetings.
- 4.00 P. M. The Aims and Spirit of the Forward Movement will be described by representatives from various parts of Quakerdom.
- 7.30 P. M. Consecration to Spiritual Service.

The speakers will be mostly Philadelphia Friends, though some will be those who have an outside viewpoint.

Board and lodging are provided by the college at the rate of fifty cents for each meal or night's lodging. Those desiring rooms should apply in advance and early to Henry J. Cadbury, Haverford, Pa.

This invitation is signed by Agnes L. Brown, D. Robert Yarnall and fourteen other Friends.

#### FRIENDS' SELECT SCHOOL NOTES.

The closing exercises of Commencement week at Friends' Select School were more than usually interesting. The graduating class, numbering twenty-three, held their Class Day celebration on Fifth-day afternoon, and entertained the large gathering of their friends with the program customary on such occasions, though some of the productions were thoroughly original and well written.

On the next afternoon, Sixth-day, the final exercises took place. Following the reading of the Scriptures by Benjamin Cadbury, the Clerk of the Committee, came the students' share in the program. Ruth W. Brainerd read an essay on "The Triumph of the Maccabees," in which she described the heroic struggle of the Jews to preserve the purity of their national worship. Wordsworth's "Ode on Immortality" was recited in an excellent manner by Blanche S. Doe, who holds the highest honors in her class. The dangers inherent in radical socialism were emphasized by Edward S. Thorpe, Jr., in an oration on "Socialism, the Great Illusion." The Valdeictorian, F. Marion Spencer, discussed interestingly the subject of woman's education, closing with a brief and highly original address to her classmates.

The diplomas were then presented to the graduates by the Principal, Walter W. Haviland, after which Professor Rufus M. Jones, of Haverford, addressed the class. In his remarks he urged his hearers to learn to live. He pointed out the necessity, first, of wanting to achieve highly, then of enlarging one's life by devotion to earnest effort. His closing words were a plea for loyalty to the best and highest.

The honor graduates were Blanche S. Doe, Ruth W. Brainerd and F. Marion Spencer.

W. V. DENNIS.

GERMANTOWN FRIENDS' SCHOOL has just closed another successful year. Every school alive to the interests of its patrons is an expanding enterprise, so it is but natural to suppose a full line of improvements are in

view for the summer vacation. The following are taken chiefly from the school paper—*The Pastorian*:

"Plans were made early last winter for future extensions and improvements of the school buildings as funds permit. It is likely that three years will pass before they are all carried out.

"The work now contemplated for this summer comprises an addition and much needed repairs and alterations to the house at the athletic field, a change in the heating system in the school buildings, the construction of a Primary play room, and the enlargement of the lunch room.

"The two boilers that now heat the buildings will be removed from the front and rear basements and a new central plant will be installed under the library, from which pipes will be run to the different units of our group of buildings. If possible, a complete ventilating system will be installed that will provide washed and heated air in ample quantities to all the rooms. It may be that this last part of the plans will have to wait a little longer, unless part of the funds can be contributed by good friends of the school.

"The lunch room will be enlarged to fill the entire west side of the basement. The new room will be equipped with a modern cooking and serving outfit and with longer counters and additional tables with patent seats. The rear Primary basement will be converted into a play room for younger children, equipped with simple apparatus. It will be amply lighted with ten windows and will provide a fine place for play on stormy and wintry days. Often the Primary gymnasium classes can use it when the gymnasium is needed for older pupils.

"The second part of the plans will have to be deferred for another year. It is the improvement of the locker facilities of the gymnasium. The proposition is to throw the two locker rooms together and to have the whole space used by the girls; then to build under the southeast part of the gymnasium a large basement locker room for the boys, well lighted and ventilated by area windows. The space is large enough for ample locker rooms for older and younger boys, a dressing room, director's room, and shower bath.

"The third part of the plans may be carried out next year or within the next few years if all goes well. It is the erection of a third story over the entire Primary building. This will provide three or four Intermediate class rooms and two or three Primary rooms. The Intermediate work will be largely transferred to these new rooms and two of the present rooms will be thrown together into a large study room that is now much needed. The addition will permit some laboratory extension and the use of the Primary collection room for assembly purposes only.

"These extensions are not planned with an idea of adding to the numbers of our Primary or Intermediate school—they are already as large as the Committee desires—but to give more room and conveniences for regular school work, and to bring our equipment up to a higher efficiency.

"All these plans require wise foresight, conservative enterprise, and, above all, faith in the future of our school—perhaps also patience, but we do not wish to wait too long. The old school will, we trust, be exerting a growing influence for good, and standing for sound education long after the present pupils are grandfathers and grandmothers and all the present teachers and Committee Friends have gone to their long home. New occasions will arise and new educational needs develop that no one can now foresee or even dream of. Each new generation must solve its own problems and we can only do our best in our time to meet the requirements that a wise policy recommends, so far as ways and means are at hand."

Our only regret is that our school houses must delve down into the earth or mount up into the sky for the space they need. There are compensations that we sometimes forget if we are cut off from close contact with the crowd, and not the least of these is the liberty one feels to touch the earth itself and not be reminded of its exceeding high valuation.

#### SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington of the 8th says: "Nine hundred million bushels of wheat, almost half of the average world's wheat production, and a new record for the United States, is the prospective total yield of the farms of the country this year, the Department of Agriculture announced to-day in its Sixth Month report. The enormous crop will be 137,000,000 bushels more than ever was grown before in the United States in any one year."

It is stated that colored people own 3753 farms and other real property in Missouri to the value of \$27,768,750. In South Carolina there are 25,000 more colored than white children enrolled in the public schools.

All through the South there is a marked movement toward the division of great plantations into small farms, the most of which negroes acquire as tenants or eventually as owners. There are two phases in the forward movement of the colored race that are of the utmost significance—the one is its intense avidity for education; the other, its reach for agricultural independence.

A recent statement says one of the most important decisions the Supreme Court has handed down in months is that upholding the treaty with the Chippewa Indians in 1855—so far as the liquor clauses are concerned. The effect is to make three-fourths of Minnesota "dry" permanently, irrespective of the wishes of the inhabitants, and it is the biggest victory Prohibition has won in years.

It is stated that as a further step toward increasing the safety of travel by rail, under modern conditions of heavy trains and high speed, the Pennsylvania Railroad Company is likely to adopt a steel rail weighing 120 pounds to the yard as the standard. The heaviest rail now in use by the Pennsylvania weighs 100 pounds to the yard. This is also the standard of a few other great trunk lines on their main divisions.

In a report recently made public the Society for Organizing Charity sets forth the work accomplished in the first six months of its campaign against professional street begging. The Society has been working in co-operation with the police, and announces that from Twelfth Month 12th of last year to Fifth Month 23, 1914, 454 mendicants have been removed from the streets. Investigations showed that of this total 225 were capable of earning a living. Most of them were sent to the House of Correction for terms ranging from three to six months.

A despatch of the 9th from Redding, Cal., says: "Mount Lassen was steaming again to-day. Clouds of steam could be seen issuing from the mountain's crater for many miles around, and the snowy summit of the peak, which yesterday showed bright white, was again blackened to-day by volcanic ashes. The outburst was ushered in by a rumbling, heard at Mineral, 16 miles away, and an earthquake shock was felt."

FOREIGN.—A cargo of iron ore has lately been received from Chili for the Bethlehem Steel Company. The mines from which the ore has been taken are said to contain millions of tons of ore.

A despatch of the 8th from Goettingen, Germany, says: "The Society for Investigating the Internal Structure of the Earth to-day declared it had succeeded in discovering, by means of wireless telegraphy, subterranean springs and ore deposits. It states that it also has ascertained their depth by the use of electrical waves applied according to the method invented by Professor Leimbach, of this city. Professor Leimbach used wireless telegraphy for underground communication between the potash mines in the Northern Hartz Mountains when he sent messages a distance of nearly a mile and a half at a level of 1000 feet below the surface."

In an international Congress lately meeting in Paris, in which 27 nations are said to have been represented, a plan for international commercial arbitration was submitted and Dr. Roberto Pozzi, of Milan, Italy, moved a resolution approving of the reference to arbitrators of controversies between citizens of different countries, and adding that the various legislatures should clothe foreign arbitrators with powers to fulfil their functions and should provide for them the protection of the law and give executive force to the judgments pronounced by them.

The steamship *Aquilana* of the Cunard line lately arrived at New York after a passage of nearly six days. It is said that this is the longest ship but one that ever docked at New York, 901 feet. She brought 1055 passengers and a crew of more than 1000. Time from Liverpool to the lightship, 5 days, 17 hours, 43 minutes.

A despatch from Paris of the 12th says, "An unprecedented cold wave, with violent hail storms, continues to ravage the agricultural regions of France. A temperature of 21 degrees Fahrenheit was registered during last night at Charolles, in Burgundy. The crops in this district have been destroyed."

It was stated from London on the 9th inst.: "From documents found to-day in militant headquarters in Tuthill Street, Westminster, which were raided by Scotland Yard detectives, it has been ascertained definitely that high wages are being paid to women engaged in the work of burning buildings and fighting policemen. Detectives found the secret offices by tracing a well-known militant leader, who was suspected of being involved in a plot to do personal violence to King George." On the 15th it was said: "Undaunted by the anger they have aroused among the populace or the attention they are receiving at the hands of the police, who to-day raided their latest refuge in Kensington, the militant suffragettes continue their campaign of annoyance."



## NOTICES.

THE appointed time for holding the next meeting at Mount Holly, N. J., will be next First-day, Sixth Month 21st, at 3.45 P. M.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA—The following books have recently been added to Friends' Library:—

Crawford—Not Lawful to Utter.  
Dobschütz—Influence of the Bible on Civilisation.  
Farwell—Village Improvement.  
Macfarland—Spiritual Culture and Social Service.  
Perkins—Japanese Twins.  
Spencer—Woman's Share in Social Culture.

During Seventh and Eighth Months the Library will be closed, except on Fifth-day mornings, from 9 A. M. to 1 P. M.

LINDA A. MOORE,  
Librarian.

A MEETING for Divine Worship is appointed to be held at Salem, N. J., on First-day, Sixth Month 28, 1914, at 3.30 P. M. This meeting will be under the care of Haddonfield and Salem Visitation Committee. All interested persons are invited to attend.

WESTTOWN SCHOOL.—The school year of 1914-1915 will open on Third-day, Ninth Month 8th, recitations beginning at the usual hour on the 9th. Applications for admission should be made to

THOMAS K. BROWN, *Principal*,  
Westtown, Pa.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

WM. B. HARVEY, *Superintendent*.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

DIED.—Suddenly in Elmira, N. Y., on Sixth Month 9, 1914, RUTH K. SMEDLEY, widow of Jacob Smedley, in her seventy-sixth year; an elder of Frankford Monthly Meeting.

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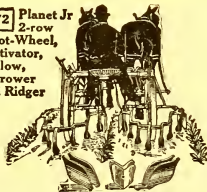
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A RELIGIOUS AND LITERARY JOURNAL.

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*"If I cannot wield lance and sword as the King's men of old, I cannot wield the pen. It may be, that in the Providence of God, the shedding of ink in the cause of right shall set the world further ahead in our day than the blood-letting of all the ages past."*—JACOB A. RIIS.

## THE NEW VOLUME.

Just as we are putting matter in order for the last number of the present volume of THE FRIEND, an esteemed subscriber sends us the sentiment copied from Jacob A. Riis as above. She herself is one who is often engaged in "the shedding of ink in the cause of right," and it is altogether fitting that she should have part in reminding us as we look forward to the eighty-eighth year of service opening to THE FRIEND that we should be bound to our task by a high sense of duty. Those who have preceded us have maintained the work in that spirit. This was liberally recognized a few months ago by one who made a very welcome addition of \$1000 to the endowment fund. In the letter containing his check he said, "The consistent and candid course of THE FRIEND, and its advocacy of the doctrines of pure Christianity as promulgated and exemplified by Fox, Penn and Barclay, I can truly say have been a comfort to me, and I feel like aiding and encouraging what seems to me to be so valuable an instrumentality in so good and great a cause." It would be difficult to put in more clear and succinct language what we believe has been the past platform of the contributors and editors of THE FRIEND. The point of moment now is how can we progress steadily toward a more perfect realization of this worthy service of "a good and great cause."

Well do we appreciate that we cannot expect to exceed the courage and devotion of those who have gone before us. They served whole-heartedly. They sought Divine leadership in their service. They had multiplied evidences that their labor was owned and blessed. Our best hope is that in the same spirit our pens too may be at the "service of the King." Perhaps, however, it is not presumption to strive for an enlarged field, and to expect a more varied harvest of good. Unless we misread the signs of the times in the Christian world our lot is now cast in a period of construction. There are still natures so eminently analytical that they demand the stimula-

tion that is furnished by critical study and research. The life of faith in some cases seems to stir up a challenge similar to that which prompted our Lord to say, "But who say ye that I am"? In the main, however, the Christian dynamic, the real life of faith, is leading the world onward in so many lines toward a spiritual goal that even doubting Thomases are carried with the current of good. That is what we mean by saying we live in a constructive age. We should hope in some degree to make common cause with these constructive forces, and to be able in good measure to show that the special mission of our Society is to present these forces without the limitations of ritual and systems of clerical authority. The Gospel of Jesus Christ is thus made free to conquer the world.

Some practical considerations are closely related to any such hope of an expanding mission. It is an embarrassment to us to be obliged constantly to urge the question of the subscription list. An additional five hundred subscribers, however, seems to be a most reasonable claim for our paper. We have in hand a list of names of about that number of Friends whom we think should be regularly on the subscription list. The \$1000 which they would yield would put us on a self-supporting basis. It is apparently easy by liberal private subscription to secure the \$1000 and so avoid a deficit, but this means of support is lacking in the very element of extending loyalty that we so much desire. Every paid subscriber—particularly, every paid subscriber who feels the \$2 as some sacrifice—becomes an active partner in our effort and is able to help us in many valuable ways.

It appears to be the custom of the periodical press to appeal constantly to regular subscribers to assist in the effort to increase subscription lists. Two or three times a year the very greatest religious weeklies make an appeal of this kind. Is it too much for us to expect that our subscribers will join us in this effort of extension? Not a few of them do so, and voluntarily solicit subscriptions and in special cases pay for several names on our list. The method of other papers, cited above, convinces us that we may properly stimulate this form of interest. We have active and interested agents, but we desire that every subscriber shall become a voluntary agent and so an active partner in the cause. In this way our little weekly can rise more and more to the dignity of an organ of vital Quakerism.

No particular changes are contemplated in the new volume. The name of Davis H. Forsythe will appear as publisher, but it is expected the editorial staff will continue as at present. The Board of Contributors meet at the office monthly and invest the resources of their interest and good judgment in the paper. As acknowledged in a previous editorial, Friends in increasing numbers are willing contributors by their pens to our columns. It is fitting also to say that the firm that for more than sixty years has done the printing of the paper, belongs in the list of those who have a distinct sense of service in the publication. The senior member of the firm is a Friend,

and his attitude is quite apart from that toward a commercial undertaking.

It is naturally impossible to make this inventory of resources and to appeal for an extension of them without a keen sense of responsibility. The desire to improve and to expand must in no degree subordinate the determination neither to sacrifice nor to compromise anything of that inheritance of principles that has made the Society of Friends an exponent of vital Christianity. Our appeal is to all to be united in this "good and great cause."

Eds.

### CONSCIENCE AND ITS LIMITATIONS.

Conscience is defined as the moral faculty, the faculty by which man judges of his own actions, and considers them right or wrong.

I do not find the word conscience in the Old Testament, but the faculty is plainly alluded to, as when Joseph's brothers said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear."—Gen. xlii: 21.

In the New Testament the word occurs frequently, and the working of conscience is clearly shown in John viii: 9, when the Pharisees who had been accusing a sinful woman and were told by Jesus, "He that is without sin among you, let him first cast a stone at her"—"being convicted by their own consciences, went out one by one." When their thoughts were turned in on themselves, they found that in condemning the woman, they condemned also themselves.

We find mention of a *good* conscience, which seems to mean a clear conscience, and an *evil* conscience, which is one that fails to guide. Paul says of some who wilfully went wrong, that even their mind and conscience are defiled—Titus i: 15; a *weak* conscience is also mentioned, as one having unnecessary scruples, which nevertheless should be attended to till further light comes. As conscience is merely a human faculty, it can only guide us as far as our knowledge of right and wrong goes. Conscience would lead a heathen to offer gifts and sacrifices to propitiate the spirits of evil he believes in; it might lead a Japanese to kill himself as a mark of respect to his emperor; even in Christian nations, many feel it right to go to war, and nearly all religious persecution has arisen from a mistaken conscience. The apostle Paul himself tells that before he knew the Lord Jesus: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."—Acts xxvi: 9.

So we see that it is of very great importance that the conscience should be trained and enlightened. There are three ways, all to be used. First, it is the duty of parents to teach their children the Christian virtues, such as truth, honesty, unselfishness, purity. Second, as life opens out with its complex claims, those of us who have the privilege of the open Bible should habitually study it, to know what is the mind of Christ in these matters. Thirdly, we may learn our own right path by attention to the Holy Spirit speaking in our hearts. When the Lord Jesus was about to close his earthly life, He told His disciples that it was expedient for them that He went away, for His spiritual presence in their hearts as the Holy Spirit would be more helpful to them than His physical presence on earth. He made wonderful promises about this Divine "Comforter," the Holy Spirit, that should come. "He shall guide you into all truth." "He shall bring all things to your remembrance, whatsoever I have said unto you." So, to this day, if Christ's followers store their minds with His teachings as recorded in the Testament, I believe that the Comforter will bring to the remembrance of the attentive soul just the teaching suited to his need at any particular time. Thus the Spirit leads Christ's faithful followers. But to the world outside the fold He has a different message. Christ's promise for these was "He shall convict the world of sin, and of righteousness, and of judgment:" so, when one feels, through a

mysterious enlightenment of his conscience, a condemnation of something he has done, or a revelation of the sinfulness of something he thought of doing—or if there comes to him a vision of the beauty of unselfishness—these revelations come from the Holy Spirit convicting him of judgment, of sin, and of righteousness; and if he heeds the warning, he will be led to self-forgiveness and purity, and so come into the fold.

There is a passage of rather curious construction in first Peter, chapter two, the first part of which has been much quoted by Friends: "The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

The curious thing about this is that it does not indicate that this grace teaches *all men* these blessed truths, but *us*. I find the same change from the third person to the first in the Revised Version and in the Twentieth Century New Testament; and a Friend, who was a reverent student of the Bible, pointed out to me that it was only to *us*, who know of Christ's salvation and His teaching as given in the Bible, that the full message of this blessed grace has come. We surely believe that many men who never heard of Christ have yet been saved through Him, they giving heed to conscience and to the Voice speaking to their darkened hearts; but they missed "that blessed hope," and the joy and power it brings.

Think what it is to a heathen who has dreaded re-incarnation as some vile beast, to learn that he has an all-powerful and loving Father, who is ready to welcome him to a Heavenly home. So conscience is not enough: we need also the light of the Gospel.

M. H. G.

[In last week's issue we published a report of the Yearly Meeting recently held at Westery, R. I. Since that has appeared, a second report has been received, which contains in part the same items that we printed a week ago. The draft of the Epistle sent to Friends in China, as well as the message to the President of the United States and the reply from his secretary did not appear in the previous report, so we give them now; also certain remarks made by visiting Friends not included in the other.]

*From New England Yearly Meeting of Friends, held at Westery, Rhode Island, by adjournments, from the sixth of Sixth Month to the ninth of the same, inclusive, 1914.*

#### TO CHENG TU YEARLY MEETING OF FRIENDS:

We have been deeply moved by your letter of appeal that we come to your aid with the teaching and example of Christ, and help to save your people. Dear friends, it is only as we reach out to help others that we ourselves are helped. "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it."

Our hearts are full of gratitude that the people of China are throwing wide the doors and welcoming the followers of the Divine Master. Woe betide us of the Occident if we give you of the Orient our gross materialism and fail to give the spiritual vision of the risen Christ, who by His Holy Spirit transforms even to the washing of regeneration. Nor may we of the West put a limit to the contribution which you of the East may make to a deeper and more spiritual interpretation of the Gospel of our Lord and Saviour, through that mysticism which is natural to the Oriental mind and concept.

Through schools, through hospitals, through the preaching of the Gospel, we rejoice, that under Divine guidance, we may be of service to you. But when we consider how little we do we are humiliated, and the more so in view of what you are doing for yourselves in the extension of Christ's kingdom among your fellow-men, through your abiding faith under trying conditions.

We are stirred by the marvelous transformation of China. We realize that this generation has the opportunity and there-

for the responsibility of carrying the Gospel to a great nation of multitudes of people, with centuries upon centuries of history—to a nation which is to be more and more a world power, because it has thrown wide open its doors and is every day more and more intimately in touch with the whole world.

We hear ringing in our ears the Divine commission of the risen Christ—"Go ye into all the world and preach the Gospel to every creature." Forgive us that we do so little. Know that our hearts go out to you, and our prayers to the Giver of every good and perfect gift—that you may "know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Signed by direction and on behalf of the Meeting,

JOB S. GIDLEY, *Clerk*.

We will quote a few of the expressions from those from other Yearly Meetings.

One, who lives several hundred miles from Westerly, said after attending the Select Yearly Meeting on Seventh-day morning, "This one meeting is well worth our coming here."

Another, after the close of the Yearly Meeting, said, "I never attended a better meeting." Both of these had passed the meridian of life and had had wide experience. Others said, "It is good for us to be here."

The following is from a letter received:

"I fondly hope New England Yearly Meeting will fare well in the love and favor of our common Lord and Master. The seed of the Heavenly Kingdom is still in it—the fruits of the Spirit are to be seen and felt, and I want to encourage you in a feeling that the Great Head of the Church has gracious designs concerning you.

"It is not a light matter when seven Yearly Meetings find a common cause so dear to them, and it is reason to hope the waiting spiritual worship which so many of the professors of the name of Friends have ceased to value, will continue to be a power in the earth."

The following memorial was forwarded to its destination by telegram Fifth-day morning and the reply which follows was received the next morning:

TO WOODROW WILSON, PRESIDENT OF THE UNITED STATES:

The New England Yearly Meeting of the religious Society of Friends, assembled at Westerly, Rhode Island, reaffirms its ancient testimony to the unrighteousness of all war, and is united in a deep concern that all international differences shall be settled by arbitration. We urge in particular that no efforts be spared to prevent the shipment of arms and ammunition to either faction in Mexico. We earnestly desire a successful outcome to the mediation conference at Niagara Falls to the end that all differences in Mexico may be settled without further bloodshed.

Signed by direction and on behalf of the Meeting,

JOB S. GIDLEY, *Clerk*.

THE WHITE HOUSE, Washington, June 11, 1914.

JOB S. GIDLEY, *Clerk*:

*Dear Sir*:—Allow me to acknowledge the receipt of your telegram of this morning, and to say that I shall bring it to the attention of the President, in whose behalf I beg to thank you warmly for wiring him. I am sure he will appreciate the sympathetic interest and good will of the New England Yearly Meeting of the religious Society of Friends.

Sincerely yours,

J. P. TUMULTY,  
*Secretary to the President.*

Selected by B. M. R.

If we insist upon bringing up to-morrow's cares and adding them to to-day's, the strength will not be enough. . . . Do to-day's duty, fight to-day's temptation and do not weaken and distract yourself by looking forward to things which you cannot see, and which you do not understand if you saw them.—*From J. R. Miller's Year Book.*

## NOTES FROM ABROAD.

### IV.

BY JOSEPH ELKINTON.

A fortnight in the Emerald Isle has left an abiding impression of its beauty and the problems to be found among some of its most hospitable and delightful people. The scenery in its mountains and along its coast have a fascination all their own; it held us in its spell from the moment we arrived at Queenstown until we left Kingstown for Holy Head on the 16th inst. Our dear friends, Henry and Anna Jane Bell, took us home with them after Yearly Meeting. They live at Waterford, about half way between Dublin and Cork, and we shall not easily forget the glimpses over the sea as the railway followed the shore, sometimes at quite an elevation above the water. The brilliant blossoms of the furze, surmounting the innumerable hedges, with a background of universal green, was a perfect picture, especially when the low, one-storied, straw-thatched, white-washed cottages dotted the landscape in every direction. The fields are of irregular size, from one-half to three acres, nearly always surrounded by these picturesque hedges, so we likened them to a huge crazy quilt.

Frederick Bell took us a memorable auto ride to Ennis-corthy, where we found George and Charlotte Milne, living in the midst of one of the prettiest sections of Ireland. We cannot understand why any one should wish to leave so beautiful a country, so far as the country itself goes, but when we saw the hundreds of men sitting on the walls waiting for a job to come their way we began to suspect something was vitally wrong. To state the case plainly, the Celt has a constitutional indisposition to work, and when the situation is complicated by superstition and drink—to say nothing of religious bigotry and intolerance—one can account for the emigration of about 4,000,000 souls from this lovely island during the past century. There is the greatest difference between the north and the south of Ireland in the general appearance of prosperity and the industry of its population. We heard a great deal about the Ulster position, and our sympathies go out to Friends who believe they will suffer if Home Rule is enforced.

I talked with one of the Ulster Volunteers and tried to impress him with the short-sighted and un-Christian position he and his 100,000 comrades, who are drilling, have taken toward their fellow countrymen.

He listened most respectfully and said as we parted, "I thank you, sir, I never looked at it that way before." One could wish that politics and religion were not so sadly mixed as they are in this Home Rule question. (See Fred J. Haskin, in *The North American*.) This man was the gardener of our beloved hostess, Jane Green, of Belfast, whose late husband, Foster Green, among many philanthropic services, established a hospital for tubercular patients in the suburbs of that city. We visited this institution with her and were much impressed with its ideal situation and condition. The patients represented some of the best citizens, and they were all so thankful for such a beautiful home we could but realize how blessed is the memory of the just and merciful.

Belfast is much more like Philadelphia than any city we have visited since leaving home. Prosperity is stamped upon everything we saw along its broad streets and drydocks. In one of the latter was a large Italian steamship and nearby floated the *Britannic*, with a tonnage of 50,000. When loaded with its own machinery and cargo it will draw forty feet, whereas at the present time only half that depth was below the water-line. The *Aquitania*, now on its maiden trip, has a total length of 900 feet and 57,000 tonnage. The impression one gets by walking around and photographing a craft of this sort brings home the superiority of mind over matter, and as we talked with the workmen who were placing the engines and boilers in the *Britannic*, with its upper deck towering more than one hundred feet above our heads, it seemed almost impossible that so stupendous a vessel could go to the depths of the sea as did the *Titanic*, which was built right here, and

had every promise of long service. The similar fate of the *Empress of Ireland* has brought sadness to the whole nation, and we wonder when such catastrophes shall cease. The "double skin," with several feet between the outer and inner sides of the vessel, will doubtless be of use. The shipbuilding and linen industries have established the character and thrift of Ulster and one earnestly desires that nothing shall undermine it.

We were shown through the great linen works at Bessbrook by James N. Richardson, after he had most kindly entertained us at his home and shown us the comfortable buildings which he, with his brothers and late beloved father, erected for their two thousand workmen.

Our good friend, Edwin Squire, took us up Ben Madagain, (Cave Hill), overlooking Belfast and the Lagan River, with the ruined castle of Carrickfergus to our left. We could easily imagine William of Orange arriving there shortly after William Penn had entered upon his "Holy Experiment" in the wilds of Pennsylvania, and contrast the way of the sword with the way of Brotherly Love. Religious and social animosities are so much more intense in Europe than in America one is continually thankful to have been born where class and creed are not so much in conflict.

Cave Hill stands thirteen hundred feet above the sea, like a mighty sentinel, and its sky outline bears a striking resemblance to Napoleon—after you once see it—in a reclining position. There are three caves in the perpendicular face of the rock, said to have been frequented by smugglers in past times. The one we entered was about thirty feet in depth and was a fine refuge from the storm in such a time of need.

The Monthly Meeting held at Megaberry, near Lisburn, was a time of spiritual refreshment. The weather was perfect, the landscape charming, and the ride on a jaunting car refreshingly novel to us. Wm. and Jacob Green lived in this section of Ireland. We had an experience in visiting the Cromleac not far from Tramore on the south shore of Ireland, through the kindness of William Hill, of Waterford, which will not fade from our memory. This pile of immense stones, probably erected by the Druids to mark the grave of one of their chiefs, is admirably located in a very sequestered spot on the edge of charming woods. Some six large stones have been planted on end so as to support a yet larger one, horizontally. The latter was ten feet above the ground and some twelve feet long and five or six feet wide. The opening to the enclosed space under this flat rock was just wide enough to enter, while two or three persons could stand closely together within. This prehistoric monument of a departed people has a peculiar effect upon one's imagination. The spirits of those primitive chiefs seemed strangely near—as if a few thousand years had been telescoped into so many seconds. And this in turn opens up the question of the slow development of the race, in its age-long evolution, or of our individual minds for that matter. The perspective and philosophy of history will ever enrich the soul as the spiritual light of revelation casts its beams down the vistas of time.

At this writing, the pure spirit of our beloved neighbor, Helen Harris, who has perceptibly been dwelling in the power of the eternal life for some weeks, is now sweetly passing to her Heavenly Home.

Sixth Month 3, 1914, Kingsmead Close, Selly Oak, Birmingham, Eng.

IN response to a question from the Editor of the *Aldersgate*, the Primitive Methodist magazine, John H. Barlow, as Clerk of the last Yearly Meeting, has expressed his opinion, in the [First Month] issue, along with those of other leaders in the churches, on "the greatest need of present-day Christianity." He says: "Your question is a difficult one and I feel myself ill-qualified to answer it. I have, however, felt for a long time that one of our greatest needs, if not the greatest, is a fuller apprehension of Jesus Christ and a closer application of His Spirit and teaching to every relation of life."—*The Friend* (London).

## AN INCIDENT.

One beautiful summer morning, a party of fifteen or twenty young men and women started out from Philadelphia for a day's outing, a picnic in the woods. We took the train, and after riding six or eight miles, stopped off at a little country station and wandered across the fields to find a cool and shady spot. Our path led us over a pasture field, where the cows were grazing, and the bars were taken down to let us through, and very thoughtlessly we were not put up again. We soon discovered a lovely place to have our picnic, and so we put our baskets down, and after resting, decided to have an early luncheon, as we were very hungry. We spread a tablecloth on the grass, and had everything in readiness, when suddenly a man on horseback came tearing up, and in angry tones wanted to know "what right we had on his grounds?" His face was flushed, and it was easy to see the man was intoxicated. We girls were dreadfully frightened, for he used very bad language, and to add to our dismay pulled a revolver out of his pocket and threatened to shoot us if we were not away "in a few minutes." One of our number, an impulsive, outspoken man, replied, "We do not intend to go, and how dare you talk that way?" and said much more, which seemed to infuriate the young farmer. I do not know what would have happened, we were trembling with fear, the horse's hoofs were even on the tablecloth, when quietly another of our group walked up to the horse, stroked and patted him, and looked up into the man's face, saying in the gentlest voice, "You are in the right, we have trespassed on your property, and we are very sorry if we have done anything wrong, if you will give us time we will take our things and go away." The man turned, looked at him, and said, "You're a gentleman, you can stay all day if you want to, only put the bars up when you go through the field," then he rode away. A hush fell on us all, and I think some of us were crying. It has been many years since this happened, and the young man who befriended us all has gone to his Heavenly home, but I shall never forget his kind, gracious words and the expression of his face, as he quieted the man, who was seemingly "beside himself." Truly, "A soft answer turneth away wrath, but grievous words stir up anger."

E. P. W. C.

GERMANTOWN.

## PROGRESS OF THE PEACE MOVEMENT.

WM. C. ALLEN.

It is a fact that the international peace cause is occasionally regarded by some people on the Pacific coast as a fad. People of the west who are generally interested in problems connected with human betterment often consider it as something new and visionary. They little understand the profound forces behind the movement and the constituency developing it in Europe and the eastern states.

In the east or in Europe, particularly in Germany, France, or England, many prominent bankers, merchants or statesmen are so deeply impressed with the moral and economic evils of militarism that they think little of traveling hundreds of miles to address banquets or other great gatherings on the subject. The literature in connection with the peace propaganda is extensive. The propaganda is not carried on by sentimentalists. A tremendously quickened international conscience is at work. The sins developing from war and of armed peace are as never before being keenly recognized.

One great cause for the development of public opinion adverse to militarism the past year has been the exposures relating to the methods and operations of the great international syndicates and corporations engaged in the manufacturing and sale of armaments, and of naval and military supplies. These concerns are absolutely cosmopolitan. While posing as patriots in one country they will readily provide the enginery of destruction for another. They build battle-ships and guns for their own lands and at the same time under another partnership name will construct in other countries

armaments that are likely to be used against their own people. Their shares and directorates in different nations are interlocked. They sometimes send their embassies from one country to another to foment ill-feeling, or skillfully create war scares when legislative appropriations are about to be made. Men who govern empires, or who rule little countries, are often either through family or personal association pecuniarily interested in the success of these armament makers. Officials at the head of the navy and military departments of civilization are, naturally, their allies and are constantly demanding more supplies. The inevitable result of all this is that unnecessary international fears keep otherwise sane populations in a ferment and suspicious of each other. A great demand for warships and military equipment is created and amazingly extended by this systematic and diabolical business. The people have recently been learning how they have thus been bamboozled in the sacred name of patriotism. Their assets are being transferred to the treasuries of these huge syndicates. The latter have only to build naval plants in new countries and to create a demand for their wares, and the gold of the public, through indirect taxation, flows into their coffers. As the people become acquainted with all these revelations they are beginning to demand that this revelry of international graft and greed shall cease.

The physical and moral damage to young men and indirectly to unfortunate women—resulting from a system that takes men out of normal social life into warship and barrack-life—is increasingly admitted. Christian men and women are beginning to question as never before if they can sanction a scheme that develops sins and diseases which our Christian civilization is endeavoring to abolish.

As intellectual and moral forces come more insistently to the fore, men are beginning to less and less value an appeal to arms. Recent wars have proved that the equities of a dispute cannot be decided by physical force. Even the winning country loses more than it gains. A few men who are generally safely ensconced in their offices and clubs obtain prestige or wealth from the beastialities of human conflict, whilst national vigor and virtues are impoverished thereby. The great mass of men suffer the consequences and afterwards pay the bills. Men recognize that, as with other sins, the race pays a fearful penalty for supporting the confusion and wreckage of war. So the advocate of internationalism is increasingly listened to. He points to the fact that hundreds of international disputes have been settled by arbitration, and every settlement has been lived up to. He tells of the grandeur of unarmed peace as exhibited in the honorable settlement of some grievous quarrels with England and Canada within the past one hundred years, largely because the boundary between the latter country and our own has by treaty been unfortified. He calls attention to the prosperity of Canada, where the arts of peace are glorified, and compares her with unhappy Mexico, where military ideals have been exalted. He takes case after case to prove the moral and economic losses wrought by listening to the war-makers, and shows from history that destruction of life and property in wars eventually effect national downfall. He demonstrates that war is a reversion to barbarism and that no violation of the Divine laws—no murder, arson, deceit, destruction of property or wrecking of once happy homes—can be called the "glory of the tented field," or really make other wrongs right. The advocate of internationalism proves that men can, if they will, find a better way.

The development of international law has, of recent years, been very great. This is not only establishing the stability of the principle of arbitration but is also creating a broad and clearly-defined basis upon which is surely being constructed a system of judicial procedure which at some not distant day may supplant international arbitration. Men are beginning to realize the futility of murder and revenge in national, as in private quarrels, and this is accompanied by the conviction that courts of law can afford the only sane and equitable method of securing permanent and honorable settlements. Some of the strongest statesmen of the age have indicated

their faith in the possibilities of the future to the extent of declaring that even an international police may not be necessary to enforce the findings of an international court because of the magnifying strength of public opinion in civilized communities with their interwoven interests and responsibilities. Thus far an enforcing power has never been required.

Where are the followers of Jesus Christ in respect to this great movement? Have they faith? Do they sometimes travel hundreds of miles to definitely plead for the Prince of Peace at great church functions? Do they see in the light of Christ that all the greed and graft associated with militarism is not of their Master; and do they rebuke it? Do they protect against the immoralities inevitably growing out of warship and barrack-life? Do they condone war and preparations for it? Or do they plead for, and prayerfully live out, lives of peace? Do they recognize the damage done to foreign mission work by these vast preparations at home to kill men abroad for whom Christ died? Are the churches at the front of this great movement which includes the cleverest and strongest men of the age and millions of weary workers? Or do the followers of Christ timidly lag behind? We may thank God because the churches are also taking a grip on this coming reform. It is peculiarly their province to do so.

#### CLIPPINGS FROM THE LIFE OF WILLIAM DEWSBURY.

EMILY FORSYTHE.

The remarkable train of circumstances which attended the rise of the Society of Friends makes that event an era in church history, the history not of a man but of a movement. The calling of George Fox, and the early Friends was not assumed by themselves through any choice of their own, they were used as instruments to lead the way to a new religious reformation. We must not think of them as living in an age when religion was neglected, but rather it was the subject uppermost in men's minds. Before Fox began to preach men were feeling after the truths which he proclaimed; it was discussed wherever men met together, poor women in the street talked about sin and salvation, even the children grew sober over their play from a fear it might be displeasing to God. Still, most of the religion was very much on the surface, and did not seem to change peoples' lives. Many in England had grown weary of the formalism of the Puritans, of the endless discussions about bishops and elders, how the Psalms should be sung in church, whether mince pie might be eaten at Christmas, May-day celebrated, and other questions about outward forms of religion. They were longing for a religion which should touch not only their intellects but their innermost souls; to know His Gospel as a message of glad tidings to all, to the poor and ignorant, to the rich and to the learned. Some had stopped attending any place of public worship, but held little meetings in their homes, often in silence; they called themselves "Seekers," and we find that in many localities these were among the first to receive and to welcome the message of universal and saving Light preached by the early Friends. Their fingers were already groping at the shutters of the soul's windows, they had but to open them for God's daylight to come in, to realize the words of the Master, "The kingdom of God is within you."

Early in the reign of Charles I, Allertrope, a village of Yorkshire, was the home of a poor shepherd boy, who early sought to be acquainted with and to serve his Heavenly Shepherd, his Almighty Father, to know His voice from the voice of the stranger. William Dewsbury, called one of the "finest and wisest" of the early Friends, was about the same age as George Fox. Certain advices addressed by Fox in 1656 "To the Brother in the North," refer to the leading topics which are embraced in our present Discipline. They are endorsed in George Fox's handwriting. Wm. Dewsbury's parents appear to have been religious characters. The death of his father, which occurred when the son was only eight years of age, made a very deep impression on his naturally serious and reflective mind, and while grieving over his great loss, he

heard, what appeared to him, a voice, which said, "Weep for thyself, for thy father is well." So powerful was the effect of this message on him that from that time he spent many hours, which in childhood are naturally devoted to play, in retirement, in prayer and in meditation, under a sense of his lost condition. He tells us, "Even before that time, the Light in my conscience did witness against me, and cause some trouble in me; but I departed from the Light, and followed the counsel of my own heart, which led me into vanity, and to live without the fear of God. When I was eight years of age the words of the Lord came to me, 'I created thee for my glory; an account thou must give me for all thy words and actions.' Convicted by the silent monitor within, my understanding was enlightened, my conscience bore witness that such was my condition."

William Dewsbury, having now attained the age of thirteen, endeavored to change his course; he became thoughtful and serious beyond his years, he began to read his Bible and books on religious subjects from his own choice. About this time he was placed by his own request apprentice to a cloth-weaver near Leeds; he had heard there were people in that neighborhood, who were more strict in religious observances than most others. But he was disappointed in not finding what he sought. At the outbreak of the Civil War, he was about twenty-one years of age, and his term of apprenticeship being over, he was caught with the spirit then prevailing, and entered the parliamentary army, under the plea of "going up to the help of the Lord against the mighty" and fighting for the Gospel. In the army he expected to meet with fellow-travelers whose minds had passed under similar baptisms as his own. Again he was deceived. He came to know that there are spiritual enemies to encounter, and that this is the only warfare in which Christians must engage, the words of Christ came to him, "Put up thy sword into the sheath, if My Kingdom were of this world then would My children fight." A few years later having experienced in himself the efficacy of the one saving baptism, he began to feel a strong desire to declare to others what the Lord had done for his soul; he was freely given up to enter at once, as the Lord should direct, upon the work of a preacher of the Gospel. But he says, "I received a direct command to refrain until the year 1652, when there would be a greater hungering for the knowledge of the right way of the Lord in the hearts of the people." While in this state of suspense, he had to pass through deep provings; this no doubt was a preparation for the great work and service to which he was appointed. William Dewsbury first met George Fox in 1651, and joined the ranks of the Quakers. The interview afforded the parties an opportunity of ascertaining the grounds of true fellowship; for it is clear that William had been previously instructed in the same school and by the same Divine Teacher.

As it had been revealed to him, he was called to the ministry in 1652. He says: "The message now was, the leaders of my people cause them to err, in drawing them from the light of their conscience. Freely thou hast received, freely give and minister; what I have made known to thee in secret declare thou openly."

Although Wm. Dewsbury, when engaged in the service of his Lord as a minister of the Gospel, appears to have been greatly favored, and to have had many seals to the convincing power of his ministry, yet it was permitted, in Divine wisdom, that he should prove himself to be a faithful witness to his full conviction of the Divine origin of the doctrine he preached, and the self-denying testimonies he exemplified in his daily life by the meekness and Christian cheerfulness with which he bore imprisonments during nearly the whole last twenty-five years of his life.

Sewel informs us, that in 1654 there were above sixty ministers among Friends who traveled in the service of the Gospel. Records of those times can give us but a faint idea of the cruelties, abuses and imprisonments Friends were subjected to; but they believed themselves required of the Lord to bear their testimony boldly against an "unscriptural ministry,"

in the steeple-houses and in the open market places. By their unwearied labors and patient suffering many were convinced.

In 1661, four thousand Quakers were imprisoned in England, and between '61 and '80 about twelve thousand suffered imprisonment and more than three hundred died in prison or as the result of cruel treatment. At one time five hundred Friends were crowded in the dungeons of Yorkshire Castle.

William Dewsbury was one of this number, and several of his extraordinary epistles written from this dungeon bear this date. He had been liberated but a few months when he was seized and sent to Warwick jail with some other Friends. He had given thanks after supper at an inn, which was construed by the informer and magistrate into preaching at a conventicle. The oath of allegiance was tendered, and as his conscience prevented him from taking it, he was thrown into jail, where some others were kept, for ten years without further trial. We note for how trivial a reason sometimes the early Friends suffered.

The dismal dungeon in Warwick jail in which William Dewsbury spent at least four of the nineteen years he was confined is still to be seen. The following description was written in 1815. "This offensive vault, which may now be seen in the prison, is eighteen feet ten inches under ground; in the middle is a cesspool, on the side is a stream for the prisoners to slake their thirst. There is a large, heavy chain that passed through a link in the chains of each of the felons, which was then carried up the steps and secured to the outer door of the vault; light and air come only through an iron grate on the top and nearly even with the surface of the ground. We do not know much about the rest of the accommodations of this particular jail, but the prisons of England were very similar, and after we read of the hardships Friends and others were forced to endure, it is marvelous that any escaped alive."

It was during the time of his last imprisonment in Warwick that Wm. Dewsbury's little grandchild, Mary Lamm, to her great joy, was allowed to make her home with her grandfather, waiting on him, and cheering him in his loneliness. Her parents lived in Bedfordshire, and we find it hard to picture the pleadings before those good Quaker parents would consent to their precious little daughter, only twelve years old, living among such suffering and distress.

How William Dewsbury, a very affectionate, tender-hearted man, and the other prisoners, with hope well-nigh exhausted, must have been revived by the presence of a bright little sunbeam moving about in the dark cells, like a gleam of sunshine from their homes! History does not tell us how long this happy companionship lasted, but so great a joy was to be followed by a crushing sorrow. On the first day of Second Month, 1680, Mary was stricken down with a violent jail fever; her mother and aunt Joan Dewsbury came to nurse her, but loving skill could not save the little maiden, whose strength had been so reduced by the close confinement in those wretched quarters. Before many days, the news was passed from ward to ward that Mary was dead. No doubt a very tender bond of affection existed between these two. Almost Mary's last words to him were, "Dear Grandfather, I do not believe thou wilt stay long behind me;" his reply was, "Dear Granddaughter, I shall come as fast as the Lord orders my way."

The account given by her grandfather of her exercises and expressions during her last days shows she was remarkably mature in religious understanding.

With the proclamation of James II, when he issued his warrant for the discharge of Friends, and the suspension of the penal law, came the release of William Dewsbury; his health was permanently impaired, and he was so very feeble that it was difficult and painful for him to walk. He visited Friends at some of their meetings. He went up to London in 1688, and preached a powerful and impressive sermon, the only one of all his sermons which has been preserved.

He expected to attend the Yearly Meeting, but a returned attack of jail fever caused his immediate return home, which was made by short journeys; his death followed two weeks



later. On his death-bed he gave this wonderful testimony: "Therefore, Friends, be faithful and trust in the Lord your God; for this I can say, I never played the coward, but joyfully entered prisons as places. In the prison house I sang praises to my God, and esteemed the bolts and locks put upon me as jewels; and in the name of the eternal God I always got the victory."

### DR. MARIA MONTESSORI'S PEDAGOGICAL ANTHROPOLOGY.

During the past winter the famous Italian educationist, Dr. Montessori, made a brief visit to the United States. In a half dozen of our principal cities she appeared on the lecture platform, mostly before large audiences of educated people, who had paid a high price for seats, and had correspondingly high expectations of profit and inspiration from her addresses. It is perhaps safe to say that in the main these appearances were sorely disappointing to the audiences. It is to be feared that many got the impression that the learned "dottoressa" is a mere passing show, appealing to a love of adventure in the sacred field of child training. This was due to several reasons, but principally perhaps to the fact that she did not use the English language. One can hardly deal with the refinements of pedagogical science in popular addresses through an interpreter.

In spite of the widespread feeling of disappointment certain notes of appreciation appeared to be general. Chief of these was the expression heard at every hand, "She really has a remarkable personality." This impression of her was heightened by the reels of moving pictures which showed her in the school-rooms in Rome. As she moved about among the children all could perceive even in such kaleidoscopic flashes that it was the woman and not a method—not any new discovery in fact—that has actually made a world-wide stir in education. A very important part of this personality was the trained voice that in melody and power put our best American performance to shame. Those in the audience dull of hearing could detect practically every word of the flowing Italian (although ignorant of its meaning), while the English into which it was translated was given in notes that left no intelligent impression upon deaf ears. Indeed, the effect of the contrast between the two at the end of an hour was painful in the extreme.

When one turns from these public appearances ("exploitation" if we choose to use the most common term of criticism in the case) to the book whose title we have written at the head of this article there is no longer room for a difference of opinion. Even those who have indulged most freely in ridicule of the pilgrimage (*vide* "Journal of Education") gladly admit that the book is "monumental." This adjective might have a personal meaning, but as applied in this case it relates to its contribution to the great cause of education. By common consent in many directions the book is admitted to take a very first place at once in the list of really scientific contributions to the cause.

It is a somewhat massive volume of 500 pages. Behind it is the knowledge required in Italy for a medical degree (five years' study after a college degree in this case) and an added four years of patient, painful sacrifice and research with the subject of Pedagogical Anthropology as a thesis. Still added to this several years of experimental experience in the Children's Houses has carried the great body of scientific principles over into the domain of the practical and given them point and force for every-day use. One would not wish to have a pedagogical library reduced to one volume, but if that necessity were forced probably this would now be the one volume of greatest service. It is, however, in the main a technical work and it is too much to hope that it will be generally read. A very brief summary will indicate something of the scope of the volume.

The first chapter deals with Certain Principles of General Biology. The forms and types of stature (as macrosclia and

brachysclia) are shown to be definitely related to distinct types of character in individuals and in nations, thus justifying the claim for a science of Pedagogical Anthropology. This science is then in the five succeeding chapters reduced to a method through mathematical calculations of indices. Thus we arrived at the "index of weight," the "cephalic index," the "thoracic index," etc., etc. The purpose of such calculations is at least two-fold. It gives the basis for the determination of a normal index, and discloses the need of special educational treatment in cases where the normal is widely departed from. Chapter V treats of The Skin and Pigments and begins the treatment of Stigmata. Dr. Montessori takes the conservative and hopeful view of physical marks of degeneracy, and by the mathematical process of calculating indices shows clearly that very few human beings are wholly clear of such stigmata. These conclusions, or more properly the means of determining them, are treated in Chapter VIII on Statistical Methodology. The concluding chapters, "The Biographic History of the Pupil and his Antecedents" and "Applications of Biometry" bring the work to an issue of supreme interest. One feels awed at the power committed to parents and to teachers in moulding character through training and environment. The great need is knowledge and an intelligent use of knowledge. The race was meant for progress upward into spiritual realities. Such a conclusion as the result of close scientific research of the relationships of body and soul is inspiring indeed.

Some liberal quotations from the monumental work have been copied for readers of THE FRIEND. It will be a good fortune for any if they are thus drawn to study the great work.

J. H. B.

"Let us compare the appearance of man upon the earth to the discovery of the motive power of steam and to the subsequent appearance of railways as a factor in our social life. The railway has no limits of space, it overruns the world, un-resting and unconscious, and by doing so promotes the brotherhood of men, of nations, of business interests. Let us suppose that we should choose to remain silent about the work performed by our railways and their social significance in the world to-day, and should teach our children only about the accidents, after the fashion of the newspapers, and keep their sensitive minds lingering in the presence of shattered and motionless heaps of carriages, amid the cries of anguish and the bleeding limbs of the victims.

"The children would certainly ask themselves what possible connection there could be between such a disaster and the progress of civilization. Well, this is precisely what we do when, from all the prehistoric and historic ages of humanity, we teach the children nothing but a series of wars, oppressions, tyrannies and betrayals; and, equipped with such knowledge, we push them out, in all their ignorance, into the century of the redemption of labor and the triumph of universal peace, telling them that 'history is the teacher of life.'—Introduction, p. 4.

"Hitherto, we have not learned how to study; we know only, or at least the majority of us do, how to absorb the contents of books. The only true student is the scientist, who knows how to *advance slowly*, we educators on the contrary plunge in a dizzy headlong rush, through all acquirable knowledge. To study is to look steadily, to stand still, to assimilate and to wait. We should study for the sake of creating, since the whole object of taking is to be able to give again; but in this giving and taking we ought not to be mere instruments, like high-pressure suction pumps; in work of this sort we ought to be *creators*, and when we give back, to add that part which has been *born and developed* within us from what we acquired. It is wise to give our acquired knowledge time not only to be assimilated, but also to develop freely in that fertile psychic ground that constitutes our innermost personality. In other words: assimilate by every possible means, and then *wait*."—Introduction, p. 31.

"Accordingly, the act of holding acquired knowledge within ourselves for a period of time results in self-development;

superficial learning, on the contrary, means the exhaustion of our personal resources. We become steadily more exhausted and more inefficient, through too much study; and instead, we ought to become all the time more flourishing and more robust if we studied in the proper way; and this is because we squander our psychic powers, instead of acquiring new energy. The consequence of this mistaken method is that we rapidly forget all that we have learned. Everything is acquired at the cost of effort; what we need is to labor patiently, in order to acquire in the real sense. To-day it is the fashion to study in order to enter upon that particular business or profession that is destined to be our life's work; what we ought to do instead, is to devote our energies to the conquest of thought and to the elevation of the spirit."—

*Introduction, p. 32.*

(To be continued.)

### WHAT IS THE KORAN?

In the course of an article in *Der Christliche Orient*, Johannes Awtarajan gives a useful description of the Koran. He says it contains 7,200 verses, of which about one-third are copied in a garbled and unintelligent way from the Bible. Another third consists of repetitions merely, contributing nothing new to the rest of the book; and the remaining third, received in part from the pagan Arabs, deals with personal affairs of Mohammed, also with his family, and especially his wives, then sets up political and ceremonial rules for the followers of Mohammed. These last are borrowed from various religions and sects; for instance, the washings come partly from the Hanefites, who date before Mohammed's time, and partly from the Persians; and the forms and times of prayer from the Jews and the Arabs. There is nothing in the Koran that is original, that one might take as proof of Divine revelation. It professes itself that it came to confirm the earlier books, the Old and New Testaments, whereas later Mohammedan priests cast the Bible aside as being a forged book. But it stands there in the Koran in black and white, that the Old and New Testaments are God's revelation, and that it is the duty of all Mohammedans to accept God's revelation; but he who will not believe in a Divine revelation is called a Kafir, that is "an unbeliever." Hence it is not easy for the Mohammedan scholars to come forward with any really effective arguments against Christianity, for the Christians rely upon a book which even the Koran declares to be revelation from God. The statement by which people have hitherto been led astray, that the Bible has been superseded or is a forged book, will no longer give them a sufficient hold upon a thinking generation.

Now the Mohammedan scholars are realizing that in the old way they can no longer get over their difficulties, and in the newer catechisms have seized the opportunity of altering various passages referring to the Bible. In their old catechism they used to read: "I believe in God and His four books—namely, Taurid i Musa (the Law of Moses), Zebur i Davud (David's Psalter), Indjil i Isa (the Gospel of Jesus), and the Koran." In the new catechisms, however, they write, "I believe in God and His books, of which the last and most perfect is the Koran, which contains everything that was in the books that were before it." But this stratagem will not help them for long, because they are unable to stand up to this latter in the case of an argument. At the most they will be able to prevent some simple ones for a little time from reading the Holy Scriptures.—*From the Light Bearer.*

### NEWS ITEMS.

WORK AT GUILFORD COLLEGE.—As one of the early outposts of the Society of Friends and one which through many vicissitudes has steadily kept on its beneficent way, I think the work of Guilford must be of interest to all who wish to see our cords lengthened and our stakes strengthened.

Friends generally are pretty familiar with the ante-bellum and the intra-bellum history of the Institution, both of which are full of interest. Perhaps of late less has been known except to those who from time to time have gladdened those who abide here by their visits. In the meantime

Guilford has grown from a school housed in one building with an attendance of about an average of thirty pupils to a college with a full course of study, nine large well-built brick buildings, an able corps of instructors and an average attendance of two hundred and fifty students, this year's graduating class numbering thirty-one. These students live in five dormitories, two for girls, three for young men. Both young men and women take their meals in the dining-room at Founders' Hall, with the exception of those girls who board themselves at New Garden Hall, and such of the young men as belong to the Club system.

New Garden Hall is a well-equipped residence hall, arranged carefully for the accommodation of such girls as wish thus to reduce the expense of a college course. There they live as in their own home, with a Matron and Domestic Science teacher who is a graduate of Drexel. Everything is provided for their comfort and convenience. This has been done by a committee of women Friends of North Carolina Yearly Meeting, assisted largely by Friends elsewhere; and while it is a part of the college proper in all other respects, it is not in any way a tax upon the college. The committee looks after its needs and administers to its necessities. There is an endowment fund belonging expressly to it.

On the other hand, the provision for the Club boys is most inadequate. These are young men of earnest, industrious habits, most of whom earn the money themselves with which they meet the expenses. The best students in college are often in this number. To meet their necessities, a few years ago a slender domicile was hastily erected to serve as dining-room, kitchen and rooms for the Matron and two maids. It is a mere shell of a house and is now out of repair and wholly inadequate to meet the needs of the ever-increasing number of young men who prefer this manner of living. These young men rent rooms for residence in one of the college dormitories or in some cottages provided for the purpose.

MARY M. HOBBS.

NEW YORK YEARLY MEETING.—New York Yearly Meeting was held Fifth Month 27-31, at Union Springs.

The Meetings on Ministry and Oversight occupied the day preceding the opening of the Yearly Meeting proper. The reports from all the Quarterly Meetings on Ministry and Oversight evidenced a spirit of helpfulness.

The consideration of the state of Society on the first day of the Yearly Meeting revealed a good degree of present activity and a bright outlook for the future. The members of the Yearly Meeting are engaged in a wide range of Christian activities, many of which may be included in the term "Social Service." The statistical report showed the present membership to be 3,578.

Interest in temperance work is increasing. A stirring temperance address was given by Clinton N. Howard, of Rochester.

Royal J. Davis, who addressed the meeting on Peace, showed that it is not to be considered an end, but a means. It is necessary that Friends should have a better knowledge of political situations. Their zeal should be according to knowledge. He suggested that young Friends studying law devote themselves to international law.

Education was given unusual attention from the fact that the Yearly Meeting was held in Union Springs, where the Yearly Meeting Boarding School, Oakwood Seminary, is located. The work of that Institution has been successfully carried on during the past year in spite of the recent illness of the Principal, Walter H. Wood. The life of the School is characterized by a wholesome Christian atmosphere. The amount of the standing debt has been reduced. Following the report of the Trustees an address was given by William Wistar Comfort, of Cornell University, on "Present Conditions in Education." He showed the necessity of a closer personal contact between teacher and pupil. On Seventh-day evening, a meeting of the Oakwood Old Scholars' Association was held, which was largely attended. It was followed by a reunion and supper on the Seminary campus.—*Abridged from The American Friend.*

FIRST PARAGRAPH OF PRINCIPAL'S REPORT TO BOARD OF MANAGERS OF THE CHEYNEY TRAINING SCHOOL FOR TEACHERS, SIXTH MONTH 16, 1914.—"The School year comes to a close with satisfactory results morally and intellectually, if not financially. It has meant for me nine months of considerable anxiety and of study. In our last faculty meetings we all seemed to be unanimously agreed that we have made solid spiritual progress. The attitude of the student body as a whole towards the great questions of personal responsibility, duty doing, faithfulness in labor, and loyalty to the professional ideals of the School has been markedly improv-

ed. Our students are themselves foremost in testifying to this progress. In our distinctly religious life the difference between the beginning of the year and the end is impressive. Seriousness of thought about the deepest and highest things of the spirit has become noticeable in the open expressions to which we have had the privilege of listening in Sunday School, Prayer Meeting, Y. W. C. A. and Y. M. C. A. Students seem to realize more and more that our welfare lies very largely in their hands. They are not only realizing this mentally, and making verbal expressions about it, but they are acting. Most of our discipline has been managed by the Students' Council. The judgment shown by students in those cases which the Faculty has referred to them has been good and effective. As an incentive for the whole school to higher endeavor two prizes were offered by the Council, one to the student achieving the highest grade in English, and the other to the student showing, in the judgment of the Faculty, the greatest general improvement during the year. The Sunday School, by means of weekly mite collections, has now enough money to help two needy but meritorious students next year. There is hereafter to be a permanent Sunday School Scholarship Fund. I think I have already spoken of our missionary work in this community. Not the least part of this missionary spirit is the activity of our students in trying to find young men of the requisite quality and preparation to enter here. None of these things means money directly, but they do show, as we think, solid progress towards the fundamental ideals of our cause."

HELEN B. HARRIS, whose death is noticed in J. E.'s "Notes from Abroad," was buried on the 6th inst., near her late home at Chetwynd House, Selly Oak. We extract the following from a notice of the funeral in *The Friend* (London):

"Perhaps the most striking effect of the funeral to most of us was the entire absence not only of the outward signs of mourning, in accordance with the wishes of Rendel Harris, but also that the garment of praise in very truth took the place of the spirit of heaviness. And it is probable that some who were present had never before so strongly felt the reality of the Christian hope which can remove the sting from death, and triumph through Jesus Christ in the midst of sorrow."

CHARLES E. HOWIE, of Melbourne, writes that statistics supplied by the Australian Defence Department show that the number of senior cadets and citizen forces training throughout Australia at the end of 1913, was 121,622, and that the number of prosecutions to the same date was 22,143, or one prosecution for every six in training. In Tasmania the figures are 1 prosecution for every 3.5 men in training, and in New South Wales, the State with the largest population, 1 for every 5. The number of senior cadets and soldiers in training in the three States of South Australia, Western Australia and Tasmania was 22,575. The prosecutions for the Commonwealth thus nearly equalled the total number in training for three out of the six Australian States.—*The Friend* (London).

In view of the number of teachers who are studying at the Dalton Hall, Manchester, Eng., it is interesting to notice that the Manchester University has just decided to grant a new degree—that of "Master in Education." This will be open to graduates of universities who have successfully completed a course of training for teachers and educational administrators, and who have gained practical experience in some branch of educational work. Hitherto, while it has been possible to take education as a subject in the course for a degree in Arts, or to obtain an educational diploma, the teaching profession in England, with its 200,000 members, has not, like the professions of medicine and law, had any degree that was distinctively its own. The institution of such a degree marks an advance in the evolution of the profession, and it is also a sign that educational theory is emerging from its pre-scientific stage. It is fitting that Manchester, the first English University to possess a Chair of Education, should also be the first to establish a special faculty of the subject with its appropriate degree.—*The Friend* (London).

ON Fifth Month 15, 1914, The Friendly Circle of Pasadena, Cal., held the last meeting under the appointments of 1913-14. So strong was the feeling of appreciation for the fellowship of these meetings, that it was decided not to take a "Summer Vacation." But what is The Friendly Circle of Pasadena?

It was organized in 1907 for all people of Friendly tendencies. Its organization and object are expressed by two words: "Friendly Circle."

What fine discrimination is shown in the name—"The Society of Friends." The Circle is composed of members from any branch of Friends.

Once in attendance, always a member. The meetings are monthly, and are held at the homes of Friends. An evening is devoted to each of the four sections:—The Literary and Educational, the Philanthropic, the Civic, and the Historical, at which a program appropriate to its respective title is given. We have listened to illustrated talks on the Los Angeles Aqueduct, or trips to Japan or Mexico. Sometimes it has been a pleasure trip through the wonderful mountains and deserts of the West. History and politics—also missionary work in the Orient—have engaged our attention. But our chief aim is to extend the broad hand of fellowship and love to one another, and equally to the stranger, who comes within our gates. Coming from all parts of the world, we have felt drawn to all peoples. The sentiment has been expressed that a Friendly Circle as round as the earth might be established. Our motto is:—"Thou shalt love thy neighbor as thyself."

### WESTTOWN NOTES.

THE last weeks of school pass with wonderful rapidity, particularly at the senior class, whose members realize more and more that their days at Westtown are numbered.

CLASS-DAY was celebrated on the 13th inst. with the usual exhibition in the gymnasium in the afternoon: much interest was manifested as the various characteristics and prophecies were announced, some humorous as may be supposed.

THE class supper, given by the senior class, and served by members of the first class, was a very pleasant affair: nearly 150 persons partook of the hospitality of the seniors; the large canoe-room in Industrial Hall was tastefully decorated for the occasion. A number of speeches were made near the close of the supper, which added spice to the occasion. The party then had a sociable on the south lawn, where the prizes for cricket were awarded, as well as the numerals to the boys for other athletics.

ON Sixth Month 16th the Literary Union held its last meeting of the year; the program was made up in part from essays of the graduates; the gymnasium was quite well filled with visitors.

THE Class of 1912 had their re-union in the Lake House, twenty-three members being present.

FORTY-SEVEN boys and girls were graduated on the 17th inst.: the day was a choice one for the occasion. Many relatives and friends of the senior class and of the School were with us, and everybody apparently was happy—though there was an undercurrent of regret both on account of the graduates leaving the old School and a like feeling with the School in losing so many loyal pupils.

THE vacation repairs are about to be begun: one of the most extensive will be painting with oil paint the girls' second floor rooms and corridors; more varnishing will be done than usual. Among other things the hospital and the engineer's cottage are to be painted. The material for the addition to the front of the east wing is largely on the ground: the cut stone work is holding up the job at present. Four-car-loads of crushed stone (220 tons), as well as water wheel, pipes, I-beams, etc., are landed at the old mill, and it is hoped that work will soon be started on the new water and hydro-electric plant.

WITHIN the past two weeks, shipments of certified milk and cream have been sent to Abbots Alderney Dairies; Woolman's have increased their orders, so that the dairy house presents an interesting appearance in the late afternoon with its good-sized shipments of boxed milk.

### SUMMARY OF EVENTS.

UNITED STATES.—A recent case of injury to pedestrians by an automobile in this city has been tried in court, during which Judge Sulzberger said: "The streets are the property of the people, and pedestrians are supreme in the right to the use of the streets at the crossing points. The driver of an automobile must recognize this right at his risk, and stop his machine at street intersections. Streets must be crossed, and there must be a reasonable provision for crossing them in safety. We must, therefore, recognize the intersection as such crossing points. At such intersections the pedestrians must have the right of way, and the driver of the vehicle must recognize this right at his risk."

Official reports received at the Department of Public Health in Harrisburg show that 369 cases of typhoid fever developed in Pennsylvania during the Fifth Month, being the fewest number reported in any Fifth Month since the department was established and the keeping of records begun.

The Mount Lassen volcano in northern California has lately been in eruption. It is stated: "The most recent previous volcanic eruption in the United States, according to geologists, occurred at a point about eleven miles east of Lassen peak, the vent being known as 'the cinder cone.' The time of this eruption is estimated at from 80 to 200 years ago. Basalt flowed down the slope into the valley and formed a dam which gave rise to a body of water now called Snag Lake, because of trees which were killed by the basalt flow." Mount Lassen was known to be a volcano, but was thought to be almost or quite extinct. It is situated in the northeastern part of California, about 200 miles north of Sacramento.

It is stated that immigrants arrived at American ports at the average rate of more than 2900 every week-day during the last ten months. This makes it certain that the immigration for the fiscal year ending Sixth Month 30th will surpass all previous records. It will exceed 1,300,000 for the year.

In a recent meeting in Chicago, the General Federation of Women's Clubs put itself on record as follows: "Whereas, The liquor traffic is responsible for three-fourths of the crime, vice and misery in this country; be it Resolved, That the women of the General Federation place themselves on record as opposed to the liquor traffic and in favor of such Federal or State laws as will tend to eradicate this evil."

A newspaper published in this city has mentioned that the ordinance referred to in the recent proclamation of the Mayor, promising a rigorous enforcement of the "sane Fourth" principle, provides that any person who fires off a toy pistol shall be arrested and fined \$10 for each offense, and that any dealer who sells such articles shall be fined \$100 for each pistol or other noise-making contrivance that he sells.

A despatch from New York City of the 19th says: "Nearly 20 per cent. of the 12,955 fires in this city during the year 1913 were caused by carelessness with cigars, cigarettes and matches, according to a report filed to-day with Mayor Mitchell by Fire Commissioner Adamson. In addition, children playing with matches and fires caused 588 additional fires. Bonfires and brush fires signifying fences were responsible for 1058 fires. The total damage was \$7,467,999."

A despatch from Washington of the 19th says: "Secretary Houston to-day decided 'What is Wine,' and made a pure food ruling of far-reaching importance to all domestic wine makers, particularly those in Ohio and California. It prohibits the use of the name 'wine' on products made by the addition of water to the juice, pomace or pulp of grapes, and defines wine to be 'the product of the normal alcoholic fermentation of the juice of the fresh, sound, ripe grapes, with the usual cellar treatment.' The new decision provides that where any water is added to the pomace of grapes, it is not permissible to label the product 'otherwise than as imitation wine,' and affects all wines made after Sixth Month 12, 1914."

In a despatch from Lethbridge, Alta., of the 19th, it is stated that a mighty explosion to-day entombed 250 miners employed in mine No. 20 of the Hillcrest Collieries, Ltd. Men in mine when explosion occurred, 600, of whom 350 escaped. Number since taken out, 50, of whom 36 died later. Miners still entombed, 200, doubtless killed by fire which followed the explosion, or else smothered by gas. Several mine rescue experts expressed the opinion that it would take at least a week to reach the bodies of some of those entombed. A majority of the miners were foreigners."

FOREIGN.—A despatch of the 17th from London says: "This has been a day of disaster to ships off the British coast. A heavy fog has been chiefly to blame for a series of serious accidents, the most important of which were a collision between the North German Lloyd liner *Kaiser Wilhelm II*, carrying 1300 passengers and the steamship *Incunore*, in the English Channel, the running ashore of the hospital ship *Maive* on the west coast of Scotland and a collision between the torpedo-boat destroyer *Lustosa* and a scow at the mouth of the Thames. While there was a great deal of excitement among passengers on the *Kaiser Wilhelm*, there was no loss of life, and no person was seriously injured. The damage to the hulls was so great, however, that both ships decided to seek port, and after standing by each other until it was ascertained that neither needed immediate assistance, they started slowly for Southampton."

It has been recently stated that considerable anxiety is felt among the people of Naples because of the activity of Mt. Vesuvius, which is becoming greater daily. Great clouds of smoke emitted from the crater hover over the city, constantly reminding the inhabitants of the menacing danger.

A recent despatch from Panama mentions that a large vessel lately passed through the canal from Colon to Balboa in ten hours without incident. This is regarded as an evidence that the canal is now ready for the passage of commercial vessels.

The Cunard Steamship Company has concluded to abandon the stoppage of their large vessels at Queenstown. It is stated that Chairman Booth, giving evidence before the Queenstown Harbor Committee to-day, declared that in view of the danger to vessels of the size of the *Mauritania* and *Lusitania*, and the loss involved in waiting outside for tenders, no offer of a subsidy or a promise of improvement of the harbor would induce the company to accept the mail contract including Queenstown as a port of call.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 57.

A. F. Huston, Pa., and for Elizabeth B. Calley; James F. Reid, Pa.; Charles Grimshaw, Pa.; Norris J. Scott, Pa., and for Norris A. Scott.

#### NOTICES.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Phila., will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M.—Seventh-days from 9 A. M. to 1 P. M. only.

THE HAVERFORD SUMMER SCHOOL.—The management regrets to announce that all available rooms for lodging for the week-end Conference (Sixth Month 27-29) have been taken.

HENRY J. CADBURY.

FRIENDS' SELECT SCHOOL will be opened for the coming year on Second-day, Ninth Month 21, 1914. Catalogues and application blanks for admission will be sent on request.

WALTER W. HAVILAND, *Principal*,  
140 N. Sixteenth Street, Phila.

A MEETING for Divine Worship is appointed to be held at Salem, N. J., on First-day, Sixth Month 28, 1914, at 3.30 P. M. This meeting will be under the care of Haddonfield and Salem Visitation Committee. All interested persons are invited to attend.

WESTTOWN SCHOOL.—The school year of 1914-1915 will open on Third-day, Ninth Month 8th, recitations beginning at the usual hour on the 9th. Applications for admission should be made to

THOMAS K. BROWN, *Principal*,  
Westtown, Pa.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station, trains leaving Broad Street (Penna. R. R.), Phila., at 6.32, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester Bell Telephone 114A.

WM. B. HARVEY, *Superintendent*.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—

Beard—Contemporary American History.  
Daniels—In Freedom's Birthplace.  
Firth—Acts of the Apostles.  
Firth—Holy Gospel.  
Goodrich—Coming Hawaii.  
Mott—Statistical Atlas of Christian Missions.  
Runtow—Social Service.

During Seventh and Eighth Months the Library will be closed, except on Fifth-day mornings, from 9 A. M. to 1 P. M.

LINDA A. MOORE,  
*Librarian*.

DIED.—Fifth Month 4, 1914, at his home near Damascus, Ohio, ARNOLD WOOLMAN, in the ninetieth year of his age; a member and elder of Upper Springfield Monthly Meeting of Friends, held at Damascus, Ohio.

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